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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
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Dear Colleen,

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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, JANUARY 7, 1936

No. 1

EDITORIAL

A FRIEND IN NEED

During the serious and prolonged illness of the editor of the General Conference Section of The Mennonite and Christian Evangel, Brother Ferd. J. Wiens, manager of the Mennonite Book Concern, kindly and efficiently added the work of editing to his other numerous duties. Thank you, Ferd!

THE MENNONITE AGAIN A WEEKLY

After two years The Mennonite again appears in its old form and size as a weekly. Prospects are better for the business of publishing this organ of the General Conference than they were two years ago when financial gloom was hanging over all of our publications. The list of church publications of other denominations that had to suspend publication is a long one and we were fortunate to survive with the arrangements made with the publication of the Central Conference, the Christian Evangel. Now that the emergency is past and a brighter prospect awaits us, we hope to give to our readers a better and more capable paper. We now have more space at our disposal and so will be able

to give increased information and reading matter for those of our readers who have the interest of our beloved church at heart.

COLLEGE TEACHERS GETTING ACQUAINTED

During the Thanksgiving holidays Bluffton College arranged that a group of its instructors visit the churches in the Eastern District with the result that the churches were well covered. The arrangement is reported to have been satisfactory to both the College and the churches of the Eastern District. The schools to which it is expected that our youths be sent to prepare for life's responsibilities are best understood when those in charge learn to know well and are well known by patrons and prospect patrons. We are also sure that nothing would

be more pleasing to the officers and faculty of our institutions than frequent visits by those from whom they expect support and encouragement.

THE GOG MENNONITE CHURCH

Courtesy of
Rev. N. B. Grubb

The Gog Mennonite church, Germany, 1550. The present membership consists of two families. Occasional services are conducted here by the pastor of the Crefelt church. Nearby remains the house in



which Menno Simon stopped, which is now used by the Roman Catholics as a school. It was from this church that Rev. Jacob Gottshall came to Germantown, Pa., about 1702. Jacob Gottshall administered the first baptism, celebrated the first communion, and officiated at the first marriage in the Germantown church.

OUR PUBLICATION WORK

This is the time of the year when our thoughts revert to the past and try to envisage the future. Turning to the past we as members of a body of Christians have much cause to thank God fervently for what our General Conference has been permitted to accomplish through His grace and under His guidance during the seventy-five years of its existence. For who can count the blessings that have come to us through our united efforts in the work of missions, relief, education, publication, and other Christian activities! And is there one among the membership of our Conference of approximately 31,000 that will deny that this united work was made possible largely through the medium of our papers, "Der Bundesbote" and "The Mennonite"? They informed us of the plans of our different boards and the activities carried on under their direction told us where there was need for our help and succor; warmed our hearts to give and to pray; brought joy to us over tasks accomplished and hopes for others in-the-making; and made us realize our responsibilities as individuals and as a body, as well as our strength united together as co-workers with God. And would that one of these papers might find entry into every home of our Conference, to interest more of our brethren in our common mission!

Matters of chief concern before our Board since the conference session have been:

1. **Letting contracts for the printing of our publications.**—Five firms submitted their bids: The Berne Witness Company, Berne, Indiana; the Bethel College Printery; The Herald Publishing Company, Newton, Kansas; the M. B. Publishing House, Hillsboro, Kansas; and D. C. Weltv, Los Angeles, California. Since our Board, just relieved of a heavy debt by getting a good slice of the Diamond Jubilee Fund, so graciously provided by a kind Heavenly Father and cheerful givers in our churches, is determined to exercise the utmost economy, we felt obliged to let the work to the lowest bidder.

And the M. B. Publishing House, being from \$700.00 to \$1400.00 lower in the aggregate than the other concerns, they were entitled to the whole "job." But through the generosity of the manager of the M. B. Publishing House and the brotherly advances of the Herald Publishing Company we were enabled to let the printing of "Der Bundesbote" to the Newton firm, and also "Die Lektionshefte," where both of the editors live. The Mennonite, "Der Kinderbote," the Year Book, and "Der Bundesbote Kalender" were again let to the M. B. Publishing House. As a further caution, principally with an eye toward economy, the contracts were let for only one year, also our workers were rehired for just a year, formerly always for three years.

2. Carrying out the following conference resolution:

"Resolved, that we encourage a renewed effort to put at least one of our church papers into every Mennonite home. It is only when members of a denomination take and read their church papers that they can be led into greater mission-, denomination-, and church-mindedness."

Whom does the execution of this resolution concern?—1. The Board of Publication.—2. The Leaders of the churches.—3. Each and every loyal, devoted member of our churches. The undersigned, with a helper graciously furnished him by Bethel College and largely paid for by the kindly "Uncle Sam," has been trying hard during the last few months to get the churches lined up for a campaign of solicitation for new subscribers to our papers. Many hours bordering on midnight or early in the morning were personally devoted to the supervision and execution of this task. And the churches in the states that have responded to the requests needed for our survey have been furnished with lists showing them which of their families are subscribers and which are not. The actual work of soliciting must necessarily be left to them, for it is well to give them their share of responsibility in this work. Besides, we felt that they would rather do this themselves than to have us send a traveling solicitor among them at considerable expense to us.

The conditions revealed by our survey thus far are most appalling, though not surprising to those of us who are on the inside of this matter. In some churches only four, five, six, seven to ten percent of the families take one of

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the papers. The average hardly exceeds some thirty percent. The best showing so far is a church where 65 percent of the household are subscribers. **Should not this condition be remedied?** United, persistent, prayerful effort will do it. Much depends on the leaders of the churches. Later on we expect to make a general report in the papers of the success of the solicitations. May we make the following suggestions?

1. Bring the matter of subscriptions to our church papers before the annual church meeting or a called meeting. Kindly get the soliciting started as early as possible.

2. Get a standing committee charged with the duty of soliciting new subscriptions. This task might be referred to the officers of the Y. P. C. E.

3. In your church budget kindly make provision for at least one collection during the year for publication. This, too, was embodied in a conference resolution.

Subscription price for either paper is **one dollar** until further notice. Send orders for the Bundesbote and Kalender (at ten cents extra) to Rev. C. E. Krehbiel, Newton, Kansas; for the Mennonite and Year Book (at fifteen cents extra) to Mennonite Book Concern, Berne, Indiana. For sample copies of either paper drop a card to the respective address.

The two papers have all along been the cause of large deficits. If more people had taken them and then paid for them this would have been avoided. The Mennonite with scarcely 1500 subscribers has caused an annual deficit considerably in excess of \$1000.00. It now costs \$1.75 a copy per year. We need at least 2500 subscribers to come out even. The churches taking it mostly or exclusively should be especially solicitous about new subscribers. — The "Bundesbote" also is still struggling and needs more subscribers.

As to the future we are happy to be able to report that the Board of Education has taken action upon another resolution passed by the Conference. It is, "Recommended, that the Board of Education furnish to our Board the material for (English) quarterlies and possibly Sunday School helps." At a meeting held a couple of months ago here in Newton this Board decided to undertake the editing of an Adult English Quarterly of forty-eight pages, with helps, explanations, and even illustrations, all of a quality that it should serve our Sunday

Schools as efficiently as any quarterly that they now use. The book will not be available for regular use until 1937. But sample copies of the first quarterly issue for that year will be sent to the leaders of our congregations in May or June, to give them time to examine them thoroughly. And let us hope and pray that the Lord may so inspire the editors that their efforts will find general acceptance and the venture general favor. The Board's choice of editors is certainly a very fortunate one. Dr. Abr. Warkentin serves as editor-in-chief, and Dr. S. K. Mosiman, Prof. A. E. Kreider, Rev. P. R. Schroeder, and Rev. Lester Hostetler as co-editors.

Due to the fact that we lacked funds, our Board has not had any meetings between conference sessions, and even for attending these we allowed ourselves only half the traveling expenses, while other boards held special sessions with pay for attending them. And it is difficult to do important business by correspondence. There are quite a number of problems confronting us that we must ponder deliberately and prayerfully. And we sincerely hope that the new subscriptions and donations by the churches will prosper our business sufficiently that we may hold a meeting next summer. Our Board and many other people are convinced that ways must be found to do our own printing. May it be that God will so direct the minds and hearts of the leading brethren that a joining of interests and work of the two Mennonite publishing concerns here in Newton with those of the Conference might be brought about and that a strong Conference publication house might come into being here in the Middlewest?

At this time of rapidly changing conditions our publication work cannot stand still. With better educational facilities all around them our churches demand that we give them more and better service. Some very helpful constructive suggestions are coming in, as to how our papers might be improved. We welcome such and are glad to consider them and pass them on to the editors. The Kinderbote will have to be revamped and made more serviceable to an increased number of readers. Other matters await our attention. And so, with God's help and the prayerful support of our brethren and sisters we hope to be able to improve the services of our part of the conference work.

Our Business Manager reports that the business of the Book Concern has been very good

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern, Berne, Ind.

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All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

this fall and winter; that more Sunday Schools are ordering their material through it, that they have had an especially good sale of Bibles, etc. How encouraging this!

Wishing all our readers as well as those who should be the blessings of our dear Heavenly Father for the new year, I am,

Your servant, J. R. Thierstein,
Chairman, Board of Publication.

TO OUR CHURCH LEADERS

Recently the report of the special Committee on Systematic Giving was supplied to all church leaders or pastors. If any were missed, kindly report.

By resolution the General Conference at Up-land requested that all churches report to the Conference Secretary by February 1, 1936, as to their attitude on the matter.

The Resolution (No. 48) reads: "That the Plan for Systematic Giving be referred to the various churches and reported to the Secretary of the Conference before February 1, 1936."

The Secretary has been asked as to how best to present this matter to congregations. "Should churches as such vote on the plan, or individuals"?

First of all let it be stated that, so far as the Conference is concerned, there is absolutely no desire to force this "System" on either churches or individuals. The urge is to come from within, not from without; therefore it was referred to the churches and not decided by the Conference.

In order not to use undue pressure the matter, if taken up by a congregation, should be

voted on by ballot only. And even then it doubtless will be wise to give absolute freedom in the matter to any minority. If the minority is for the plan, let all who favor it use it without insisting that others do so. If the minority is against the plan, let them have the same liberty. In short, let those who favor the plan try it out, irrespective of those who favor some other method. Unless this is done, the plan may easily cause offense rather than be a blessing.

To me this seems to be the way to handle the matter practically. Of course, each church may dispose of it as appears best under its own circumstances.

Kindly report results to the Conference Secretary, C. E. Krehbiel, Newton, Kansas.

THE ALTOONA CONFERENCE

On December 5th, a number of the conference leaders and laymen from the eastern part of the Eastern District Conference made a trip to Altoona, Pennsylvania, for the purpose of holding a Workers' Conference with the leaders of the churches located in the western part of the state.

The two sessions were held in the Altoona Mission Church. The large attendance showed that these people are deeply interested in the work of the Lord. The many special musical selections rendered showed us that Rev. L. H. Glass has a fine group of loyal workers.

The program centered definitely around the Minister and His Work. Rev. Stephen D. Yoder read a paper on the subject: "The Minister as Priest and Prophet." In the paper and the discussion that followed it was clearly brought out that each minister needs to be clear and careful in the two-fold task. As priest he looks after the liturgical phases of religion as seen in the performing of baptism, serving the Lord's Supper, and the conducting of worship services. The prophetic function is to proclaim and forth tell the Lord's message.

In the paper: "What is the Minister's Business," by Rev. John S. Raugh, pastor of the Smith Corner Mission Church, East Freedom, Pa., he emphasized cooperate with others in carrying on the work of the church and be untiring in the missionary work of spreading the Gospel to the unsaved.

Since none of those living in that section could attend General Conference, several of the

conference men who did attend conference at Upland, gave brief reports covering various highlights of the conference. In these reports glimpses of the publication, home and foreign work were given. The local people expressed their appreciation for these glimpses into the life and work of the General Conference.

The closing paper of the conference was of such value that it was thought it ought to be shared with all the readers of the Mennonite and hence it is herewith published. Rev. Jacob Unruh is pastor of the Napier church. The Home Mission Committee of the Eastern District Conference directs this work. Very sincerely,

A. J. Neuenschwander,
Eastern District Conference Secretary.

THE CHRISTIAN'S IDEA OF RIGHTEOUSNESS AND SIN

Joe P. Graber, Salem Church, Freeman, S. Dak.

I would like to interpret the words "Christian's Idea" as meaning the teachings of the Bible, since the Bible is, or should be, the source where the Christian ideas are formulated.

If we would strip down the term "righteousness and sin" we would get the word "right," the basic word of righteous, and a more realistic word for sin might be wrong. Anything that is sinful is wrong. Anything wrong is sin. Thus we have before us the time worn issue of right and wrong.

Throughout the history of mankind this question has motivated the conduct of human beings. Wars have been fought because what some thought right, others thought wrong. Nations have been founded, political and social parties and sects, religions and churches and divisions and sub-divisions of churches, schools have been founded and schools destroyed, families separated—all because of difference of opinion on what is right and what is wrong.

So that at once this question arises: "What thing is there that is always right?" and, "Is there such a thing in this world that is always wrong?"

Our first impulse is to shout, "Yes, this is right and that is right and this thing is forever wrong." But upon deeper thought we become aware that what is right for one man or for one circumstance, might be entirely sinful under different circumstances.

Eating is perfectly right and good, yet if I overeat, I have sinned by eating. We would not say that wearing a ring is a sin, yet it might easily become a sinful matter to us if in wearing that ring we worship the God of vanity and pride. Our fathers forbade the use of buttons on clothing and the wearing of collars and neckties. Today it might perhaps be wrong for us to make ourselves conspicuous by not wearing that kind of clothing. To give of our wealth and deeds to those about us that are less fortunate, we say, is the essence of Christianity, but we despise the rich who give millions, but do it to satisfy their craving for publicity.

I am merely trying to indicate that we can not lay down a rule that is absolute and positive and will apply to all people and circumstances, in saying this is right and that thing is wrong.

This, of course, leaves us in a bewildering situation. Is there, then, no such thing as right or wrong? If a thing is right sometimes and at another time, under different circumstances, the same thing is wrong, what then determines when it is right or wrong? Can I ever be perfectly sure that what I am doing is right and therefore pleasing to God? Or in other words, can I attain a state of righteousness? And here may I inject a more complete definition of righteousness: It is a state of being right in the sight of God.

In very briefly considering how I may attain this state of righteousness, two facts stand out in striking contrast. First, we are all sinners by virtue of our birth. We are born in sin. Sin is in the inside of us. It is logical that only that which is in us can come from us. Consequently this conclusion: No matter how much we try to think pure thought and live clean and spotless lives, we are doomed before God as sinners, because the sin that is in us taints every thought and action. Second: In contrast to this fact the Bible speaks about righteous lives and admonishes us to seek and obtain the righteousness of God. That is possible in only one way, Philippians 3:9, "And he found in him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Thus righteousness may be obtained through faith in Christ.

This faith precludes two things: First, I recognize the sin that is inherent within me;

second, I accept the work of Christ upon Calvary as taking those sins away from me and placing them upon Himself. And then I stand before God as one who is spotless, or in the words of this theme, as righteous.

Let us clearly differentiate. He is not a man without sin. He is not always right. He makes many mistakes and blunders. But he has placed himself through his faith behind the Cross, and God looking upon him sees not his sins, because the Cross obliterates those sins, and he stands as righteous before Him.

Other people see the mistakes and sins and failures in this man. And they disagree with him and condemn him. But he can live calmly, happily on, knowing that regardless of what the opinion of other people, his sincere faith in Christ makes him righteous in the sight of God.

WHAT OUR COLLEGES HAVE A RIGHT TO EXPECT OF OUR PEOPLE

Our colleges have a right to expect of our people just what children have a right to expect from their parents. The college is a child of the church. The church being Christian, we here have the relation of Christian parents and their children.

Since the parents are responsible for the child's existence, they must assume very definite obligations. If they are Christian parents they will go far beyond their legal duties. They consider the child a gift from God which they endeavor to keep as a stewardship for God. This is the relation of the Mennonite church to her colleges.

The responsibility of the parents gradually changes as the child develops. In infancy it is utterly dependent on the parents. They must provide nurture and all material sustenance. They will always love and pray, and strive to acquaint the child with Jesus Christ, the only Savior of man. How helpless our schools were less than fifty years ago, utterly dependent on the parents, the church.

As the infant grows to childhood and youth, many obligations continue, others change, and some needs are intensified. The parents must continue to provide to a large extent, although the child begins to have SOME earning power, but not enough. It becomes increasingly evident to the parents, that they must love the child much, and pray for it more, that it will

not choose the wrong paths. Supposing the child chooses ways of which the parents cannot approve, will the mother or the father proclaim from the housetops how wicked the boy is? Never, if the parent is Christian. What then? They will love more than ever. They will pray with more earnestness than ever before. They will talk with the child and point out where wrong paths will lead to. Sometimes the whole unfortunate relationship rests on misunderstandings, and can all be corrected through a more intimate relationship.

Our Mennonite colleges are all in various stages of this age. They have grown until they have developed some earning capacity, through tuition and endowment funds. But they are far from self-supporting. Continually the churches must aid. Sometimes things happen of which churches are convinced that they are not right. Then more love, more prayer, more wise and sympathetic counseling is needed. How thoroughly a good-intentioned child appreciates all this!

But even after the child has outgrown the period of youth, Christian parents' obligations and interest will never cease. They will "pray without ceasing." The child never outgrows spiritual needs. Neither does a college. A mature child will occasionally face grave problems when it will solicit the parents' counsel and love. Our colleges often yearn for sympathetic love and counseling from the churches. When the mature child gets into material want, and the Christian father is in a position to help, he will feel an obligation and an inner urge to do what he can for the child. Thus as long as both live, parents and child, the church and her school, the responsibility toward each other continues.

How encouraging that the work that parents do for their children is not without compensation! Already during the period of childhood and youth the parents begin to reap from their sowing. Gradually they begin to look to the children for blessings, and what a feeling of contentment enters their lives when they find their labors have not been in vain.

Our colleges, too, bring to the churches gains, directly and mostly indirectly, that strengthen them in their pursuit to live Christian lives and to further the cause of Christ among men.

May the churches continue gladly to pray and sacrifice for their colleges and in due time they shall reap if they faint not.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference
A United Mennonite Youth Through Christ

The Young People's Committee elected at the General Conference this summer, held a meeting in Newton, Kansas, October 29 and 30. An important part of the business was the election of editors for this department. We are happy to announce that Bernhard Bargen of the Bethel College faculty has accepted the editorship. Mr. Bargen, however, will not be able to take over the editorial duties until August 1, because his present school program requires all of his time.

Miss Amelia Mueller of Halstead has consented to do part time work on this and will have charge of the senior department for the next four issues.

Miss Emma Ruth of Reedley, California, and Mrs. Joanna Sudermann Andres of Newton, Kansas, are the new editors of the Intermediate and the Junior departments. Both are not new in this work, having had charge of church C. E. work.

The committee is grateful for the work of the past editors and wants to express its appreciation here.

The following reports from the business meeting of the committee may be of interest to the readers.

The work of the Young People's traveling secretary will be carried out by the field secretary of the General Conference who is to represent all the boards and committees of the conference. He is to be elected by all the boards, including our committee. The election is now being carried on.

Some research work is to be carried on by the members of the committee and is to be shared with all districts. The following assignments were made:

Stewardship—C. H. Thiessen, Ontario. Missions and Relief—Walter Gering, Freeman, S. D. Quiet Hour—Helen Lichti, Upland, Calif. Mennonite Heritage—Elizabeth Penner, Newton, Kansas. Retreat—John Fretz, Lansdale,

Pa. Education—(Publication) —Martha Moser, Dalton, Ohio.

J. J. Thiessen of Saskatoon, Sask., is to supply the C. E. material for the Bundesbote.

D. D. Eitzen of Los Angeles, Calif., is chairman of the committee, and Helen Lichti of Upland is the secretary-treasurer.

Christian Endeavor standards are to be made available to all societies and a committee to draw these up was appointed. It is composed of Mary Borneman and John Fretz of Pennsylvania.

C. E. SUGGESTIONS

January 26, 1936

Topic: The Privilege of Prayer

"Oh God, thou art my God, earnestly will I seek thee." Psalm 63:1

Carlyle in a letter to a friend wrote: "Prayer is and remains the native and deepest impulse of the soul of man." Fosdick in his book, "The Meaning of Prayer," says: "Prayer is a privilege; like friendship and family love and laughter, great books, great music, and great art, it is one of life's opportunities to be grasped thankfully and used gladly."

I like the thought expressed that prayer is an opportunity, not just a daily habit. It is a privilege which can be grasped any time and everywhere. The door to prayer is always open. Let us consider this privilege through the following illustration of Austin Phelps:

"In the vestibule of St. Peter's, at Rome, is a doorway which is walled up and marked with a cross. It is opened but four times in a century. On Christmas Eve, once in twenty-five years, the Pope approaches it in princely state, with the retinue of cardinals in attendance, and begins the demolition of the door by striking it three times with a silver hammer. When the passage is opened, the multitude pass into the nave of the cathedral, and up to the altar, by

an avenue which the majority of them never entered thus before, and never will enter thus again. Imagine that the way to the Throne of Grace were like the Porta Sancta, inaccessible, save once in a quarter of a century. Conceive that it were now ten years since you, or I, or any sinner, had been permitted to pray: and that fifteen long years must drag themselves away before we could venture again to approach God: and that, at the most, we could not hope to pray more than two or three times in a lifetime! With what solicitude we should wait for the coming of that Holy Day!"

We should pray with J. H. Jowett, "O Lord, keep me sensitive to the grace that is round about me. May the familiar not become neglected."
—Elizabeth Penner.

INTERMEDIATE SECTION

Miss Emma Ruth, Reedley, California

January 19, 1936

What the Church Does for the Community Luke 4:16-20

A Plan for Your Meeting

Opening Hymn—"Glorious Things of Thee Are Spoken" and others appropriate to topic.

Announcement of society officers.

Worship Service: Topic announcement and Scripture reading, Luke 4:16-20, by the leader. Hymn: "I Love Thy Kingdom, Lord." Responsive Reading, Psalm 24. Poem: "The Living Church."

"The living church dwells in the heart,
Where love and faith have shed
Their fragrance over home, or mart,
Where charity has spread
Her velvet mantle over those
Who kneel on bended knee;
And those with whom the Master chose
To walk, in Galilee.

The living church is in the mind
Of all who strive to give
Their earnest efforts for mankind;
Of those who seek to live
As unto God; who are devout
Of soul; who try to make
Each moment free from sin or doubt;
And selfishness forsake.

The living church will grow and grow
Within the heart of man;

As long as we may seek to know
Our loving Father's plan;
As long as God is yet our God;
As long as right is right;
And we reach upward from the sod,
Toward love, and truth, and light."

Prayer. Special music.

Table discussion: What the Bible says—1. The church as a harmonizer, Eph. 2:11-18. 2. The church as a light-bringer, 2 Cor. 4:1-7. 3. The church and the higher life, Phil. 2:1-4. 4. The church and the poor, Acts 9:36-41. 5. The church and the home, 2 Tim. 1:1-7.

What you have observed—1. Does your community have too many churches? Why do you think so? 2. Is your church serving the community? In what ways? 3. Is your church merely interested in its present members or in all the people of the community? Why? 4. Mention some ways in which the community would be different if the churches were taken away. 5. What are some other ways in which your church would serve the community.

Closing hymn: "O Master, Let Me Walk With Thee," or "I Would Be True." Benediction in unison: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

Poster or blackboard talk: Picture a lighthouse and a huge rock projecting from the water, with the question, "Is our church a lighthouse or a rock of offense in our community?"

JUNIOR SECTION

Mrs. Joanna Sudermann Andres, Newton, Kans.

"O holy Child of Bethlehem,
Descend to us, we pray!
Cast out our sin, and enter in,
Be born in us today.
We hear (heard) the Christmas angels
The great, glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel."

Christmas with all its wealth of blessings is a wonderful preparation for the new year's work of the Junior leader. Have we heard the angel song? Have we followed the ray of the light that led to the Christ? Did we find Him? Did we fall down and worship Him? Did we give our all to Him? If we have, then we can face the task before us unafraid. He, no more

the Babe, but the Christ, goeth on before. It is my wish that now, at the beginning of a new year and the beginning of new tasks, we might clasp hands with every junior leader throughout our conference churches and, with divine guidance and help, make this year a blessed one.

A Request

This section of the Mennonite has been offered to us that we might fill it with inspiration and practical help for every worker who endeavors to lead the hearts of juniors to find truth and light and life. Upon you workers I should like to lay a portion of this responsibility. Let us work together that the purpose of these pages may be realized through each issue of the paper. The request is that you send your suggestions in, your requests, your problems, and, above all, a description of your society as to membership, place of meeting, types of programs given, and outside activities of your endeavor. I feel that I can help you more intelligently if I know you, your society, and your need. Please send all mail to 700 East 5th, Newton, Kansas.

Another Request

Could your society elect a junior that would act as correspondent to the junior section of the Mennonite? Could this correspondent send, at regular intervals, a report of some interesting program given or some successful project worked? Could this be the means of keeping us in touch one with another? Any reports sent will appear in this section of the Mennonite. Please send correspondence to the above address.

A Thought for Thought

"According to the hand of Jehovah his God upon him" (Nehemiah and Ezra). The blessing that shall flow out to our juniors is dependent upon our relationship to God and His Christ. Let us draw near to Him that a mighty blessing may flow through us to cast a radiant glow about our juniors that they, in this year, might walk by the light that we shed, unto the Light Eternal.

Program Suggestions for January (The White Month)

Memory Verse for the month: "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

Hymn to be studied this month: "Whiter than snow," verses 1, 2, 4.

Program for January 19

1. Call to worship—Can take the form of a prelude consisting of a few hymns played softly by a junior.
2. Worship period—
 - 1) Have juniors rise and sing "The Lord is in His holy temple, let all the earth before Him silence keep."
 - 2) Unison prayer—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my Redeemer." (American revised.) Be seated.
 - 3) Responsive reading (using Bibles) — Psalm 24:1-5 inclusive.
 - 4) Song—"Whiter than snow," verses 1, 2, 4.
3. Study Period—Its aim—to create a longing for purity.
 - 1) Introductory remarks by junior chairman as to theme "whiteness" for the month.
 - 2) "Making it snow" tonight at our meeting. Have the following verses in the hands of juniors which should be read from their Bibles in rapid succession at this time. Isa. 1:18; Job 9:30; Job 37:6; Job 38:22; Ps. 51:7; Ps. 147:16; Isa. 55:10, 11; Dan. 7:9; Matt. 28:3; Mark 9:8.
 - 3) The Hidden Treasures of Snow—Two minute talks by juniors.
 - a. What the microscope told me about the snowflakes. (Lead the junior to point out the wonderful Creator.)
 - b. What the snowflake told me when I saw it sparkle. (Lead the junior to show that purity and harmony is the secret of its beauty.)
 - c. What happened to the beautiful snow. (Lead the junior to show how sin mars and stains our life.)
 - 4) Leaders minutes.
 - a. Put on blackboard the words "Which Would You Rather Have"? Under this, on one side, "Fresh, White Snow," on other side, "Dark, Slushy Snow." Let the juniors choose. Put down results.
 - b. Lead a discussion on "Why would I rather have white snow"? Put juniors' reasons on board.
 - c. Summary remarks showing that as the snow, so our life will bring joy and blessing to ourselves and others only if it is pure.
 - d. Announce that next time we shall

learn how we can become white as snow.

- 5) Closing song—"I need Thee every hour," verses 1, 2, 4.
- 6) Closing prayer—Sing chorus very softly as a prayer.

THE BOARD OF EDUCATION AND A NEW ENGLISH QUARTERLY

A new English Quarterly is definitely in prospect for the year 1937 as the result of action taken by the Board of Education at its meeting at Bethel College, October 29 to 31. Under instructions from the past session of the General Conference at Upland, Cal., at which time a resolution was passed, authorizing such a publication, the board made plans to supply material to the Publication Board for this purpose.

Dr. A. Warkentin of Bethel College has been appointed editor-in-chief, and a staff of writers, consisting of A. E. Kreider, Lester Hostetler, S. K. Mosiman, and P. R. Schroeder, has been asked to participate in writing the material, each of them to write a certain part of each lesson. About four pages are to be devoted to each lesson and it is planned to have the first issue prepared early in the coming year so that there may be time for our Sunday Schools to examine it, and to order it for the year 1937 if so desired.

The board trusts that this new quarterly will find favor with our Sunday Schools and believes that the staff that has been selected is competent to supply the type of material our schools will want. It is requested that it be given thorough examination. The board is confident that the quarterly will meet such general approval that our schools will order it because they want to.

The Board of Education spent a half day discussing the problem of a Mennonite seminary and Bible school concerning which it had been asked to make some recommendations by the General Conference. The attitude of the board was expressed in the following motion:

"That the Board of Education believes that a Mennonite seminary and Bible school to be essential to the church and encourages the Witmarsum Seminary Board to proceed with plans for the re-establishment of such an institution with direct conference representation on the said board."

The matter was discussed with several repre-

sentatives of the seminary board who were present at this session. It was mutually agreed that direct representation by each conference was the most satisfactory way for the Board of Trustees to be selected and for the institution to be controlled.

Another matter that received the consideration of the board was that of a joint field secretary with the young people's committee. However, at the decision of the Executive Committee of the conference that it would be more advisable to have only one secretary for all the Boards, the Board of Education is willing to work with the conference in the spirit of cooperation and helpfulness.

Final approval was given to the "Guide to Christian Teaching" which booklet was originally called a Junior Catechism. Upon approval of the Publication Committee and the securing of enough orders to warrant its publication, this booklet is now ready for the printer.

The board passed a motion adopting a budget of nineteen hundred dollars (\$1900.00) for the coming year. A share of expense in the field secretary's work, production of Sunday School literature, and other duties and tasks of the board necessitated a larger budget than has been the case in previous years. Included in the budget is the sum of one hundred seventy-five dollars (\$175.00) representing ten per cent of the anticipated contributions to the board's work which is to be set away as a student loan fund as authorized by the past session of the General Conference. The board has asked the president and secretary to work out a tentative form for the administration of this fund. It is possible that the budget needed will not be quite as large as stated here since the board will share in the expenses of a field secretary for the whole conference rather than working with the young people's committee in this matter. The board trusts that our Sunday School officers will heed the request for quarterly contributions as the enlarged program will require some finances to carry it on. The board requests not only financial help, but much more prayer that its program might be carried out effectively for the work of the church and the kingdom.

Members of the board present were: Dr. Ed. G. Kaufman, chairman; Professor D. H. Richter, treasurer; the Reverend Lester Hostetler; the Reverend D. J. Unruh; and the Reverend A. S. Rosenberger, secretary.

CORRESPONDENCE

First Mennonite Church, Halstead, Kansas.

Throughout the year special privileges and blessings have been ours. In September Dr. and Mrs. Herbert Dester were with us, visiting friends and relatives. On Sunday morning they brought us the message and very interestingly spoke of their work in India. It gave us new inspiration and desire to do more in promoting God's kingdom here on earth.

Just recently our pastor, Rev. H. T. Unruh, resigned from his services here to accept the pastorate of the Bluffton, Ohio, church. Little did we realize that it was their last year with us, when on June first we observed their twenty-third wedding anniversary with a little surprise on them. Rev. and Mrs. Unruh and family have served here so faithfully for over thirteen years and during that time have endeared themselves to the church and community in such a way that we felt they were a part of it and we could not easily spare them. Rev. Unruh has taught the High School Bible class for many years, so the town and entire community will keenly feel the loss when they leave in January. However, we know that for them it is gain. As they are entering upon a larger field of service, we can only wish them God's richest blessings in their new field of labor.

In October during an exchange of pulpits, Rev. J. J. Voth of Bethel College brought us the message at one of our Sunday morning services.

Amid the joys and blessings of the year, sorrow has also been our lot. Five times during the year loved ones were laid to rest.

In September and October two of our aged and highly respected members were privileged to celebrate their birthdays in the presence of friends and relatives: Uncle A. E. Schowalter his eightieth, and Uncle Daniel Haury his ninetieth. He is the only one of our charter members to whom such a privilege has come.

Our faithful pianist of many years, Bro. W. P. Schowalter, had the misfortune of fracturing his ankle some time ago. He is on the way to recovery and we hope he will be with us again soon. Miss Alma Ruth, our faithful organist of many years, who early in the spring received an injury to her hand, is still incapacitated for service. We hope the former good use of her hand will be restored again. We seldom fully appreciate the faithfulness of those

who serve us so untiringly until they are with us no more.

On November 13, our annual church business meeting was held, new officers were elected, and plans were made for the coming year.

Dr. J. E. Hartzler conducted union services here during the Thanksgiving week. He was with us two years ago and the entire community always welcomes his return. He gave us some of his lectures on "Voices From Bible Lands," with two illustrated lectures included. Time did not permit him to give all of them, but those he gave were greatly appreciated, giving us a new vision of our Master's life, ministry, and supreme sacrifice, creating in us a new desire for greater service. —Corr.

Freeman Church, Freeman, South Dakota.

The officers of the Salem church Young People's Society, Freeman, South Dakota, have made arrangements with the chaplain of the State Penitentiary for a gospel meeting at the penitentiary some time in January.

Rev. P. R. Schroeder and the deacons of the Salem Church of Freeman have spent several days this last month to go through all available sources of church record material in order to bring the data of every member and family of the church up to date. A new loose-leaf church record was made to order for this purpose.

Rev. Frank Manning and wife, returned missionaries from the African Belgian Congo, spent a week among the churches of the Freeman, South Dakota, community. They are members of the Los Angeles Immanuel Mennonite Church.

Freeman Junior College celebrates Founders' Day on Friday, December 13, with an appropriate all-day program.

Rev. P. P. Tschetter, Freeman, S. D., is planning to go to Meno, Oklahoma, the beginning of January for a short Sunday School and Church Workers' Course at the Oklahoma Bible Academy under the auspices of the Oklahoma convention.

The union Thanksgiving service of the East Freeman churches was held on Thanksgiving morning in the North Church. Rev. Schroeder preached on "God or Bread," Matt. 14:19-20; Jno. 6:26-27.

The stereoptic lecture with slides by Rev. P. R. Schroeder on "Fulfilled Prophecy" on Thanksgiving evening in the South Church was a real success and very much appreciated and

enjoyed by the big audience. (Clipping from the Freeman Courier, December 5, 1935.)

The Ministerial Conference held at the Freeman College Auditorium, Sunday, December 1, was a red letter day in the community. Of special value were Rev. A. P. Waltner's paper on "The Trinity of Satan," and Rev. P. P. Tschetter's enlightening treatment of problems concerning the morality of youth. —P. R. S.

Johannesthal Mennonite Church, Hillsboro, Kansas. Dear Readers: We are glad to report that we have had two baptismal services this year. Sunday, March 31, six young people were added to our church through baptism. On Sunday, September 8, again six young people were baptized.

On March 10, Albert Plenert was ordained as deacon. Rev. Arnold Funk gave the message.

We are glad that the health of our dear Elder, Rev. John Plenert, is improving and that he has again been able to serve us with very inspiring messages quite often. He was elected delegate to the General Conference, but did not feel quite well enough to undertake the trip. However, several members of our church had the privilege of attending. They were: Mr. and Mrs. D. G. Jost, Marie and Esther Klassen.

Brother D. G. Jost gave us a very interesting report of the conference upon his return. Mrs. Jost reported to the Ladies' Sewing Society.

This year our church has successfully sponsored a six week Bible school. Miss Elizabeth Ewert taught, and eighteen children attended. At the end of the term a very interesting program was given, which was well attended.

On Mother's Day, Rev. Philip Wedel gave an inspiring message. In the afternoon the Happy Hour Circle rendered a very timely program.

Our Christian Endeavor has sponsored a program at the County Poor Farm and one at the Bethesda Hospital at Goessel. Another program has been arranged to be given at the County Jail at some future time.

Sunday, November 24, Rev. J. M. Regier, who is field secretary for Bethel College, gave us the morning message. In the afternoon Dr. E. G. Kaufman of Bethel College spoke in the interest of the school, at which time a Bethel Fellowship was organized. In the evening Dr. Kaufman gave a very inspiring message.

—Corr.

Upland, California. With Professor Joseph W. Clokey, noted composer and teacher of organ music at Pomona College, at the console, the M. P. Moller pipe organ recently installed in the First Mennonite Church at Upland, California, was dedicated Sunday, December 1st.

The church, of which Rev. Lester Hostetler is the minister, had arranged for an organ dedicatory service and recital, which was to show the importance of the event from a musical standpoint. The musical program, therefore, showed the mastery of Professor Clokey's playing, as under his touch the instrument gave forth the beauty of the various tones.

The organ had been donated as a memorial by Mr. and Mrs. L. M. Ledig of Upland.

The specifications, including the stop list, had been drawn by the noted organist, who in a brief demonstration of the resources of the organ played the following as part one of the program:

The Diapason Chorus—Prelude and Sarabanda—Corelli. The Strings—Andante in D—Mendelssohn. The Flutes—Country Dance—Auber. The Reeds—Religious Air—Anon. The Mutations—Orientale—Copeland.

In the second part of the program Professor Clokey played a number of his own compositions, while Bach was represented by his "Tidings of Joy," "Arioso," and "March."

Built by M. P. Moller at Tagerstown, Maryland, the First Mennonite Church organ possesses a number of special features which, according to organ experts, make this two-manual instrument have the power and expression of a four manual. In the architectural scheme the beautiful console stands in artistic harmony with its surroundings. The organ itself is built into a special chamber behind the chancel.

Rev. Hostetler makes the announcement that on Sunday afternoon, December 15, at 3 P. M., and again in the evening at 8 P. M., the Upland Oratorio Society will render Handel's "Messiah," when the new organ will have a further opportunity to impress itself on the church gathering.

The best fruit that comes to perfection, even in the kindest soul, is tenderness toward the hard; forbearance toward the unforbearing; warmth of heart toward the cold; and philanthropy toward the misanthropic.

—Rutherford.

THE SUNDAY SCHOOL LESSON

January 19, 1936

Jesus Prepares For His Work

Luke 3:21-22; 4:1-13

Golden Text: Thou shalt worship the Lord thy God, and him only shalt thou serve. Luke 4:8.

In submitting to baptism Jesus did not come with a burden of sins to be renounced. He had none. He came to identify Himself with sinners so that He might surely be their Savior. The symbol of the love which is the symbol of peace, appeared at the time Jesus was to assume His active ministry as a recognition of the Prince of Peace which the angels proclaimed Him to be. The voice from heaven was God's certification on His previous sinless life. He who was to be the offering for our sins must, if His offering is to be effective, be a sinless person. The later somewhat similar voice from heaven near the close of Christ's ministry, at the Transfiguration, indicated that to that time, which included His ministry, He still was the sinless one in whom God the Father was well pleased.

The lesson deals largely with the temptations to which our Lord was subjected at the beginning of His ministry. Satan, however, frequently placed other temptations, sometimes through His best friends as for example when Jesus revealed to His disciples the doctrine of the cross and Peter suggested that the sufferings before Him might be avoided. In this case Peter himself became the personification of a temptation of the evil one and Jesus calls him Satan, recognizing the source of the temptation.

The time of the baptism of our Lord was a time of lofty exultation. It was the hour of readiness for His great work. It often happens that periods when one seems to be raised to the greatest heights are followed by times of dangerous reaction. After the voice from heaven came quietude of the desert and then the temptation. People sometimes ask: How could it be possible for Satan to throw temptation in the way of the Christ seeing that He was divine and had the assuring testimony of the Father? The answer is that, if it was not possible for Christ to fall, there would have been no meaning to the account of the temptation.

Satan often assumes an attractive form in temptation. He did so when our first parents fell, and tried the same method with the second

Adam, even though it was to be He who would crush the head of the serpent.

The first temptation was through bodily appetite. Whom could we blame, when starving, for satisfying the intense and natural craving of the body God has given us? After a period of fasting the natural body would be weak and lose much of its power of resistance. It is the devil's time to attack those who are weak, distressed, in despair, downhearted, and nervous. The temptations of Jesus were a preparation for His future, for temptations were to continue, but overcoming them prepared Him to meet others. The same is true with us. One temptation conquered gives us strength to win over others that may even be more severe. Jesus was one with the rest of humanity. He endured trials and temptations to satisfy human desires and overcome them. We, too, must overcome.

Satan was not altogether wrong when he said that all the kingdoms of the world were his to give. He is the prince of this world. Jesus came to win the world to God. He might have taken the opportunity to respond to Satan's offer to gain power over the world He sought to win, but it would have been the wrong way to win the world. Satan continually seeks to have Christians do the things that might be good in the wrong way. In this temptation we see Satan in his true light. He seeks power and worship and thus the destruction of the Christ. There would have been only one way to gain power over the nations of the world and that through the power of the sword. Jesus was the Prince of Peace and did not come to lord over men by force. He held it as a truth that those who take the sword perish by the sword.

The other temptation set before the Lord was to use His miraculous power for no purpose—merely to show off, as we might say. Jesus was here with the credentials of His divinity as shown in the miracles. He never performed one for His own personal benefit and He certainly would not perform one simply to show His ability to the devil. He did not exercise miraculous power to save His own life and why should He make Himself the servant of the devil by doing one for him.

The answers of Jesus to temptation were from the Word of God. That is the weapon any tempted child of God may use and if he does he will find that he has driven the devil from him.

JOTTINGS

Rev. J. J. Plenert of Hutchinson, Kansas, preached in the First Church, Philadelphia, Pa., December 29.

A fine painting by one of the pupils decorated the front of the Eden church, Schwenksville, Pa., at the Christmas exercises. The exercises consisted of two parts. First, a program of exercises and recitations by the smaller children, and second, a cantata by the older members of the school in which 35 persons participated.

Rev. and Mrs. Carl Landes of Philadelphia, Pa., had the privilege of entertaining a number of students in eastern schools during the holidays. They were: Felix Schrag of Hartford, Conn., Seminary; Erland Waltner and Edmund Miller of the Biblical Seminary, N. Y.; and Arthur Landes of the Rochester-Colgate Seminary, Rochester, N. Y. All four are graduates of Bethel College, Newton, Kansas.

Miss Wilhelmina Kuyf of the Philadelphia church, who will shortly enter the mission work in China, attended the Student Volunteer Convention in Indianapolis.

The special ministerial meeting held at Altoona, Pa., in Central Pennsylvania, was reported to have been a gratifying success. Nine ministers and laymen represented the eastern end of the conference at that meeting. A number of papers were read on the occasion.

The Annual Union Meetings of the Berne, Indiana, community began December 29 and will continue until January 12. Dr. P. W. Philpott of Toronto, Canada, former pastor of the Moody Memorial Church, Chicago, who is a nationally known evangelist and Bible teacher, is conducting the services, which are being conducted in the Berne Mennonite church.

Rev. P. P. Wedel, of Moundridge, Kansas, after conducting a series of meetings in the Indian mission in Arizona, stopped at Aberdeen, Idaho, where he conducted a series of meetings, the general theme being a missionary one.

The editor is greatly obliged to Dr. J. E. Hartzler, former president of Witmarsum Seminary, for his latest book, "Voices from Bible Lands." Dr. Hartzler knows Bible lands, having spent several years in the east as a teacher. His pictures of important scenes and places and his comments on them are both instructive and inspiring. Those who know and have heard Prof. Hartzler will surely want to own and read his latest book.

The C. E. Society of the Bethesda church, Henderson, Nebraska, at a Bible program recently given, displayed a number of old Bibles. The oldest of these was 250 years old, another was 119, and another 111. The oldest Bible was the property of Rev. Gerhard Epp, a former minister of the Bethesda congregation. Another exhibit was a hymn book 250 years old.

Interesting copies of old hymns, catechisms, and Bibles that are illumined with personal records done in many colored inks occasionally are to be found in out-of-the-way places in Pennsylvania Mennonite homes. Recently a friend presented the editor with a catechism of 1806, upon the fly leaf of which there was inscribed and illumined the writer's name and residence. The coloring and design is characteristic of this kind of writing of more than a hundred years ago.

The Women's Missionary Society of Grace church, Pandora, Ohio, held a notable meeting on the evening of December 6. The features of the meeting were special music and an address by Miss Frieda Sprunger, one of our missionaries home on furlough. A missionary offering was received. On the following Sunday another of our missionaries on furlough, Loretta Lehman, was the speaker.

Missionary P. Boehr and family had been preparing to return to their field in China shortly, but have been compelled to postpone their return indefinitely on account of the health of Mrs. Boehr.

The Fellowship Class of the Berne, Indiana, Sunday School and the pastor, Rev. C. H. Suckau, gave a program in the County Infirmary. The program included Scripture reading, readings and Christmas carols and an address by Rev. Suckau.

The Christian Endeavor Society of the Second Church, Philadelphia, brought cheer to needy families in the shape of baskets of provisions both for Thanksgiving and Christmas. The distribution of baskets on these occasions has been a part of a regular program for a number of years. Members of the society and their friends have been generous in the amount of provisions they have supplied.

The climax of the Berne, Indiana, musical season came on the evening of December 22, when the Mennonite Choral Society, comprising 150 voices, presented Handel's oratorio "The Messiah." The singers were assisted by the Bluffton College orchestra under the direction of Prof. Sidney Hauenstein. The conductor was Prof. Russell Lantz of Bluffton College who had been training the chorus for some weeks. The soloists were Janet Schumacher, Helen Baumgartner, H. Gerald Dewees, and the accompanist, Mrs. Sherman Stueky.

The return of "booze," which was heralded by many of those who opposed prohibition, has been anything but what they promised it would be. It requires no quoting of statistics to demonstrate that the saloon has returned and that the promise that it would not return was insincere. The return in revenues, so much stressed by those who wanted liquors, did not materialize. Death and destruction stalk on our highways because of drunken drivers, and crime has increased rather than lessened in spite of the promise

of the wets it would end smuggling, and the bootleggers are with us still and more arrogant than before.

Returning to his pulpit after a six weeks' absence on account of sickness, Rev. S. M. Grubb, pastor of the Second church, Philadelphia, was agreeably surprised to find that during his absence the interior of the church had been redecorated and otherwise improved.

We must think of what might happen in America were conditions here as they are in Russia. In that unfortunate country Bibles, Gospels, hymn books, tracts, and other religious literature may not be printed or circulated. On the other hand anti-God literature is abundant.

Grace church, Lansdale, Pa., Rev. D. J. Unruh, begins the new year with the publication of an attractive Church Messenger.

DEATH

Cornelius Jantz, son of Andrew and Anna Jantz, born in the village of Karlswald, Poland, December 31, 1856. Was baptized upon his confession of faith in April 1873 and united with the Mennonite church. The family came to America in 1874. Great deal of hardship he endured from the time he landed until his end. Twice he entered upon pioneer life, in 1878 in South Dakota and in 1903 in Washington. In 1879 he was married to Maria Nickel. Nine sons were born to this union, five preceding the father in death, likewise his beloved wife only eight months ago. 57 years they were permitted to enjoy their happy union. An outstanding motto of his life was, never to be late. Such was his aim at all church services, and he carries a clear record in this. This motto has become deeply imbedded in his entire family. He was a charter member of the Salem Mennonite church at Ruff, Washington. Thanksgiving Day he attended services. Sunday night, or rather early Monday morning, December 2, he passed away quietly in his sleep. He leaves to mourn his departure, four sons with their families, 23 grandchildren, and 3 great-grandchildren. Age 78 years, 11 months, and 1 day. Interment in the Menno Mennonite cemetery near the church. The brethren P. R. Aeschliman, C. E. Schoenleber of the Odessa Baptist church, and M. J. Galle officiated.

Edward J. Schrag, a son of Dr. J. R. and Mrs. Schrag, was born October 9, 1875, at Freeman, South Dakota. The family later moved to Eugene, Oregon, and in 1899 came to the Menno district in the State of Washington. He united with the church in his boyhood years. April 4, 1907, he was united in marriage with Emma Gering. To this union were born four sons and one daughter. He with his family moved to Soap Lake in 1917. Here he assisted his brothers in their profession. After a long and painful illness he passed away to be with his Redeemer, December 5, 1935. He attained an age of 60 years, 1 month, 27 days. He leaves to mourn his passing his wife, five

children, two brothers, and two sisters. A service was held in the community church at Soap Lake, Sunday, December 8, the Rev. Scutter officiating. The body was brought to the Menno Mennonite church, where another service followed, the Rev. Scutter and Rev. M. J. Galle officiating. Interment was made in the family lot of the Mennonite cemetery near the church.

GIFTS FOR HOME MISSION BY CANADIAN CHURCHES

July 29 to November 8, 1935

Received through—Jacob J. Epp, Rosthern, Sask., \$10.00; Gerhard Thiessen, Scudder, Ont., \$10.00; H. Hildebrandt, Crystal City, Man., \$14.27; John P. Janzen, Springridge, Alta., \$15.00; C. Reimer, Madison, Sask., \$5.00; Abr. Ens, Truax, Sask., \$8.89; P. Janzen, Saskatoon, Sask., \$4.50; J. J. Klassen, Dundurn, Sask., \$15.00; B. B. Epp, Whitewater, Man., \$10.00; Jacob J. Epp, Eigenheim, Rosthern, Sask., \$15.00; H. A. Janzen, Chinook, Alta., \$3.95; John Buhr, Hepburn, Sask., \$3.53; H. J. Penner, Manitou, Man., \$3.00; H. J. Klassen, Wishart, Sask., \$2.50; C. I. Wall, Waldeck, Sask., \$26.00; A. Warkentin, Bournemouth, Sask., \$5.00; Klaas K. Janzen, Namaka, Alta., \$10.00; B. B. Wiens, New Brigden, Alta., \$6.85; Jacob I. Friesen, Lena, Man., \$5.00; Daniel J. Loewen, Rabbit Lake, Sask., \$12.00. Total, \$185.49.

Rev. David Toews, Rosthern, Saskatchewan, acts as treasurer for the Canadian churches.

HOME MISSION GIFTS FOR NOVEMBER

Treasurer's Report

Receipts: General Fund—Bethesda church, Henderson, Neb., \$50.00; Bethel Church, Volant, Mont., \$28.00; A friend, \$5.00; Christian Church, Moundridge, Kans., \$38.50; Grace Church, Lansdale, Pa., \$31.03; A friend, \$5.00; Christian Church, Moundridge, Kans., \$47.15; Annuity Contract with Daniel C. and Barbara Schmitt, Upland, Cal., deceased, \$1004.04; Hoffnungsau Church, Buhler, Kans., \$21.13; Men's Chorus, Berne, Indiana, \$44.81; Arlington Sunday School, Arlington, Kans., \$10.00; Wayland Church, Wayland, Iowa, \$19.00; Immanuel, Pratum, Oregon, \$21.44; S. S., Wadsworth, Ohio, \$7.00; Bethany, Freeman, S. Dak., \$56.00; Grace, Pandora, Ohio, \$65.00; Pulaski Church, Pulaski, Iowa, \$13.05; First Mennonite, Upland, Calif., \$48.51; Johannestel S. S., Hillsboro, Kans., \$10.27; B. W. Entz, Newton, Kans., \$10.00; Zion, Souderton, Pa., \$60.00; Transfer from former treasurer, Rev. J. E. Amstutz, Trenton, Ohio, \$7453.93; Refund, transportation fund, \$5.00. Total \$9054.62.

Receipts for Saskatoon Church, Fund—Mary Goering, Moundridge, Kans., \$25.00; Tabor Church, Gossel, Kans., \$25.00. Total \$50.00.

Gratefully acknowledged and respectfully submitted,
A. J. Neuenschwander, Treasurer.
122 Juniper Street, Quakertown, Pa.

Gratitude to God should be as habitual as the reception of mercies is constant.—Seneca.

SUNDAY SCHOOL LESSON COMMENTARIES FOR 1936

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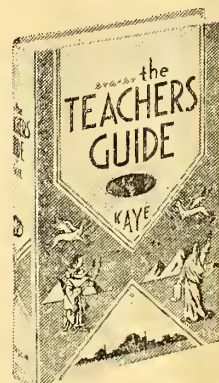
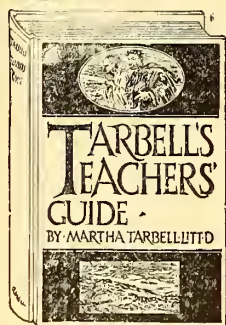
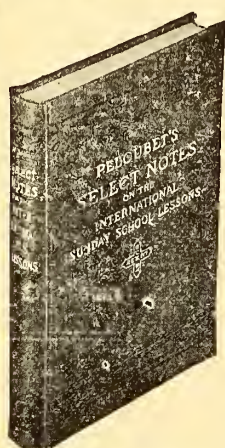
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, JANUARY 14, 1936

No. 2

EDITORIAL

CANADIAN MENNONITES

At the recent meeting of the General Conference in California it was resolved to hold its next session in Canada three years hence. Though the official name of the body is General Conference of Mennonites of North America, this, after 75 years of existence, will be the first meeting held outside the boundaries of the United States. Canada has always been a haven for Mennonites. After the Revolutionary War many migrated to the province of Ontario where they converted a swamp into what is now the "Garden Spot of the Dominion." During the early seventies of last century, when there was a mass movement of Mennonites from Russia, many found homes in western Canada where now their children are enjoying the blessing of inheritances left to them by their pioneer fathers.

Many years ago a few weak churches in Ontario were identified with the General Conference and a local conference, consisting of Ohio and Canadian churches functioned, but both the conference and the churches have disappeared or become identified with other Mennonite bodies. The largest gain in recent years in our Conference have been churches composing Russian Mennonites in western Canada. With the coming of about 20,000 Russian Mennonite refugees into western Canada, the Mennonite population of Mennonites in Canada has assumed large proportions. A friend recently wrote: "I am convinced that the future of the Mennonite church on this side of the ocean lies in Canada." We are neither a prophet nor the son of a prophet, but we venture the prediction that Mennonites in Canada are going to have a large part in the future development of our beloved church. Just now we are happy in the thought that the next Conference will give op-

portunity for Mennonites on both sides of the line to know one another better.

CAN THE MOVIES BE DECENT?

The "Movies," having established such an unsavory reputation for filth, led our Catholic friends to call their opposition to their unwholesome pictures, the "League of Decency," which is an appropriate name. Surely, any right thinking person with a knowledge of the kind of filth that has been associated with the screen has nothing to object to the implication that the movies foster indecency.

Of course, with a large group of people aroused because of the record of the movie people, there is some effort on their part to put up some kind of an appearance at being good by issuing an occasional well worth while and really decent picture, which may have some commendable features. On our desk there are now several letters from producers announcing the production of pictures which may be seen by parents with their children without bringing the blush of shame on the part of the parents. We have received from time to time similar letters, often accompanied with tickets of admission, asking that after seeing the show our appreciation might be given in the shape of a letter which, we presume, might be used later as advertising matter. As far as we have been concerned, such letters were just a waste of postage.

As with many other commercial ventures, the movie people are under the impression that the church and its leaders can be used for propagation purposes. Our mail is cluttered with various propositions concerning merchandise that our church is invited to sell for the benefit of the church in order to make a little profit for the worthy cause. The less pastors and churches have to do with such matters, the better it will be. So with movies. Approving

a few pictures that may not be offensive is easily accepted as approving the whole movie business. Giving as a sop something that will not rouse resentment is but a sop that will not warrant approval from ministers. With their glorification of crime, their Sabbath breaking, and their sex stuff there remains no reason for the slightest favorable attitude on the part of "church people" even when an occasional decent picture is presented.

RUMORS OF WAR

Hardly a day passes but that the newspapers, the radio, and even the official pronouncements of the head of our government remind us that the little war now going on in Africa is dangerously leading us in the direction of another world war which, if it comes, will mean the destruction of our civilization. Efforts at insuring peace seem to have little effect. Our president, in a recent address, implied his condemnation of the war in Africa and called upon the nation to take measures to keep out of the mess. A number of bills are at present waiting in Congress with the object of insuring our neutrality. To say the least, America, and other nations not involved in the African situation, are on the anxious bench.

Statesmen everywhere are indicating that they do not have the right method or even the right understanding of the way to make general peace a reality. The naval conference is a "dud." The increase in military preparations for war on land and sea by the major nations is not a gesture for peace, even though that they "kid" themselves that it is. There is a general understanding among the leaders of nations that peace treaties are but scraps of paper. Nationalism in its worst form has made its appearance in several countries. We have come to the stage that our hope for the peace of the world does not rest in treaties which may over night come to mean nothing. It is not in the leadership of the nations who are only what their people want them to be or what they can make themselves with the power they happen to command that we can have any hope for peace. Our hope is that the peoples of the world will use the common sense that God has given them in the light of the teaching of Jesus Christ.

Power from on high is cooperation with God.—Cook.

SCHOOL AND EDUCATION

The General Conference, at its last meeting, passed the resolution to issue its own English Sunday School Quarterly for adults. To carry out this plan for the year of 1937 the Board for Schools and Education has appointed an editorial staff of five brethren: S. K. Mosiman, A. E. Kreider, L. Hostetler, P. R. Schroeder, and A. Warkentin. These brethren are conscious of the great responsibility which has been placed upon them, and shall appreciate the prayers, suggestions, and co-operation of the congregations very much.

One of the first questions which confronts us, is: What shall the name of this Quarterly be? We submit it to our Sunday Schools. What are your suggestions?

A. Warkentin, Editor-in-chief,
Bethel College, Kansas.

A RADIO ADDRESS ON BLUFFTON COLLEGE

By J. Winfield Fretz

Friends of the Radio Audience: All of our older colleges are founded as the result of religious zeal: Harvard in 1636 was the stronghold of the Unitarian church; Yale, the school of the Congregationalists; Princeton, the home of Presbyterians; Columbia, formerly Kings College, was originally under the direction of the Episcopalians; and almost every state has its Wesleyan College, the name indicating the founder of the Methodist faith. Practically every denomination has its own educational institution. Bluffton College is a denominational school founded in 1900 by the Mennonite church. As in the case of other church schools, the Mennonite church fathers felt the need for their own institution to train their young people in the beliefs and traditions of the church. The outstanding principles for which the Mennonites have stood for over 400 years and which the college still teaches, are: A simple life, a democratic form of church government, the right of individual interpretation of the Scriptures, and a position of absolute non-resistance in time of war as well as in time of peace. These latter principles have recently been championed by most other churches and a great many organizations that are not religious in nature.

While practically all of the larger colleges

and a great many of the smaller ones have become wealthy and somewhat unwieldy and have often been carried away with the desire for intellectual and material values, there are still many small colleges which have stood steadfastly upon fundamental spiritual values, on which civilization today rests. Bluffton College holds to the conviction that the ultimate reality is personal and spiritual, to develop the highest type of personality, and Christian character that students may become inspiring and useful citizens is the primary purpose of this college.

This type of training can best be given by surrounding the students with the most desirable physical and spiritual environment. Our campus, covering about 40 acres, has been acclaimed one of the most beautiful in the state. The buildings, modern and well equipped, are located in the midst of a beautiful natural forest, making it an ideal place for thinking and studying. The faculty is trained in the best universities of Europe and America. Each student has the pleasure and privilege of personal contact and consultation with all faculty members at all times.

The student and graduate of a Christian College should be conspicuous for two reasons: 1. For his wholesome attitude toward life; 2. for his contribution to society; both should be definitely Christian. Unless a student in a Christian college discovers the secret of living, rather than only the secret of earning a living, he has missed the point of his college education. As has often been pointed out within recent years, the hope of this world and the solution of the present economic and social struggle lies in man's ability to construct a new social order, based on the philosophy that Jesus Christ taught in that immortal Sermon on the Mount. Two words characterize that sermon, namely, love and sacrifice. To date we have not taken these two words seriously by practicing them in our daily lives. It remains for the Christian colleges to interpret the meaning of this sermon into the lives and actions of their students so that it will receive practical application in our social, industrial, and international problems.

Perhaps the outstanding advantage of a small college is the opportunity it offers students to participate in many activities besides the regular academic work and thus develop ability, and leadership in each individual. At Bluffton a student has a chance to participate

in a full program of extra-curricular activities. Inter-collegiate debating has found a popular place on our school program. This is evidenced by the excellent showing made in the Ohio Debate League during the current season. Besides inter-collegiate debate, our teams have carried a full program of radio broadcasts throughout Ohio and other states. Religious organizations, such as the Y. M. C. A. and the Y. W. C. A., play a prominent part on the campus as well as among other college associations. As a connecting link between the churches and the schools, the college sponsors an active Gospel Team. This group makes numerous week-end vacation trips to churches in the local community, as well as to outlying churches in the constituency, thus serving the spiritual need of Christian people.

An active dramatic society meets weekly to study the art of dramatics and play production. Several well-known plays are given to the public throughout the year, climaxing the season with an outdoor production of a Shakesperian play. The dramatic society has selected for this year's presentation the classic comedy, "Twelfth Night."

Besides these activities, Bluffton offers many opportunities in the field of fine arts. Courses are offered in sculpturing, painting, and free-hand drawing by Prof. John P. Klassen, formerly a well known artist in Russia. In the field of music, Bluffton is represented by a symphony orchestra which offers periodic concerts throughout the school year. The A Capella Choir, composed of the best mixed voices on the campus, has just completed a successful tour of the middle west. Other opportunities for individual work present themselves in the field of organ, piano, and voice. On this program you are hearing representatives of our music group. For those interested in athletics, Bluffton offers a full program of major sports. Our teams compete with the best colleges in the state. A choice of football, basketball, track, tennis, baseball, and cross-country offer a variety of recreation to anyone interested in this field.

All these extra-curricular activities are features of a small college that students cannot afford to miss. In these varied activities Bluffton offers its students the very opportunities that are best for character and personality growth, the primary purpose for which the small Christian College exists. It is impossible

THE MENNONITE

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for more than a few to be students at Bluffton College, for those who are not able because of age or circumstances to attend, we ask you to become friends of Bluffton. In closing, let me thank the Ohio State University for her kindness and generosity in granting us the opportunity to become better acquainted with you.—I thank you! —Fred Heimleck, Announcer.

A CORRECTION

Subscribers, attention! On page 3 of the January 7th issue of the MENNONITE it was stated that the subscription price of the paper is one dollar. This one dollar rate applies only to new subscribers who become subscribers during the subscription campaign now in progress under the direction of the chairman of our Publication Board, Dr. J. R. Thierstein. The regular subscription rate is \$1.50 per year and all old subscribers are expected to pay for their renewals at this rate.

F. J. Wiens, Business Manager.

MEMORY WORK

For many years I have been interested in memory work of Bible passages. It is a matter for sincere regret that so many Sunday Schools have little or no memory work of helpful Bible passages.

A reason why so many Christians are helpless when asked something about the way of life or about the Bible, is because they can not quote any passages nor tell where they are found.

I am speaking from experience, so I have

compiled some of these questions and answered them from God's Word, feeling that they may be helpful to some others.

Prov. 11:30—He that winneth souls is wise.
Amos 4: 12—Prepare to meet thy God.

When shall I seek salvation? Psalm 63:1—O God, thou art my God; early will I seek thee.
Eccl. 12:1—Remember thy Creator in the days of thy youth. 2 Cor. 6:2—Behold now is the accepted time, behold now is the day of salvation.

How am I saved- Eph. 2:8—1. By grace are ye saved through faith, and not of yourselves, it is the gift of God. 2. St. John 14:16—I am the way, the truth, and the life, no man cometh unto the Father but by me. 3. Acts 16:30—Believe on the Lord Jesus Christ and thou shalt be saved.

Repentance necessary. Matt. 9:13—I am not come to call the righteous but sinners to repentance. Mark 1:15—Repent ye, and believe the Gospel. Acts 3:19—Repent ye therefore, and be converted, that your sins may be blotted out.

Are all sinners? Rom. 3:10—There is none righteous, no, not one. Rom. 3:23—For all have sinned, and come short of the glory of God.

Who can come to Christ? Rev. 23:17—Who-soever will let him come and take of the water of life freely.

Can children come to Christ? Luke 18:16—Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.

Should a believer join church? 1 John 1:19—If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Matt. 10:32, 33—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men him will I also deny before my Father which is in heaven.

Can we be saved in any other way? Acts 4: 12—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Why should we be baptized? Acts 2:38—Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Mark 16:16—He that believeth and is baptized shall be saved, and he that believeth not, shall be damned.

Is belief in Christ's atonement enough? James 2:17—Faith, if it hath not works, is dead be-

ing alone. James 1:22—Be ye doers of the Word and not hearers only, deceiving your own selves.

Why should we know the Bible? 1 Peter 3:15—Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. 2 Tim. 2:15—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Fannie E. Landis.

SASKATOON GIRLS' HOME

For a number of years many Mennonites have been living in the city of Saskatoon, Saskatchewan. They were without spiritual care on the part of our Conference. The Russian immigration brought more Mennonites into the city, especially girls from Mennonite homes who were working there. The latter had no place in the city that provided the blessings of a Christian home and where they could go when they had a few hours off duty, and no provision was made for their spiritual needs, and they were in danger of losing their spiritual fervor and be carried away in the current of worldliness.

Accordingly the Home Mission Board of the General Conference provided a home for the girls where they could spend their leisure hours and find home environments and influences and council. A Sunday School and religious service was started and a church extension work begun to provide for the spiritual needs of all the Mennonites in the city.

This work has prospered so that it has outgrown its quarters. The only meeting place available was a schoolroom with uncomfortable seats and so crowded that the people have to stand, and not all can get admittance. Besides, they have to pay a high rent for the use of the place. They are in great need of a better meeting place, and have made a strong plea to the Home Mission Board for assistance in securing a suitable building for their use for worship and a Girls' Home.

The matter was laid before the General Conference at its recent session, and the Conference heartily approved of soliciting a special fund of \$5,000 from our congregations for this purpose, and the Board decided that the building should not be started until the money is in sight. The people in Saskatoon are making an effort to secure a lot and pay for it. This requires quite a sacrifice on their part.

The Home Mission Board hereby appeals to the congregations, Sunday Schools, Young People's Societies and individuals for contributions for this purpose. The need is great and worthy. Will you please help this worthy cause with a generous contribution within the next few months, so building can be started by spring. Send all contributions to the treasurer, Rev. A. J. Neuenschwander, Quakertown, Pa.

W. S. Gottshall,

Secretary of the Home Mission Board.

ARISE, LET US GO HENCE

John 14:31

LaVera Lehman

Are these words, "Arise, let us go hence," challenging to you? Do they mean anything to you? Are they words that fit in the routine of life? Are they a weak command? Or do these words awaken the best that is in you?

"Arise, let us go hence"—What is the meaning of hence? Could it mean the same as the word service? Arise, let us go to work, work for the Master. We must be on the move, must put forth effort. We cannot serve as Jesus did by being motionless. We must work in order that the world may know that we love the Father.

We face opposition in order to carry out His commandment. We go to the uttermost part of the earth to live and serve Jesus. We must indulge in the most common things of life. Our message and our life must ring true for God at all times. Jesus lived the very things He taught. He went hence with God and in every deed and word revealed His Father. We, too, must honor and glorify God in all we say or do. We must glorify and praise His name every day and not only on Sundays. It is up to us to glorify Him in the very tasks that seem so hard for us to do. It will probably call forth humility, but let us not forget that Jesus served in the spirit of humility.

To conquer self we have fought and won one of the most chronic maladies of human beings. We have made room for Jesus. We have fought a good fight and a new day begins to dawn reflecting a beautiful halo on our way. For we indeed have arisen with the power and spirit of God in us to live the great message—"Arise, let us go hence, to tell others of Him." We have arisen to let Jesus shine through us in any walk of life. We have consecrated ourselves to Him. Arise, let us serve Him in the best way we can!

CORRESPONDENCE

Hereford Mennonite Church, Bally, Pennsylvania, sends greetings to the readers of *The Mennonite*. With the spirit of the yuletide still pervading the air, one finds time to pause, at the approach of the new year, to meditate on the happenings of the past year.

The last six months of activities were varied. The Bluffton College Gospel Team had charge of the regular worship services on June 16th. Mr. Mast preached an inspirational sermon. Our annual Children's Day services were held on Sunday evening, June 23rd. This service was a fitting climax to the week-end activities for those who attended our Eastern District Young People's Retreat, which, I think, was one of the best retreats conducted in the East.

The second annual Home Coming services were held on July 7th. Dr. Elmer E. S. Johnson, our pastor, had charge. He preached an appropriate sermon. The afternoon service consisted mostly of local musical talent. Dr. Quincy A. Rohrbach, head of the State Teachers College, Kutztown, Pa., was the guest speaker. Dr. Irwin Bauman, one of our own sons, a professor at Bluffton, visited his parents and preached the sermon on Sunday morning, July 21st.

Our Intermediate Christian Endeavors sponsored a meeting at one of our oldest member's house on Sunday evening, August 11. What a thrill for both the old and young because of the pleasure these old members received from our visit with them.

Our annual Harvest Home services were held on Sunday morning, September 22. It is well to pause often and thank God for the many bountiful blessings He bestows on us. In the evening Miss Minnie K. Schultz, who spent three years in the Philippine Islands as a secretary, spoke to our Intermediate Christian Endeavorers on her work on the islands and her trip home through the Holy Land and the Budapest C. E. Convention. We also had Philadelphia Convention reports. We built an artificial fireplace—truly a missionary meeting.

Our annual Fall Communion Services were held Sunday morning, October 13, with Preparatory Services the Saturday evening previous when sixteen young men and women took their stand for Christ and united with the church.

Our annual Christmas entertainments were held on Sunday morning, December 22, when

the Primary Department rendered its program. What a thrill these youngsters get out of speaking their pieces, much to the entertainment of their elders. Then, on Christmas evening, another full house greeted the Intermediate Departments as they rendered the pageant, "The Heart of Christmas."

We again brought cheer to the inmates of the Old Folks Home, Frederick, on Sunday afternoon, December 22, when Santa presented each with a gift.

All organizations are having or have already had their semi-annual business meetings with encouraging reports. Our attendance in Sunday School and church has been better than last year. With the new year at hand, we truly have a lot to be grateful to our heavenly Father for His protection and care over us. We hope and pray that the future may be full of blessings for us all and that we may continue to serve as we have endeavored in the past.

A Blessed New Year to you all!

Sincerely,

Mae Latcham, Press Agent.

Salem Mennonite Church, Marion, South Dakota, December 26, 1935. A word of greeting in the closing hours of the old year to all readers! The time has again come when we look back over a year that is about to become a part of history and forward to a new year that lies ahead with all its hopes and mysteries. The year 1935 was a little kinder to us in a material way, as we harvested a fair small grain crop, considerable rough feed, and in a few isolated spots some corn. What is left of livestock will not have to endure the suffering of the last few winters. But with what we have to buy up in price and the market price for our farm products far below cost of production, we are bound to be poor another year. Our fall weather was mostly fair, but quite dry.

Yesterday was Christmas Day, but with the thermometer at the season's record low of 20 below zero, very few were able to start their cars and there was virtually no attendance at our rural churches. Our weather is noted for its extremities, and this year is no exception.

Our Freeman Junior College opened another school year with an attendance of about 150. Considering our recent crop failures and financial depression, this showing is almost remarkable. But the burden of carrying on under

these conditions has fallen heaviest on the instructors in greatly reduced salaries. To them credit is due for keeping the school going. With President John D. Unruh on a leave of absence, attending the University of Texas, the college is under the management of a faculty committee, of which Prof. Benj. P. Waltner is chairman.

The outstanding event in the religious life of this community this season was the visit of Dr. J. E. Hartzler and his delivery of a series of lectures on the subject of New Foundations for Old Beliefs. On Sunday morning, December 8, he opened with his first lecture at our church and then continued until Sunday evening, December 15, in the college auditorium at Freeman. Dr. Hartzler always draws capacity crowds in our community. His lectures were interesting, timely, instructive, and excellently rendered. The interest shown by the large crowds in turning out even when weather conditions were not favorable is proof that they were being benefited.

Tomorrow the annual meeting is to be held when reports and accounts are rendered and new officers elected for the coming year.

Wishing all readers of the Mennonite a blessed and prosperous 1935,

John J. Gering.

Butterfield Minnesota, December 31, 1935.
To the Editor and Readers: We have again come to the close of another year, and, looking back, we must admit that our Lord and Savior has been so gracious to us all. He has blessed us in so many ways and watched over us carefully. To Him be all praise! We shall endeavor to give report of our church affairs again.

October 20, J. H. Ramseyer of Duluth, Minn., was with us and gave a sermon on the topic "Bible" and said how they distribute Bibles to the poor people. It was interesting to hear how people get saved through this work.

October 24, a number of the members attended a two-day Sunday School Convention at Redwood Falls; the following Sunday they all gave reports in the church.

November 3, missionary Frieda Sprunger spoke in the evening about conditions in China and of her work there.

November 10, at the close of our C. E. program, the annual election took place. Mrs. H. M. Fast had charge of the meeting. Erwin Lin-

scheid was elected president, Mrs. Theo. Linscheid as vice-president, and Mrs. B. J. Rempel as secretary and treasurer.

November 25, our annual church meeting took place at the church. Rev. J. Bartel had charge of the meeting. Mrs. R. E. Casey was re-elected as Sunday School Superintendent, and Albert Linscheid as vice superintendent.

November 29, we had visitors from Bluffton College, a men's quartet rendered a number of songs and A. Rosenberger spoke, which was of much interest.

December 8, Rev. J. Bartel from Mountain Lake gave the morning message. That day was set for Decision Day and a number of the young people promised to live a life for Christ. May the Lord be near to them and help them to keep their promise.

December 15, Rev. D. J. Dick occupied the pulpit in the morning with a German message.

Mrs. R. E. Casey and three children Roger, Carol, and Beverly, are spending the Christmas vacation in Reedley, Cal., with relatives.

Emma Linscheid, who has spent the last year in Pennsylvania, returned home before Christmas and is staying with her parents, Mr. and Mrs. Jacob Linscheid.

ing, I shall again try another year to give a Bible study and prayer meeting every Friday evening at different homes.

As the weather did not permit to have the Christmas program nor services, we had the program the 29th of December. The church was filled and a good program was rendered.

As I was again re-elected at the yearly meeting, I shall again try another year to give a report of our church affairs.

We have a number of older people who are sick and have been for some time. Mrs. J. J. Linscheid is poorly and suffers quite a bit, yet she is so patient and trusts in her Savior. Mrs. J. A. Harder, who has been unable to walk for years, is also patient. Amelia Rupp, who has for the last three years suffered much, is very poorly. She had several strokes and is not clear in her mind. May our dear Savior and Lord keep the sick close to Him, who only can help and relieve them from their troubles, as He knows best to do.

As we are soon to enter into the new year, we wish everybody a Happy New Year. May God bless us all and especially in the spiritual life. Oh, how we need our Lord in the trials of these days!

Mrs. Gust. Miller, Corr.

THE SUNDAY SCHOOL LESSON

January 26, 1936

Jesus Declares His Purpose

Luke 4:16-30

Golden Text: The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. Luke 4:18, 19.

Nazareth, the town where Jesus had been brought up, is said to be one of the beautiful places in Palestine. The hills surrounding it are covered with beautiful flowers and the landscape is impressive. From the words of Jesus we learn that He loved the flowers and the birds. Here, too, was the synagogue where as a lad He had been sent to learn as well as to worship. He must have loved the place. It was His custom to attend the services regularly from childhood. No one who professes to be a follower of Jesus can ignore the fact that He set us an example of regular attendance at the house of God. The worship of the synagogue was an informal one, very much like our modern prayer meeting. Unlike the temple service, which was conducted by priests, the synagogue service gave opportunity to all to participate.

The appearance of Jesus early in His ministry in His home town naturally must have attracted the attention at the synagogue at which He was to appear. It is to be expected, too, that He was anxious to reveal to His townsfolk the way of life. It was to the assurances that God gave His people, through the prophets, that Israel looked for its hope. The prophets not only revealed to the Jewish people what God had in store for them through the coming Messiah, but to us of our day, they continue to reveal the plans of God which we should know and in which we should find instruction. As to the Jew, the prophets spoke of the Messiah, so to us, they continue to reveal God's plans through the Christ. To neglect the study of the prophets is to close one's eyes to the greater things in store for believers. Having the prophecies and not profiting by them is like having eyes and not seeing.

One of the clearest revelations of the work of the Messiah is to be found in the lesson for

that day which Jesus read when the book was handed to Him. Jesus knew that the words of the lesson applied to Him and took the opportunity of revealing this to His neighbors who were present. He was first bringing the matter to attention of those among whom He had been brought up. Many who find the word precious to themselves and are really to proclaim it to their fellows, find the hardest task to begin right at home. It is here that there is sure to be either disinterest or opposition.

The subject of the talk on that eventful morning was Jesus the Messiah and Savior. There are many important themes concerning spiritual things that should be brought to the attention of our fellows. There is the matter of obedience to the law of God, the concern about regular and sincere worship and the matter of one's relation with one's fellow man, but the first and important thing must be concerning the Redeemer whom God has sent in the person of His Son to show us the way of life and to give His own life for our salvation. Though the people of Nazareth had had the inspired word of God for generations, yet it was necessary that they should have revealed to them that one of their own number was among them to whom the word of prophecy pointed. We have the Bible and behind us is the whole history of God's dealings with us, yet we must continually have our minds on the one great matter with which they deal, the Christ who would bring to us the blessings of His power and love, and asks us that we should follow in His footsteps and make Him our Lord.

Jesus offered as His credentials the authority given Him in the appointment to preach and reveal the meaning of the prophecy before Him. He had behind His utterances, and all His acts, the appointment from the Father. It was for the fulfillment of the prophecies that He had come. Now, after years of waiting, the moment was at hand when He should be entering into the activities of the work He was to be doing. It is the poor who are the more often sad and distressed in this world. Jesus declared that one feature of His work was to bring to them the good news. In all His life the poor were His concern. He identified Himself by being born the poorest of the poor. Even when He was in the midst of His ministry He remarked that the Son of Man had not where to lay His head. It was Abraham Lincoln who said that God must love the poor since He made

so many of them. Wherever there are people the greater part will be poor. It surely was not the purpose of our Lord to miss the ministry to the poor. If the Gospel is good news for the poor who are on the lower scale of living, it will be possible for those who live in the higher scales to benefit by it. The significant thing about the Gospel is that it reaches to the lowest and is available for those who are higher. The word "Whosoever" is such an extensive one that no one can be shut out unless he wants to be and rejects the Gospel.

This is a world of woe and sorrows. The brokenhearted belong to every age and station. To all of us there come times when we are borne down with sorrows, trials, and disappointments. Jesus declared that the purpose of His mission would include help for the brokenhearted. How comforting have been the words of Jesus spoken later about those who are weary and heavy laden. Into this class all of us must some time enter. When the sorrows of life are upon us the words of men, rather than help us, emphasize our distresses; but not so our Lord's words: they bring assurances of His sympathy and the comfort of knowing that He has gone to prepare to us in the place where none of earth's sorrows and distresses can enter.

The freedom to those in bondage of which Jesus speaks, refers not only to such who are enslaved in cruel bondage, but also those who are in a worse bondage, the bondage of sin. Where Christianity exists slavery has been abolished. Without the Christ and His followers millions in this world would still be in physical bondage as there were in the time when Jesus uttered the words of freedom in the synagogue in Nazareth.

Vision to the blind was one of the promises of the prophet that Jesus said He had come to realize. Blindness, always pathetic, is common in the East because of various conditions. Jesus in His ministry made the blind the objects of this special concern. There are other blindnesses than those of the body, mental, moral, and spiritual. It was the eyes of these also that Jesus came to open.

The climax of the address was when Jesus accepted the commission to preach the acceptable year of the Lord. To the people of Nazareth, to those of the Jewish nation the presence and message of Jesus was the great opportunity which they ignored and rejected. How pathetic

are the words of John, "He came to his own and his own received him not." Nazareth lost Jesus by rejecting Him. From there He went to Capernaum, which was the gainer for having Jesus in its midst. Some may reject Jesus, but others will receive Him to their eternal gain.

CORRESPONDENCE

West Swamp Church, Quakertown, Pennsylvania. Dear Readers of the Mennonite: Our Sunday School and church services are well attended, and the membership is increasing. Our church is organizing a class for catechetical instruction. We now have a Junior Department and Senior Department in our Sunday School which works quite satisfactorily.

During the year we have had various missionaries visiting our church. Dr. and Mrs. C. L. Pannabecker, China, and Dr. and Mrs. H. E. Dester from India, who told us about their work and also the needs of their field of work.

Nine of our members were delegates to the conference held at Upland and Los Angeles, Cal. Those attending were Rev. A. J. Neuenschwander, Mr. and Mrs. M. S. Rosenberger, Mr. and Mrs. Harry Eisenhart, Mrs. Durner, Mrs. Detweiler, Mary Rosenberger, Anna Weiss. During our pastor's absence, Mr. George Stoneback, a graduate from Bluffton College, served.

October 20, Rev. Harder from Germany was in our midst and preached in the German language. In the evening at our Christian Endeavor meeting Rev. Harder's son was present and helped to make the evening an interesting meeting. The members asked him numerous questions about Germany, concerning Christian Endeavor, political and social problems.

Sunday afternoon, November 10, we had an old fashioned hymn sing, at which time our church was filled. Choirs from the St. John's Lutheran church, Spinnerstown and Grace Mennonite church, Lansdale, rendered a few selections and a mixed quartet from the Reformed church, Spinnerstown, gave a selection. Rev. D. J. Unruh, Lansdale, and Arthur Mohr, our chorister, led the singing. Rev. A. J. Neuenschwander, our pastor, told us how hymns, such as "God Will Take Care of You" and "I Need Thee Every Hour" were written and what they mean to us. The afternoon was enjoyed by all.

On Thursday evening, November 28, the Y. W. Missionary Society and Ladies Aid are having their anniversaries.

Corr.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller, Halstead, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Suderman Andres
100 East 5th, Newton, Kans.

To the Young People:

These pages of the Mennonite are yours. We would like to make them as helpful and interesting as we can. So we are asking for your help. What would you like to have in these columns? Do you make use of the Christian Endeavor suggestions? Would you like more concrete help on planning and conducting the meetings? Or perhaps you use other sources for material for your programs and would like something else in this paper. Won't you write and tell us about it? Then some of you may have had some interesting meeting or experience that other societies would like to hear about, or some problems you would like help in solving. We would like to hear about them. Address your contributions to Amelia Mueller, Halstead, Kansas.

CHRISTIAN ENDEAVOR

Amelia Mueller, Halstead, Kansas

February 2, 1936

Purposes Of Our Society

1 Cor. 12:1-12

This is Christian Endeavor Day. Fifty-five years ago today the first society of Christian Endeavor was organized in the Williston Congregational Church, Portland, Maine, by the Rev. Francis E. Clark. In your meeting have someone give a brief sketch of the life of Francis E. Clark. Discuss the purposes Rev. Clark had when he organized the first C. E. This can lead to a discussion of the purposes of our C. E. societies today.

The following might be named as purposes of Christian Endeavor. How well is your society fulfilling them? Use them as discussion topics in your meeting.

1. To help us to understand Jesus. Do we as a society and as individuals study His teachings

to help us with our daily problems? Do we try to follow Him, or do we simply go our own way? Is our society fulfilling its purpose unless it helps its members understand and follow Jesus?

2. To help us to help others. Is our society practicing our Christianity? Do we have definite projects through which our members can practice service and helpfulness to others? Do we interest them in giving? Or are we concerned no farther than our own society and its meetings?

3. To give us a fine fellowship of Christlike persons. Are we giving our young people wholesome good times and recreation through our C. E. or must they go elsewhere for their social life?

4. To train leaders. Are we helping our members to assume responsibilities in Christian work? Are we training them for future leadership in the church? Are we giving each member a chance to work, or do we let a few do everything?

5. To support the whole program of the church. Are we concerned only with our meetings, or are we helping in all the work of the church? Ask your pastor for suggestions.

6. To join with other young people's groups in building a Christian world. What have you done in cooperation with other societies? Do you keep in touch with the state and national C. E. organization? Do you exchange meetings and ideas with other societies? What are you doing to help such causes as the Peace Movement, the fight against alcohol, etc.? Is your own society the extent of your horizon?

For Your Daily Meditation

Rev. Phil. A. Wedel

January 14—Cheerful Christians. "Be of good cheer, it is I, be not afraid." Matt. 14:27. 1. Christ's loving presence is the guarantee of all good and against all evil. 2. The normal Christian is the cheerful Christian. No one

has such reason for gladness. 3. A Christian is secure in Christ.

January 15—Our words. James 3:13. 1. Through language our charcter finds expression. 2. Language is the medium through which life influences life. 3. We shall be held accountable for all our words. 4. Since it is important that our words be wisely chosen, they should be **pure, true words, kind words, reverent words.**

January 16—Transfigured Lives. Luke 9:28-35.

Oh, Master, it is good to be
Entranced, enwrapt, alone with Thee:
Till we, too, change from grace to grace,
Gazing on that transfigured face.

January 17—Putting on Christ. Romans 13:14. "But put ye on the Lord Jesus Christ." 1. By entering into such close relationship with Him that unconsciously you reproduce His traits of character. 2. By meditating on His life as revealed in the Word. 3. By imitating His example in going about doing good.

January 18—Spiritual recuperation. Isaiah 40:31. "But they that wait on the Lord shall renew their strength, they shall mount up with wings like the eagles, they shall run and not be weary, and they shall walk and not faint." Wait upon the Lord: 1. By habitually directing our thoughts to Him. 2. By looking to the Lord for help.

Some professed Christians starve themselves into walking skeletons and try to excuse themselves on the plea of ill-health. The medicines they need are from Christ's pharmacy. A few words of honest prayer, the throwing open of the heart's windows to the promises of the Master, the tasting of His Word, will do more to brighten the countenance than all the drugs of the doctors.

January 19—The Joy of Trust. "Now the God of hope fill you with all joy and peace and believing." Rom. 15:13. 1. Live by faith. 2. Be still for God.

If peace be in the heart
The wildest winter storm is full of beauty,
The midnight lightning flash but shows the
path of duty,
Each living creature tells some new and joyous
story,
The very stones and trees all cast a ray of
glory,
If peace be in the heart.

January 20—The Keynote of the Christian

Life—Gratitude. "Bless the Lord, Oh my soul."

1. The aim of right living should not be to earn salvation, but to express gratitude for it. 2. Cultivate the thankful spirit. It will be to thee a perpetual feast. 3. Where your treasure is, there your heart is also.

INTERMEDIATE SECTION

Emma Ruth, Reedley, California

January 26, 1936

Topic—My Own Church

1 Cor. 12:27-31 (Denominational Day
Beginning of Christian Endeavor Week)

The AIM of the Meeting.—Let the society try to learn as much as possible about the denomination and the local church to which the members belong. Try to get a bird's-eye view of the whole organization from the General Conference down to the local church. To make the information graphic and real, divide the society into four groups, letting each group be responsible for one phase of the work. With an Intermediate group this could best be accomplished by setting aside one evening in the week for preparation for this meeting or holding the meeting itself around tables where the sources of information could be consulted and maps and diagrams drawn.

A Plan for the Meeting.—Let Group 1 have charge of the meeting, conducting the worship service as nearly as possible like the local church worship service. A suggested service follows:

Opening Hymn: "Safely Through Another Week" (standing). Scripture reading, 1 Cor. 12:27-31. Prayer. Announcements. Offering with quiet music (for some denominational fund). Hymn: "The Church's One Foundation." Special Music. Participation period. Report of each group. Closing Prayer: Psalm 19:14.

Advance Assignments—Group I—The Local Church. This could best be pictured by means of a chart, showing the church with its officers and all the auxiliary organizations. Let the members of this group be prepared to tell something interesting about the work of each organization of the church. They might be assigned to interview officers in each organization.

Group II—The General and District Conferences.—A map locating the churches of your

district could be prepared or a diagram showing the organization of the General Conference with its committees and boards. Tell at least one interesting thing which each board or committee does.

Group III—The Schools of our Denomination. This group can draw a map of the United States and locate all of the schools and colleges. Interesting facts might include the date of founding, number of students attending, name of president, names of local people who have attended.

Group IV—Missionary Activities of our Denomination. Let this group prepare large maps of our mission fields, locating all of the stations, giving the names of the missionaries, and at least one interesting fact about the work at each station.

Sources of Information—Mennonite and Bundesbote Year Books; Missionary number of the "Mennonite," November 19, 1935; Missionary News and Notes; local pastor, and other leaders in your church; missionary maps of our fields, can be secured from Miss F. Luella Krehbiel, Clarence Center, N. Y. Large size, 25 cents, small size, 3 cents.

Questions To Be Answered—

1. Is organization necessary in a church? Why?
2. Who is the head of your local church? What are some of his duties?
3. What does your church have in common with the early Christian church? Have we improved on it?
4. What are some of the distinctive doctrines of the Mennonite church?
5. Of what value is an organization of churches into a conference?

Daily Bible Readings

- Jan. 20—Love of the church. Ps. 84:1-12.
 Jan. 21—The forgotten church. Hag. 1:1-11.
 Jan. 22—Enthusiasm for the church. Acts 4:29-37.
 Jan. 23—Officers of the church. 1 Tim. 3:1-13.
 Jan. 24—The church's foundation. 1 Cor. 3:11.
 Jan. 25—The Head of the Church. Col. 1:7-20.
 Jan. 26—Topic—My Own Church. 1 Cor. 12:27-31.

How To Improve Your C. E. Prayer Meetings

Every society should subscribe for at least one copy of the Christian Endeavor World

Quarterly to be used by the Prayer Meeting Committee in planning the meetings. The more material you have to work with, the more interesting and helpful you will be able to make your meetings. Subscription rates, 75c per year or 60c when five or more copies are sent to one address. Send your subscription to John R. Price, C. E. World Quarterly, 419 Fourth Ave., New York City.

JUNIOR SECTION

Mrs. Joanna Suderman Andres
 700 East 5th St., Newton, Kansas

For the Leader

A Notice

If you have been too busy in the after-Christmas rush to read the first issue of the Mennonite, would you read it now? Please notice the two requests. Would you answer these requests this week? It would help me to line up the year's work according to your needs. Thank you!

Suggestive Program for January 26

Continuing theme of the month. See last issue

Aim of program suggested for January 19—To create a longing for purity. See last issue.

Aim of program suggested for January 26—To give a clear answer to the question, "How can I become pure"?

1. **Call to Worship**—in the form of a prelude consisting of a medley of hymns played softly by a junior.
2. **Worship period**—
 - 1) Assembly rise and sing "The Lord is in His holy temple, let all the earth before Him silence keep."
 - 2) Unison prayer. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my Rock and my Redeemer." Be seated.
 - 3) Responsive reading—Psalm 86:1-12.
 - 4) Song in unison, "Come we that love the Lord," verses 1, 2.
3. **Study Period:** Aim—to answer the question, "How can I become pure"?
 - 1) Remarks of junior chairman as to the evening.
 - 2) The Great Promise of God—By three juniors. Let piano play softly the music

of "Whiter than Snow." With the beginning of music, let these juniors come from back to front of church; the two on the sides holding candles, the one in center a placard bearing the verse, "Though your sins be as scarlet, they shall be as white as snow." Have a table ready in front upon which the two place their candles and the one the placard in between candles. Let them take places behind table. Put other lights out, leave only candle light. Let these three juniors sing verses 1, 2, 4 of "Whiter than Snow." Then let one ask all juniors to again sing the chorus softly. Let the second one ask all juniors to read the verse on the placard. Let three take their seats. Leave candles burning, but put lights on.

- 3) Interesting things about this promise—In charge of a junior who steps to front and asks the others these questions:
 1. Where do we find this promise?
 2. Who will find it first and read the entire verse?
 3. To what people was this promise given?
 4. Through whom was it given?
 5. Does God promise this also to us? Bring out the thought that we are just as sinful and therefore need it too.
- 4) How did God keep this promise to the children of Israel?—A five minute talk by a guest speaker, bringing in a very simple way these thoughts: When the people were sorry for their sin, when they showed this sorrow by killing a lamb and bringing it as a gift to God; when God saw the animal shedding its blood, giving its life; He said to the people, "I see you are sorry, I will forgive, I will wash your hearts white."
- 5) How does God keep this promise to us?—By the leader or by the same guest speaker in a five minute talk, making clear to the juniors the wonderful story of sin, of love, of death, of belief, of repentance, of forgiveness.
 1. Of sin—that grew more and more;
 2. Of love—that moved the heart of God to give His Son as the Lamb;
 3. Of death—that brought the finished work of redemption;

4. Of belief—that God made a requisite to forgiveness;
5. Of repentance—that shows its sorrow;
6. Of forgiveness — That washes white from sin.

6) Sing in unison—"Just as I am without one plea," verses 1, 2, 5.

7) Closing prayer—By leader. Let it be a prayer of thanksgiving that God sent Jesus to make us white as snow.

No announcement should follow this program. If there are any announcements to be made, they should be made after the worship period and before the study period.

A Word About The Worship Period

You will notice that the worship period is outlined in the last issue and in this issue does not vary much. I have experienced better results in using a regular form of worship program for a period of time. Long enough, at least, until the juniors can enter into it wholeheartedly. As leader, I would do all I can do to give the short period of worship its dignity and its reverence. If the outline suggested is new to you; if the song "The Lord is in His holy temple" is unfamiliar, and also Psalm 19: 14, then make out your own worship program. It should always consist of that which your juniors know. Nothing unfamiliar should have a part in the worship period. The child will not worship and puzzle over something new at the same time. We, as leaders, must BUILD our worship programs, build them in the study period. Take a few minutes for a few weeks in your study period time to learn with your juniors that which you have planned for the worship period and then use it.

No announcements should disturb the period. After the prelude, the change in scripture and form of responsive reading and the change of the hymn can be announced, and then the assembly enter into worship. Are we teaching the junior heart to worship its Creator? Are we teaching it to reverence the place of His abode? Are we showing it "the Lord sitting upon a throne, high and lifted up; and his train filling the temple"?

A Thought For Thought

Count not the cost too great that brings to one child's heart one vision of eternity.

JOTTINGS

Mrs. D. H. Schmidt was hostess to the West Zion, Kansas, Missionary Workers some days ago. The program was presented by the losing side of the contest that was sponsored during the past year. Points for the contest were gained by reading missionary books, regular attendance and sending response to roll call when one was unable to attend. The entertainment was in charge of the social committee. Refreshments were served at the close.

The Quarterly Ministerial Conference of the Eastern District Conference is scheduled to be held Monday, January 20, in the First Mennonite Church, Allentown, Pa. There will be afternoon and evening sessions.

The C. E. Society of the Berne, Indiana, church elected the following officers to serve for the year: President, Gerald Stucky; vice president, Hiram Nussbaum; secretary, Miss Elaine Baumgartner; treasurer, Miss Velma Sprunger.

At its annual congregational meeting, Eden church of Schwenksville, Pa., recognized the thirty-six year service as a trustee of Menno Rosenberger by electing him an honorary trustee.

Mussolini has written to all school leaders in Italy, says The Watchman-Examiner, recommending the use of the New Testament as follows: "All professors and teachers shall read the New Testament, shall explain this Divine Book to the children, and see to it that they memorize the best passages. This Book shall not be missing in any school library, for it is ever new throughout the centuries. It is the greatest of all books, the most necessary of all books, because it is Divine. The national government desires by it to capture the children, and through them the soul of the Italian people, for the discovery of the sure way which will lead the Fatherland to the worthiest and truest greatness."—The Alliance Weekly.

The Women's International League for Peace and Freedom, at its recent world-wide meeting, instituted a world peace poll, and is aiming at securing 50,000,000 signatures by April 1936. Messages were dispatched to the heads of various governments and to the League's international headquarters at Geneva, and an International Peace Fund was launched in memory of Miss Jane Adams. —I. C. P. I. S.

An unusual experience in Christian congregational life says the Lutheran News Bulletin, came to the members of Christ church, Stoughton, Wisconsin, lately when Pastor S. M. Topness confirmed a class of four blind deafmutes, two brothers and two sisters of the same family. Their instruction was accomplished through the voluntary service of Miss Anna P. Johnson of Milwaukee, known as "Wisconsin's Helen Keller," blind, deaf and a cripple, and Rev. H. O. Bjorlle of Fairbault. The services were conducted in the sign language.

During the period of the Revolutionary War in Pennsylvania, Mennonites became divided on the matter of paying taxes imposed for military support. A small faction in the Skippack District under the leadership of a minister named Funk took a liberal view of the matter and paid the tax. This party established several churches, the last of which became extinct about 1850. One of those who refused to pay the tax owned a splendid clock of the "Grandfather" type. The tax collector seized the works in payment of the levy, but left the case in possession of the owner who promptly furnished it with new works. When a boy, the editor visited the home of a descendant of the owner of the clock and was permitted to examine it and the works with which it had been refurnished. It was an excellent time keeper.

In their retreat after the Battle of Germantown in the direction of the Perkiomen, October 5, 1777, the Continental troops carried with them a number of wounded among whom were General Francis Nash and several other officers who died on the way and were buried in the cemetery of the Towamencin Meeting House at Kulpsville, Pa. At their burial with the honors of war, General Washington and sixteen other high officers were in attendance. Many years ago a local patriotic society erected a monument over the graves. General Nash had been in command of North Carolina troops. At the time of his death Tennessee was a part of North Carolina, and his name was given to the frontier town now known as Nashville, which became the capital when Tennessee became a state. Recently a movement was started in Tennessee to have the body removed and buried with ceremony in the city of Nashville. The trustees having charge of the cemetery, have declared their intention to refuse permission to make the removal.

Dr. and Mrs. Herbert, missionaries on furlough, after spending the Christmas holidays in Berne, Indiana, returned to their studies in St. Louis, Mo.

CORRECTION—In Dr. J. R. Thierstein's article, "Our Publication Work," in last week's issue, on page 2, column 2, paragraph 4, it should have read "almost appalling," instead of most appalling.—Printer.

DEATH

Christian C. Heer, born in Germany 1889. He came to the United States in 1906 and has resided in Estrella, California, since 1912. Following a brief illness, he passed away at a Paso Robles hospital, October 14th. Funeral services were held at the First Mennonite Church of Paso Robles, the Rev. C. Hege officiating. Interment took place at the Pleasant Valley cemetery near Estrella. Mr. Heer is survived by his wife and three children, also other relatives here and in Europe.

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A SURVEY OF CHRISTIAN EDUCATION

By Prof. G. R. Gaeddert

The history of Christian education dates back to the time of Christ when Jesus selected His twelve disciples. It had a very simple but effective beginning. From the records it appears that the disciples surrounded their master constantly. When He went into the synagogue or temple, into dwelling places, or retreated into the mountains, stepped upon the seashore, crossed the wheat fields, healed the sick, fed the hungry, or retreated into the Garden of Gethsemane, His disciples were with Him. Moreover, He was often followed by a great multitude of people. What an attractive personality He must have possessed! We even gather this from His enemies who feared His popularity, and rightly so, for He taught as one having authority and not as the scribes and Pharisees. Listen to His words: "Blessed are the poor in spirit, — — — they that mourn — — —, the meek — — —, they which do hun-

ger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, they which are persecuted or reviled for righteousness' sake." And again He says, "Let your light so shine before men that they may see your good works — — — For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you—for your Father maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." What a discriminate and fairminded program! It should be a great challenge to youth. There were no empty words, no loud sounding brass, or mere oratory. It was life itself, and it worked like a leaven in an unleavened bread. It penetrated and transformed hearts of stone. Saul of Tarsus, the greatest of persecutors, was transformed by this spirit. When he witnessed the mob stoning Stephen and noticed that this martyr had sufficient strength to overcome physical pain in his dying moments; when he saw and heard how in the height of physical and mental agony Stephen knelt and cried to God not to lay the sins of his persecutors to their charge, it was too much for Saul. He surrendered himself to God and heeded the cry of the still, soft voice, the voice of God, saying: "Saul! Saul! why persecutest thou me"? His eyes were opened, he yielded and became a zealous worker for Christ. Paul carried this message to the gentiles as well as to the Jews, yes even to Rome. He devoted not only his services, but gave his life for the cause. It was thus that the church grew amidst persecutions and sufferings. Its strength soon became so manifest that the Romans accused the Christians of having caused the downfall of the empire. To which charge, you will remember, Augustine wrote, "The City of God." However, the Christian religion became a state religion all too soon, for when Constantine adopted it, or at least recognized it, it was transformed into a militant religion. As a result the Christian religion suffered great loss. In spite of this recognition, however, the Roman empire crumbled, yet the Christian church survived at least in form. It sent missionaries into all of Europe.

(Continued in next issue.)

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The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, JANUARY 21, 1936

No. 3

EDITORIAL

CHURCHES AND CONFERENCE RESOLUTIONS

The beginning of the year marks the time when most churches hold their meetings to transact business for the coming months. Congregational meetings are generally regarded as purely local affairs, but as time goes on, the matters that concern denominational consideration should receive careful attention at these gatherings. The resolutions of General Conferences, and specially those of the last one, are intended to receive the careful and prayerful attention of the brotherhood. Every congregation should find occasion to give them the consideration that will make the great work of the church more effective.

THE MINISTER'S WIFE

Few men, when they go into business, make their wives their business partners. They are content to let Mother take care of the children and run the house, while they struggle for the means to keep things going. However, we know of no better financiers than ministers' wives. They have the trick of making small salaries do circus tricks.

The position of the minister's wife is a difficult one. She must, whether she elects to do so or not, enter into many activities apart from her own fireside. There is the matter of entertainment. In rendering it she makes the parsonage famous for its hospitality. It becomes her pleasure, rather than her duty, when there are visitors to the pulpit, when the missionary comes, or when there is a conference to make the stay of the visitor as delightful as possible.

Many as are the demands of her home, the pastor's wife enters into the general activities of the church, the call of the Ladies' Society, or the Sunday School, or parish visiting she re-

gards her work and does it well. Of course, it is her duty to take upon herself whatever responsibilities are expected of other members of the church and one does not hear that she shirks and one does not hear much of the extra tasks imposed upon her just because she happens to be the minister's wife.

Many preachers would be at a loss, and maybe altogether helpless, in the face of their tasks, were it not for the sympathy, good will, and good sense of their wives. On the other hand, one does not hear her complain that, while the church expects so much of her, she has no contract with the church and, while she has her own house to keep in order, she should not be expected to do the extra work that is continually arising.

It occasionally does happen that the criticisms of other sisters bear hard upon the pastor's wife. Her own way of dress, of running the house, and bringing up the children, etc., should be left to her own judgment. Generally it is good judgment and often superior judgment. The home of the minister, thanks to his wife, has given to the world many men and women who have moved the world for good. This has meant sacrifices largely borne by the mother.

Someone made the remark that the minister's wife is either in hot water all the time, or else she is continually keeping everyone, including her husband, in hot water. A person of this type may occasionally appear, for not every one has the balance they should have, but to apply the criticisms generally to the mistress of the parsonage is a cruel libel on those whose lives are devoted to a service of goodness that cannot be estimated.

WHEN WAR THREATENS

Perhaps at no time in history have churches and their membership given greater consideration to the principle of peace, to which Men-

nonites have always been committed. Among thinking people there has developed a strong peace consciousness. We see evidences, even in our national government. The investigation of the activities responsible for war making has led the U. S. Senate, under the leadership of Senator Nye, to dig out some remarkable facts involving munition makers, money barons, and high officials of the government. All of them must bear their large share in bringing the curse of war upon our country. No one needs to rehearse the horrors of war and especially the last war: they have been painfully and vividly brought to the attention of every one in this country and others. It would be hard to find any one now who did not realize during the last five years that the economic hardships that have depressed us came as a result of the war. The slogans "War to end war" and "Make the world safe for democracy," so loudly hailed, have become bitter irony.

No wonder that, in the words of President Harding, many are saying: "This must not happen again." No wonder that serious efforts are launched in many quarters to avert and prevent another war. Following the Nye investigation, there is likely to be some legislation. Just how much this will help no one can tell, but the effort will be worth while. Legislation follows public sentiment. And anti-war sentiment is strong and becoming stronger just now. The pronouncements against wars by many churches indicates the sentiment of church people. That helps, but law makers just now are not taking sentiments of the church people very seriously. "If there are so many of you," someone has asked, "why didn't you prevent the last war"? It is one of the blots on American Christianity that at that time pulpits in many quarters became the bond selling, enlistment stations and sources of propaganda of hate. We are wondering how strongly will be the war resistance on the part of churches should another "Remember the Maine" ring through the nation?

The realization that economic ruin follows war has compelled many, thinking in terms of business, to become war haters. The larger humanitarian consideration of the horrors of war is making its impressions in many quarters and increasing anti-war sentiment. All this is encouraging, though not altogether reassuring, for who can predict anything against a stampede? And stampedes may be maneuvered by

the military class and those who hope to enrich themselves at the cost of the lives and suffering of their fellows? The only safe peace plan is the one that prepares the minds of the people against the time of testing when the war spirit is manifesting itself through appeals to passion.

PLEASE, REMEMBER

That Rev. A. J. Neuenschwander, Quakertown, Pa., is the Treasurer of the Home Mission Board of the General Conference and all money for that purpose is to be forwarded to him and not worry Rev. J. E. Amstutz, Trenton, Ohio, by sending the money to him any longer. Ministers and church leaders, please remember!

W. S. Gottshall,
Secretary Home Mission Board.

A SURVEY OF CHRISTIAN EDUCATION

By Prof. G. R. Gaeddert

(Continued from last issue))

When fendal war fare and baron robbery threatened to destroy the last vantage of Greek and Roman civilization, the Christian church served as its protector, harbored and copied manuscripts, instituted the Truce of God and remained the one great bond of unity during those dark ages. Before long, however, adventurers, imperialistic popes and kings began to use Christianity to gain personal fame and power or national and international aggrandizement. They tried to spread Christianity by the sword. And woe unto Christianity and civilization when the sword became an agent of the church of God. What a contrast! What a revolution! The change had come during the period of a thousand years, dating from about 95 to 1095 A. D. During these years the so-called Christian church had completely turned away from the teachings of Christ, "Love your enemies, bless them that persecute you." Instead of observing these principles it was sending crusaders out into the Holy Land to kill, conquer, and recapture some lost land. However, not all had been lost. The church had preserved many writings of the Saints and some of the teachings of Jesus, even though the practical observation and expression of the life of Jesus was missing. Moreover, amidst constant warfare and baron robbery the church

steeple had risen to an unprecedented height and beauty; and before long leaders in education turned away from the deductive argumentation method, turned toward the experimental and inductive method of study. They returned again to the study of the writings of the Greeks and Romans, the scriptures and placed them in their historical setting. Universities arose endowed with teachers of religion. A great revival of learning set in, inventions were made, feudal states developed into national monarchies. The church, however, remained militantly Catholic.

In the fourteenth, fifteenth, and sixteenth centuries men arose who dared to speak their mind even religiously. Persecutions upon persecutions followed. Numerous sects arose, such as the Hussites, Anabaptists, Separatists, Lutherans, Mennonites, Puritans, Quakers, and others. Each organization was started in the hope of making a contribution toward bringing the church back to the teachings of Jesus. Very much, indeed, has been accomplished in the second thousand years. Information has been made available. Our aims and ideals have been raised. The practical life, however, still falls far short of the ideals set before it. We still fail to translate our knowledge into action. This leads us to think that there is something lacking in our agencies of religious education as at present constituted. It is almost universally conceded, however, that the finest product of human history is the Christian religion, that its possibilities summate all the hopes and aspirations of the human heart. While this is true, we still fall short of expectations. We have been engaged in the enterprise of propagating the Christian religion for some 1900 years. Yet with what result? Not one third of the earth's population is even nominally Christian. And sadder still, our entire missionary program has been called in question by the very persons whom it is designed to help. They like our Christ, but they don't like us. We are ingloriously inconsistent, they say. We have not integrated our practice with our principles, and we stand ridiculed in the presence of our brothers and sisters of religious systems that we know are inferior to Christianity. But saddest of all, we cannot even win our own splendid youth to the Christian way. In Russia, religion, even liberal religion, is repudiated and derided; half the churches are already closed or ruined. In Mexico, the powers that be are squarely op-

posed to the church. In Spain, almost the same thing is true, with some modifications. In Germany, Hitler is trying to force the churches to come under his authority; he would like to restore the old Teutonic gods and goddesses. In America, freedom of religion is on trial. In the Madam Schimmer case the highest tribunal of the nation has decided that even a woman can be denied citizenship should she refuse to defend her country with the machine gun. Certainly in America the churches are being put to the most severe test ever known.

The pessimist has an easy time showing his statistics and if the spiritual church is to be measured by the same standards of commercial success as a shoe-factory or an oil-business, then the church is in a sad plight. But not only is the church being criticized, colleges and universities are being examined and everywhere we hear men affirming that our education does not educate.

College graduates cannot find places in our modern world. Universities must grant scholarships to college graduates in order to lure students to enter college and keep graduates off the streets. For only thus can they perpetuate their system. Where, then, may we place the blame? Some say we have stressed organization to such an extent that today it is the common impression that the religious life is hampered by too much organization. We have so much machinery that there is not enough power to operate it. For example, there are at least 55 agencies of the church, 16 interdenominational agencies, 24 non-denominational agencies, and 15 denominational agencies. (Lotz and Crawford: *Studies in Religious Education*, pages 601-603.) The result is a duplication of effort. For example, among the 55 agencies referred to there are nine definitely organized agencies for missionary work. Five of them are interdenominational, two are denominational, and two are non-denominational. The result of this is increased overhead expenses. We do not get nor give enough now to adequately accomplish the work of religious education. But when we spend a goodly portion of what we have in the overhead expenses of duplicating organizations, we are unfair to the crying religious needs of the world and the rights of little children. In the final analysis the members of the local churches bear the cost of all these overhead organizations.

(Concluded in next issue.)

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THE SUNDAY SCHOOL LESSON

February 2, 1936

Jesus Enlists Helpers

Luke 5:1-11

Golden Text: They left all and followed him.

Luke 5:11

About the Lake of Gennesaret there cluster many of the scenes associated with the work of Jesus. There He revealed His doctrine to the people, and there He found the most numerous following among the common people. It is not unusual to read that in this spot multitudes were continually about Jesus. Some writers have named this period in the ministry of the Lord as the period of popularity. It was a time when the people heard Him gladly. It was the privilege of the throngs who crowded about Jesus to see many of His great works and to hear many of His great discourses. Fishing was an industry of considerable size on the lake. The fishermen whom Jesus called must have been men of greatest piety. Their lives must have been worthy or Jesus would never have selected them above others to become His intimate followers.

The men who were called to discipleship were following their accustomed vocation. Humble as was this vocation, it was a preparation for something higher. It made strong and fearless men of them. The best way to prepare for the higher things of the kingdom of God is to serve well in places providence has placed us. We prove our worth for higher things by being

the right kind of persons in the places we find ourselves.

Peter's boat was available to Jesus. Peter began by placing what was his at the Master's disposal. The incident suggests to us that what we have, even our most commonplace things, are ours only as stewards to be used for the Master's use.

The sermon finished, Jesus proceeds to enact a parable. Peter had been discouraged. A whole night's toil had brought him no reward for his effort. It is just when one thinks that failure is his lot that God finds an opportunity for demonstrating His power to help. It was the great mission of Jesus to bring happiness to those who find themselves, who have been wearied in their toil, with no earthly sign of getting anything from it.

When Peter was commanded to launch his net into the deep he was asked to do something that his experience and judgment told him was useless. Fish are not usually caught in deep waters. Peter had to learn first that no matter what his experience, matured as it was in the matter of fishing, the wisdom and knowledge of Jesus was superior to his own. In this he readily complied, showing one of the first principles of true discipleship, "nevertheless, at thy word." Nevertheless is a significant word. It implies that something is to be said on the other side, but that it is let go in favor of what is asked. A good exercise would be for one to go through the Bible and examine those passages in which the word nevertheless is expressed or implied. Something of a doubt may be suggested by the word, but in Peter's case the doubt was waved aside.

The marvelous draught of fishes left in the mind of Peter and the onlooking multitude no doubt of the supernatural power of Jesus. It made Peter in the first place take into his partnership the sons of Zebedee. Here we have illustrated the fact that whatever good the Master brings to us, it is for others to have a part in it. The help of James and John also shows that it is a common duty to come to the help of others when they need our assistance. The great number of fish taken makes it plain that when blessings are bestowed, they do not come in small measure. God is ever ready to open the windows of heaven to those who will obey Him.

In the presence of Christ and the demonstration of His power, Peter was moved to realize

his unworthiness and confess it. Here let us learn that the beginning of one's true relation to Jesus comes when we realize our sinfulness and unworthiness, and confess. The one who is unready to confess his sinfulness, has no part in the great work Jesus came into the world to establish. The answer of Jesus to Peter was, "Thou shalt catch men." He and his friends, James and John, were henceforth to become fishers of men, not as with the fishes of the sea to destroy them, but to take them alive. In other words, they were to assure them eternal life through Jesus.

Added to the call of the fishermen came the call of Levi or Matthew, as he is otherwise known. He belonged to the most despised class of publicans or tax gatherers and was regarded as a traitor to his nation, but in him Jesus found one suited for special work. That he was ready to leave all, indicates that he saw in Jesus the Master to be followed and obeyed, who had a great work in store for him. Matthew's systematic arrangement of the material for the Gospel that bears his name indicates that his previous experience as a clerk, when consecrated to the service of his Lord, becomes a means of greatest blessing. It has been observed that more texts for sermons are selected from the Gospel of Matthew than from any other book of the Bible.

The Golden Text should be an urge to all who come to a realization of the power and goodness of Jesus to leave all and follow Him. We note that both the sons of Zebedee and Levi left profitable callings in order to follow Jesus, yet here we are impressed with the words of Jesus who said, "What shall it profit a man to gain the whole world and lose his own soul"?

CORRESPONDENCE

First Mennonite Congregation, Newton, Kansas. To the Editor and Readers of The Mennonite: May God bless you all in the new year of grace! On Friday, October 11, was the fellowship meeting of the congregation. Our pastor heartily welcomed our returned assistant pastor, Dr. A. Warkentin, and family, and invited the guests, who had not joined any congregation here, to attend our meetings and join our church. Bro. T. T. Claassen, as Sunday School superintendent, invited the guests to the Sunday School, and Dr. Warkentin spoke on some verses of John 17. A quartet sang.

After that all were invited to go to the basement for refreshments, and we had a nice social hour.

On Wednesday evenings, Dr. Warkentin conducted in an excellent way the Bible study on Philippians, now on the epistle of Paul to the Romans. Then he leads the teachers' meeting.

Sunday, October 13, Dr. Warkentin preached in both languages. On Monday, October 14, there was a double silver wedding in our church. Ernest Claassen and Gustav Androes married Schroeder sisters twenty-five years ago, and could now celebrate. Rev. C. E. Krehbiel read Psalm 34, made a few remarks, and prayed. Rev. N. Harms, who had married them twenty-five years ago, spoke next, and our pastor, J. E. Entz, spoke and prayed. A quartet sang, and piano and violin music was given. The more than 250 invited guests took part in a nice supper. After the supper there was a fine program. The Pastor Emeritus, Rev. B. Regier, led in a prayer song before the supper. Dr. Warkentin spoke on God's ways of leading people. Songs, music and recitations followed, and Mr. Claassen expressed their thanks to the friends.

On Sunday, October 20, a young lady was baptized, then we partook of the Lord's supper, our pastor having prepared our hearts by an earnest sermon. Many took part in the solemn celebration. In the evening the Junior C. E., a very lively society, had an interesting program, and Dr. Warkentin preached on the necessity of a decision for Christ and a Christian life. On Thursday was the Western District ministerial conference, which was very well attended, a number of our members were there. Then followed the Western District Conference, which was exceptionally well attended, it being held for three days, and the business being interspersed with edifying addresses. Rev. J. H. Janzen, formerly from Waterloo, Ontario, now 2331 West 47th Ave., Vancouver, British Columbia, gave four addresses and an illustrated lecture on Russia. The conference being held in the Newton auditorium, many of our members could be present.

On Sunday morning, October 27, Dr. Warkentin preached.

October 31-November 2, the Convention of Historical Peace Denominations was held in the auditorium in Newton. The convention was

(Continued on page 15.)

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller, Halstead, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Suderman Andres
100 East 5th, Newton, Kans.

AFTER FOUR HUNDRED YEARS

More than 400 years ago the Mennonites espoused the doctrine of Christian peace in individual, national, and international affairs. Today, joined with the Friends, Brethren, and several smaller sects, they still adhere to this principle. Representatives of above mentioned groups recently stated their position thus:

1. Our peace principles are rooted in Christ and His Word.

2. Through Jesus Christ, who lived among men as the incarnation of the God of love, we become partakers of the Spirit and Character of our Lord, and thereby are constrained to love all men, even our enemies.

3. Christ has led us to see the value of human life and personality, and possibilities in all men, who by a spiritual birth from above may become sons of God.

4. The spirit of sacrificial love, service, and good will, promotes the highest well-being and development of men and society, whereas the spirit of hatred, ill will, and fear, destroys, as has been demonstrated repeatedly in human experience.

5. Since good alone can overcome evil, the use of violence must be abandoned.

6. War is sin. It is the complete denial of the Spirit, Christian love, and all that Christ stands for. It is wrong in spirit and method, and destructive in results. Therefore, we cannot support or engage in any war, or conflict between nations, classes, or groups.

7. Our supreme allegiance is to God. We cannot violate it by a conflictory lesser loyalty, but we are determined to follow Christ in all things. In this determination we believe we are serving the interests of our country, and are truly loyal to our nation.

8. Under God we commit ourselves to set forth in this true way this statement of position and assume the obligations and sacrifices attending its practice.

CHRISTIAN ENDEAVOR

Amelia Mueller, Halstead, Kansas

February 9, 1936

Topic—Stoning the Prophets

Matt. 23:29-30

The discussion of this topic may well be made very practical, with the emphasis on what attitude and action we should take with reference to the leaders of modern movements for reform. The following questions may be used in the discussion:

1. Is there still need for prophets today? We sometimes think the days of the prophet and the martyr are gone by. Is there nothing in our Christian creed worth living and dying for today? Are we taking our Christian life too easily? Is there nothing in our faith worth sacrificing for? Are we trying to leave the Cross out of our Christianity. If we do, what is there left? Henry Ward Beecher said, "Religion means work. Religion means peril; blows given, but blows taken as well. Religion means transformation. The world is to be cleaned by somebody; and you are not called of God if you are ashamed to scour and scrub." Is there nothing in our modern world which needs "cleaning"?

What are we doing to help "clean it up"? Think of the question of world peace, for example. Are you actually interested in it? What do you know about it? What are you doing about it? The negro problem is another example. Then there is the liquor problem, the labor question, and many other problems which come closer to your own societies. Are you interested in them? Are you doing something?

2. How are we stoning the prophets today? First, by lack of financial support. There are more ways to kill than with boulders we can throw with our hands. When we hear of missionaries in foreign countries or even in our

own America dying from overwork, are not these workers being "stoned for the faith"? When our missionaries must cut their budgets and get along without materials which are almost necessities, while we deny ourselves nothing, are we not "stoning" them?

Second: By refusing to carry the cross ourselves. "For whosoever will save his life, shall lose it; and whosoever will lose his life for My sake, shall find it." "The most fascinating thing in Christianity has always been the cross. Why is that? Because in the long run we do not want an easy religion. We want a commanding, challenging religion that will take all we have and call for more. That is the kind of religion we have in Christ."—Secret of Victorious Living. Harper and Bros.

Third: By our indifference. We talk about our religion, but we practice it so little. A story called "Ubique," told by Hugh Price Hughes, pictures the indifferent attitude of many Christians: A man who had to go to the town of Ubique on business, arrived there on a blustery December day. As he walked down the street he saw women dressed in costly furs and men wrapped in great overcoats. But not one of these warmly dressed people had on any shoes! They limped along in great pain, with chilblains and great bruises on their icy cold feet. While walking around through the town, he saw the janitor sweeping out a great building, and asked what this was. "It is a shoe factory," said the janitor. "Oh, then they make shoes here"? "Not at all," was the reply. "They just talk about making shoes, and sing about shoes, and pray about them." The janitor pointed to a sign above the door which announced that the chief official of the factory was to lecture on "The Origin of Shoes," "The History of Shoemaking," "Varieties of Leather," etc. On every seventh day all other business was closed and people were required to go to the shoe factory to hear these lectures about shoes. But no shoes were produced, and nobody wore them. — Do we treat our Christianity in the same way?

For Your Meditation

By Rev. J. J. Plenert

A Challenge to go forward.—"Go, stand, speak in the temple to all the people all the words of life," Acts 5:20.

We are asked to forge ahead, to fill the pres-

ent with strenuous service. Never mind the far-off issues; the step before us is all that concerns us. Tomorrow is the child of today; and yesterday was the father of this day. We must move forward with determination, and with a definite message. "Go, STAND, Speak." As young people of the Mennonite Church let us be up and doing, for we have a message.

Prayer—O God, our Father, may we be found ever up and doing, for it is Thy work and Thy cause that we represent. Amen.

INTERMEDIATE SECTION

Emma Ruth, Reedley, California

February 2, 1936

Topic—Youth's Place In The Church Christian Endeavor Day

A Plan for Your Meeting

1. Prayer Circle (meet for prayer in an adjoining room fifteen minutes before the regular hour of meeting).

2. Memory Hymn "Sing." Let the song leader and pianist select a number of familiar choruses and lead from one into another without announcement. The group will join in the singing as they recognize the song. Suggested choruses: "In my heart there rings a melody," "Sweetest Name," "I love to tell the Story," "Constantly Abiding," "Living for Jesus."

3. Announcements. Any announcements or business of the society.

4. Worship Service—Topic announcement and Scripture reading, 1 Tim. 4:12-16, by the leader. "Just As I Am" (Old tune, played through softly and then hummed by the group). Sentence Prayers. Dedication Poem (read while heads are still bowed).

Just As I Am

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore, to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord of my life, I come. —Marianne Hearn.

5. Participation period. Topic discussion. Closing five minutes by the pastor, "Youth's Place in this Church."

Why Christian Endeavor Was Started

Today we are celebrating the fifty-fifth birthday of Christian Endeavor. On February 2, 1881, the first Christian Endeavor Society was organized by Rev. Francis E. Clark in the Wiliston Congregational Church at Portland, Maine. Of this first society Mrs. Clark writes: "Christian Endeavor began simply as an effort to help a few young people in one church to be earnest, friendly, useful Christians in the service of God. Because it really did in a large measure accomplish these three things for those young people it became true of them, as was said of certain Christians of long ago, that they "were examples to all that believe," not only in their own land, but abroad, by others until there were many Christian Endeavor societies, in many denominations, in many lands. Christian Herald, October 1935.

For Your Discussion

1. Does our church give its young people enough opportunity for training in useful service? In what ways?

2. Not long ago the members of an Intermediate Sunday School class, who are all members of the church, were asked if they expected to attend the annual congregational church meeting which was to be held that day. They looked surprised that anyone should expect them to attend. As members should they have been interested enough to attend? Why do you suppose they were not?

3. Why are older people often unwilling to give the young people more responsibility? Have the young people ever given the older members of the church reason to distrust them?

4. What are some things that we as young people could do that would give them more confidence in us?

5. How does Paul's advice to Timothy apply to us? 1 Tim. 4:12.

Blackboard Study

List on one side all the things your church has done for its young people. On the opposite side list what the young people have done for the church. If it is not well balanced, add suggestions of what the young people might do for the church. Be on time. Occupy seats near the front in the church service. Sing in a young people's choir. Offer to do errands for the

pastor on a certain afternoon of each week. After the list has been completed, select as many as you think the society can well carry out, and work on them until they are accomplished.

Daily Bible Readings

Jan. 27—Youth needs education. Deut. 6:3-9.

Jan. 28—Youth earnest, sincere. Dan. 1:8-21.

Jan. 29—Youth and religious education. 2 Tim. 3:15-17.

Jan. 30—Timothy's apprenticeship. Acts 16:1-5

Jan. 31—The Child in the temple. 1 Sam. 3:1-10

Feb. 1—A youthful organizer. Tit. 1:1-16.

Feb. 2—Youth's place in the church. 1 Tim. 4:12-16.

Something Special To Do

Decorate the room with a large C. E. monogram and crepe paper streamers. Cut small monograms from heavy colored paper and give one to each person to wear as he enters the room.

Improve Your C. E. Prayer Meetings

"Prayer changes things." Hold a pre-prayer service in a small room adjoining your assembly room, beginning fifteen minutes before the time of your meeting. The president, prayer-meeting chairman, superintendent, and leader for the evening should attend, together with any other early comers. Let it be a time of prayer, each one taking part that will. Pray for the meeting, the leader, the officers and members of the society and its activities. Pray for the pastor. For definite missionaries in which the society has a special interest. You will be surprised at the results. The improvement in the meeting. The increased interest and participation of the members. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

JUNIOR SECTION

Mrs. Joanna Suderman Andres
700 East 5th St., Newton, Kansas

(For the Leader)

Program Suggestions For February

The February Theme: Love

The February Memory Verse: "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jeremiah 31:3.

The February Song: "Savior, Teach Me Day By Day," by Jane E. Leeson.

Saviour, teach me, day by day
 Love's sweet lesson to obey;
 Sweeter lesson cannot be,
 Loving Him who first loved me.
 Teach me all Thy steps to trace,
 Strong to follow in Thy grace;
 Learning how to love from Thee
 Loving Him who first loved me.
 Love in loving finds employ—
 In obedience all her joy;
 Ever new that joy will be,
 Loving Him who first loved me.
 Thus may I rejoice to show
 That I feel the love I owe;
 Singing, till Thy face I see,
 Of His love who first loved me.

General Outline for the Month

February 2—The love of God as revealed in the Old Testament.

February 9—The love of God as revealed in the New Testament.

February 16—How can I show my love? Thou shalt love the Lord, thy God, with all thy heart.

February 23—How can I show my love? Thou shalt love thy neighbor as thyself.

Program Suggestions for February 2

The Love of God as revealed in Old Testament

1. Call to worship—A prelude of hymns by a Junior.

2. Worship period.

1) Junior duet or quartet, "Tread softly, tread softly, the Master is here." Should you not find the music, the words appear in print below and could be read as poem.

2) Rise. Song in unison, "The Lord is in His holy temple, let all the earth before Him silence keep."

3) Prayer in unison, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my Rock and my Redeemer." Be seated.

4) Responsive reading (use Bible), John 15:10-17.

5) Song in unison, "Savior, Teach Me Day By Day," or "O Worship the King," verses 1, 2, 4, 5.

3. Leader's announcements.

4. Study period. Aim: To show the love of God.

1) Remarks on the theme of the month by Junior chairman.

2) Going "fishing," in charge of a Junior. Juniors will enjoy preparing for this before the meeting. (It should not be known to all.) Place a mirror on the table, surround with rocks and weeds to resemble a lake. On this "lake" put the "fishes," which are small nails to which a tiny slip of paper has been tied, bearing an Old Testament Bible reference of the love of God. A fishing rod is prepared in the form of a stick and string at the end of which a magnet is attached. A candle can be lit to light the lake. The Junior in charge takes his place at the table and asks, "Who wants to go fishing"? It is his privilege to choose the fishermen who come with Bible in hand. The fishermen draws one reference, finds it in his Bible, reads it, and takes his place. This is repeated until ten have fished.

3) How God loved, Old Testament stories told by Juniors.

1. How God shows His love in the story of creation. Gen. 1:1-27.

2. How God shows His love to Jacob on the way. Gen. 27:41-28:22.

3. How God shows His love to Joseph. Gen. 37:21-41:44.

4. How God shows His love to the poor widow. 2 Kings 4:1-7.

4) "Savior, Teach Me Day by Day," as a poem by a Junior.

5) Leader's minutes. In a five minute talk showing the love of God in the wilderness journey of Israel and in the patience with sin and the constant call to repentance throughout the history of the Old Testament.

6) Thanking for the love of God, sentence prayers by Juniors with leader closing in prayer.

7) Song in unison as prayer, "More Love to Thee."

Tread Softly, Tread Softly

Be silent, be silent, a whisper is heard,
 Be silent and listen, O treasure each word.

Be silent, be silent, for holy this place;
 This altar that echoes the message of grace.

Be silent, be silent, breathe humbly our prayer;
 A foretaste of Eden this moment we share.

Chorus:

Tread softly, tread softly, the Master is here;
 Tread softly, tread softly, He bids us draw near.

JOTTINGS

Plans are on foot in Berne, Indiana, for a union German service to be held for the benefit of the older people to whom the use of German means so much in their worship. The local Reformed minister will alternate with the pastor, Rev. Chas. H. Suckau, in conducting such services Sunday afternoons.

In response to a request from the Publication Board of the General Conference, that churches encourage a larger circulation of official Mennonite papers in Mennonite homes, in several congregations this matter has been placed in the hands of the officials of the young people's organizations. It is the hope that the circulation of our papers will increase to the extent that they will meet the cost of their production. The greater the number of groups that may be interested in this matter, the better the prospects for our denominational papers.

Rev. J. J. Plenert of Hutchinson, Kansas, has accepted a call to become pastor of the First Mennonite church of Philadelphia. He expects to be on the field some time next month. He succeeds Rev. Carl Landes, who will do special work.

A group of Mennonite churches, in the vicinity of Mountain Lake, Minn., holds an annual Sunday School Convention. This year it was held in the high school auditorium in Mountain Lake. Rev. H. P. Fast of Canada was the principal speaker at the afternoon meeting. Rev. I. A. Perkins gave the address in the evening. One of the features of the gathering was music rendered by 100 voices under the direction of Mrs. H. E. Wiens.

The C. E. Society of the Newton, Kansas, church had the pleasure of entertaining and hearing addresses by Rev. and Mrs. Frank Manning, returned missionaries from Africa, at one of its recent meetings.

Dr. J. Oliver Buswell, president of Wheaton College, is the speaker in a series of Bible studies given January 19 to 24, in the Ebenezer church, Bluffton, Ohio, of which Rev. P. A. Kliever is pastor.

Dr. A. Warkentin of Bethel College, Kansas, conducted a series of Bible studies in St. John's church, Pandora, Ohio. The afternoons were given to a study of the Book of Revelation.

President A. S. Rosenberger of Bluffton College was in New York last week attending the meeting of the Association of Church Colleges and also the meeting of the American College Association.

The Misses Frida Sprunger and Loretta Lehman, missionaries on furlough, both of Berne, Ind., visited the First Mennonite church at Bluffton at a recent service. Miss Sprunger spoke of the work in China and Miss Lehman of the work in India.

Rev. H. T. Unruh, who has served the Halstead, Kansas, Mennonite church for a number of years, was given a farewell gathering by a large group of friends at which Rev. C. L. Gale and Dr. E. J. Kaufman made addresses. Rev. Unruh leaves Kansas to become the pastor of the First Mennonite church, Bluffton, Ohio.

The Berne, Indiana, church, at its annual meeting considered the matter of arranging more room for Sunday School classes. A committee has been appointed to look into the matter and will consider whether a separate building should be erected or whether room should be found in the basement of the present building, which is the largest Mennonite church in the country.

The Bethel College congregation has elected as its pastor, Rev. J. N. Smucker of Smithville, Ohio. He and his family were expected to arrive in their new home some time last week. Rev. Gerhard Friesen, of Lehigh, filled the pulpit of the college church on one of the Sundays before the arrival of the new pastor.

An important meeting presided over by the Bishop of London, was held in Caxton Hall, Westminster, the occasion being the annual meeting of the Christian Evidence Society. During the year the society, which exists to provide evidences on behalf of the fundamental beliefs of Christianity, has been doing its work by evidential lectures in parks and other open spaces, by apologetic addresses in churches, by pamphlets, articles, and letters to the press and by meeting the attacks of atheist societies. In the course of the year 1379 open meetings were held in Greater London only. The Christian Evidence Society, it has been said, has solved the problem of Christian union. It includes representatives of all Christian churches, except the Roman Catholics, and it would welcome them if they would come in.—I. C. P. I. S.

A group of young white and negro people have launched a significant project in Philadelphia, known as "The Fellowship Church," a joint service of these young people which will be held every third Sunday of every month during the winter. This is not yet an organized body, but a movement for a series of worship assemblies. The meetings are held in a large central Baptist church and are sponsored by the young people of the Committee on Race Relations of the Society of Friends.

Rev. Carl Landes, who has recently severed his relation with the First Mennonite Church of Philadelphia, has accepted a call to become the Executive Secretary of the Mennonite Peace Society. He has not yet decided on the place where he will make his home, although it will probably be somewhere in Ohio or Pennsylvania.

The forty-second Year Book of the General Conference has come off the press and is on sale at the Mennonite Book Concern, Berne, Indiana. This year's issue is more complete in several respects than previous issues. Besides information concerning General Conference, a section is given to statistical information concerning other Mennonite bodies. There are included informative articles of Home and Foreign Missions, Education, the Mennonite position on non-resistance, Dr. Petter's translation of the New Testament in Cheyenne, the General Conference Diamond Jubilee, and memorial sketches. The enlarged statistical sections are a very useful matter with which our people should become familiar. No member of the church can afford to be without this valuable publication.

NEWS OF THE SUSCRIPTION CAMPAIGN

Recent reports show encouraging results. "Die Wehrlose Gemeinde," Beatrice, Nebr., Franz Albrecht, Elder, already has two-thirds of its household taking one of our church papers.

The Brudertal church, Hillsboro, Kansas, Arnold Funk, pastor, has at least 65 percent, and they are not through yet.

Brother A. A. Penner, Bethel church, Mountain Lake, Minn., got twenty-five new subscribers within a very few days.

Brother Ernest Bachman, Garden Church, Kansas, says they have doubled their subscription, and he hopes to get most of the remaining families to subscribe.

Rev. A. J. Neuenschwander, Quakertown, Pa., calls for a number of sample copies, and promises a vigorous campaign. J. R. T.

ACKNOWLEDGEMENTS OF GIFTS FOR THE HOME MISSION WORK

Offerings taken and turned over to Rev. Jacob H. Janzen during his transfer from Waterloo, Ontario, to their new home and field of labor in Vancouver, B. C., Canada.

The Home Mission Board appreciates greatly that so many opportunities presented themselves for sermons and Bible studies while enroute of our worker from one appointment to the other.

Berne, Indiana, church.....	\$ 20.57
Donnellson, Iowa	11.24
Fortuna, Missouri	16.06
Johannestal, Hillsboro, Kansas.....	15.32
Brudertal, Hillsboro, Kansas.....	15.75
Hillsboro, Kansas, church.....	19.62
Hebron, Buhler, Kansas.....	47.41
Bethel, Inman, Kansas.....	10.00
Alexanderwohl, Goessel, Kansas.....	75.41
Western District Conference.....	25.00
Eden, Moundridge, Kansas.....	90.00
First Christian, Moundridge, Kansas.....	40.00
Medford, Oklahoma	4.00
Upland, California	18.16
Reedley, California	20.00
Emmaus, Whitewater, Kansas.....	132.00
Monroe, Washington	6.66

Total.....\$567.19

GIFTS FROM CANADIAN CHURCHES

sent direct to the Canadian Treasurer, Rev. David Toews, Rosthern, Saskatchewan, Canada

Ladies Aid, Fiske, Sask.....	\$10.50
J. J. Friesen, Jansen, Sask.....	15.09
J. F. Nickel, Beaver Flat, Sask.....	5.09
F. P. Ensz, Scottsburg, Sask.....	18.25
B. B. Epp, Whitewater, Manitoba.....	10.00
B. Rempel, Tugaskie, Sask.....	5.00
Alex. Suderman, Port Rowan, Ontario.....	10.00
P. A. Warkentin, Superb, Sask.....	3.45
From Ladies Aid, Dundern, Sask., through J. J. Klaassen	27.75

The above did not pass through regular Treasurer channel. They were given for a specific purpose and used for that purpose.

General Treasury, December

Bethesda, Henderson, Nebraska.....	\$ 82.76
Zion, Elbing, Kansas.....	135.28
Burrton, Burrton, Kansas.....	5.00
Salem and Salem-Zion churches, Marion, S. D., Thanksgiving offering	40.50
Bethesda, Marion, S. Dak.....	40.00
Ebenezer, Bluffton, Ohio.....	190.00
West Zion, Moundridge, Kans. S. S.....	44.42
West Zion Church, Moundridge, Kansas.....	80.00
Mrs. Julius Stucky, Moundridge, Kansas.....	5.00
Zion, Elbing, Kansas.....	25.00
Bethel, Mountain Lake, Minn.....	85.41
Berne, Indiana, church.....	648.11
Deer Creek, Deer Creek, Oklahoma.....	14.84
Menno, Odessa, Washington.....	13.67
West Swamp, Quakertown, Pa.....	25.00
Two Mission Friends.....	100.00
Zoar, Goltrv Okla.....	17.63
Mennonite Church, Newport, Wash.....	8.00
A Mission Friend	50.00
Men's Chorus, Berne, Indiana.....	32.31
First Church, Paso Robles, Cal.....	22.25
Hoffnungsau, Inman, Kansas.....	307.00
Living Links, S. S. Class, Berne, Indiana.....	25.00
First Mennonite, Upland, California.....	11.67
Garden Township Halstead, Kansas.....	17.05
Hebron, Inman, Kansas	18.37
Bergthal, Didsbury, Alberta.....	25.00
Bethany, Kingman, Kansas.....	8.13
Bethlehem, Bloomfield, Montana.....	14.47
Bergtal, Pawnee Rock, Kansas.....	30.38
Buhler, Buhler, Kansas.....	98.47
Bethel S. S., Inman, Kansas.....	26.88
First Mennonite, Hutchinson, Kansas.....	5.20
St. John's, Pandora, Ohio.....	87.00
H. H. Adrian, Escondido, California.....	10.00
First Mennonite, Geary, Oklahoma.....	12.00
Salem S. S., Dalton, Ohio.....	15.23
Salem Church, Dalton, Ohio.....	22.86
Salem, Freeman, South Dakota.....	50.00
Lorraine Ave., Wichita, Kansas.....	9.07
Pulaski, Pulaski, Iowa.....	5.00
A Mission Friend.....	20.00
Ebenezer, Bluffton, Ohio.....	60.00
Medford C. E. Society, Medford, Oklahoma.....	2.50
Salem, Wisner, Nebraska.....	21.72
Bethel, Hydro, Oklahoma.....	6.00
Deer Creek S. S., Deer Creek, Oklahoma.....	10.00
Women's' Missionary Society, Rosthern, Sask.....	25.00
San Marcos, Paso Robles, California.....	22.10
Berne, Indiana, church.....	119.30
Bethel, Fortuna, Missouri.....	8.00
Transportation, Refund	5.00
Pretty Prairie church	25.00
First, Wadsworth, Ohio.....	6.72

Total for month.....\$2803.30

Paid out on orders.....\$1578.22

Special Gifts for the Saskatoon Church and and Girls' Home

Zion, Elbing, Kansas.....	\$135.28
West Swamp, Quakertown, Pa.....	25.00
First, Paso Robles, California.....	23.50
First, Aberdeen, Idaho.....	61.45
Aletta and Mattie Krehbiel, Tonawanda, N. T.	40.00
Rev. and Mrs. Sylvan Lehman, Quarryville, Pa.	5.00
Young Women's Missionary Society, West Swamp, Quakertown, Pa.....	33.75
Missionary Society, Butterfield, Minn.....	25.00
J. D. Goering, Moundridge, Kansas.....	10.00
San Marcos, Paso Robles, California.....	9.16
Bethesda, Henderson, Nebraska.....	74.24

Total.....\$434.38

Previously acknowledged for same purpose.....\$50.00

Respectfully submitted, and gratefully acknow-
ledged,
A. J. Neuenschwander, Treasurer,
Quakertown, Pennsylvania.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES December, 1935

Foreign Mission, General Treasurer

Grace Mission Society, Pandora, Ohio.....	\$ 80.50
Mission Sale, Longdale and Fonda churches, Canton, Oklahoma.....	30.05
Bethesda Church, Langham, Saskatchewan.....	33.68
Bergtaler Mission Society, Morden, Manitoba....	15.00
Miss Tina Dyck, Cabri, Saskatchewan.....	3.50
Miss. Societies First Menn. Ch., Hillsboro Ks.	90.00
Bergfelder Jr. Miss. Soc., Mountain Lake, Minn.	75.07
Ladies Aid, Medford, Oklahoma.....	60.00
Ladies of First Mennonite Church, Newton, Ks.	27.18
Miss. Sewing Society, Pretty Prairie, Kans.....	25.00
Johannestal Sewing Society, Hillsboro, Kans.....	90.23
Sewing Society, Turpin, Oklahoma.....	15.00
Tabitha Sew. Soc., Second Ch., Beatrice, Neb.	50.00
Saron Sewing Society, Orienta, Oklahoma.....	25.00
Oakleaf Miss. Society, Mountain Lake, Minn.....	50.00
Mission Circle, Meno, Oklahoma.....	50.00
Hebron Sewing Society, Buhler, Kans.....	430.00
Emanuel Ladies Aid, Loon Forks, Sask.....	10.00
Sewing Society, Munich, North Dakota.....	2.00
Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa.	33.75

Total.....\$1195.09

Christmas Fund

Dorcas Society, Wayland, Iowa.....	\$ 10.00
S. S., Mennonite Church, Arlington, Kansas.....	10.00
Young Ladies Aid, First Menn. Ch., Hillsboro	5.00
Brudertal Sewing Society, Hillsboro, Kans.....	15.00
Oakleaf Miss. Soc., Mountain Lake, Minn.....	10.00
Bethany Miss. Society, Kingman, Kans.....	20.00
Hereford Ladies Aid, Ballv, Pa.....	10.00
Miss. Sos., First Church, Reedley, Cal.....	5.00
Jr. C. E. Society, Aberdeen Idaho.....	9.19
Ebenezer Mission Society, Bluffton, Ohio.....	5.00
S. O. Circle, Upland, California.....	5.00
Sew. Soc., Bethesda Church, Henderson, Neb.....	2.00
"Truth Seekers" S. S. Class, Medford, Okla.....	10.00
East Swamp Ladies Aid, Quakertown, Pa.....	5.00
Hoffnungssau Sew. Society, Buhler, Kansas.....	10.00
Girls' Miss. Society, Wadsworth, Ohio.....	5.00

Total.....\$136.19

India

Miss. Soc., Sugar Creek, Ohio. Bible woman.....	\$ 25.00
North Star Sew. Soc., Drake, Sask., Evangelist	30.00
Ladies Aid, Medford, Okla., Native Worker.....	25.00
Miss. Society, Aberdeen, Idaho, Orphan.....	20.00
Bergfelder Ladies Aid, Mountain Lake, Minn., Bible woman	24.00
"Truth Seekers" S. S. Class, Medford, Okla., Orphan	25.00
Sewing Society, Lowe Farm, Man., Child.....	20.00
Bergtal Sew. Soc., Pawnee Rock, Ks., Evangelist	50.00
Salem Lad. Aid, Freeman, S. D., Native Worker	30.00
"Master's Servants" S. S. Class, Medford, Okla.,	

Teacher	25.00
Miss. Soc., Sugar Creek, Ohio, Champa Station and Hospital	10.00
Ladies Aid, St. John's Church, Pandora, Ohio, Champa Station and Hospital.....	15.00
Sew. Soc., Laird, Sask., Champa Station.....	3.00
Eigenheim Sew. Sos., Rosthern, Sask., Champa Station	1.50
Eight O'clock Stitchers' Club, Butterfield, Minn. Lepers' Home	10.00
Grace Miss. Soc., Pandora, Ohio, Janjgir Staion	15.00
Johannestal Sew. Soc., Hillsboro, Kans., Janjgir Station	50.00
Saron Sew. Soc., Orienta, Okla., Janjgir Station	10.00
"True Blue" Girls, First Church, Aberdeen, Ida- ho, Girls' School, Janjgir Station.....	10.00
Ladies Aid, Medford, Okla., Dr. Dester's' Bup- galow, Basne Station.....	25.00
Sew. Soc., Newport, Wash. Dr. Dester's Bun- galow, Basne Station.....	30.00
Girls' Miss. Soc., Wadsworth, Ohio, Dr. Dester's Bungalow, Basna Station.....	5.00
Mission Circle, Meno, Okla., Dr. Dester's Bun- galow, Basna Station.....	50.00
Bethesda Sew. Soc., Langham, Sask., Dr. Des- ter's Bungalow, Basna Station.....	25.00
Bethel Sew. Soc., Hydro, Okla., Dr. Dester's Office Supplies	5.00
Saron Sew. Soc., Orienta, Okla., Hospital, Basna Station	5.00
Sew. Soc., Bethesda Ch., Henderson, Nebr., Basna Station, for Clothes.....	10.00
Bethesda Sew. Soc., Langham, Sask., Korbe Station, for Clothes.....	30.00
Bethesda Sew. Soc., Langham, Sk., for Bicycles	10.00
Sew. Soc., Turpin, Okla., for Bicycles.....	10.00
Tabitha Sew. Soc., Second Ch., Beatrice, Neb., Sewing Machines	3.00
Oakleaf Miss. Soc., Mountain Lake, Minn., Sew- ing Machines	10.00
Bethel Sew. Soc., Hydro, Okla., Touring Tents	3.00
Ladies Aid and Miss. Soc., West Swamp, Ch., Quakertown, Pa., Touring Tents.....	15.00
Bethesda Sew. Soc., Langham Sask., Touring Tents	5.00
Mission Circle, Meno, Okla., Touring Tents.....	25.00
Hoffnungssau Sew. Soc., Buhler, Ks., for Clothes	15.00

Total.....\$679.50

China

Bethel Ladies Aid, Langdon, N. D., Bible woman \$	5.00
Bergfelder Jr. Miss. Soc., Delft, Minn., Bible woman	5.00
Zion Miss. Soc., Donnellson, Iowa, Bible woman	5.00
Salem Lad. Aid, Freeman, S. D., Native Worker	35.00
Young Ladies Aid, First Menn. Ch., Hillsboro, Kansas, Bicycle Fund.....	10.00
Sew. Soc., Turpin, Okla., Bicycle Fund.....	10.00
Tabitha Sew. Soc., Second Church, Beatrice, Neb., Bicycle Fund.....	3.00
Oakleaf Miss. Soc., Mountain Lake, Minn., Bicycle Fund	10.00
Onecho Miss. Soc., Colfax, Wash., Bicycle Fund	10.00
Sew. Soc., Newport, Wash., where needed.....	30.00
"True Blue" Girls, First Ch., Aberdeen, Idaho, where needed	10.00

Total.....\$133.00

Expenses of Executive Committee and "News and Notes"

Miss. Study Circle, First Ch., Newton, Kans.....	\$ 12.10
Mrs. F. A. Nickel, Fresno, Calif.....	.50
Miss Susan Janzen, Paso Robles, Calif.....	.50
Miss Helena Janzen, Springridge, Alta.....	.50
Mrs. Margareta D. Janzen, Springridge, Alta.....	.50
Sewing Society Herbert, Sask.....	2.00
Sewing Society, Laird, Sask.....	2.50
Mrs. C. D. Harder, Rosemary, Alta.....	1.00
North Star Sewing Society, Drake, Sask.....	.27
Miss Tina Dyck, Cabri, Sask.....	.25

Ladies Aid, Medford, Okla.....	1.50
Tabea Sewing Society, Tampa, Kans.....	2.00
Emmaus Mission Society, Whitewater, Kans.....	2.00
Alexanderwohl Church, Sew. Soc., Goessel, Ks.....	1.80
Mrs. H. P. Goertz, Glendale, Calif.....	2.00
Mrs. C. W. Klopfenstein, Southgate, Calif.....	.50
Miss Nellie Loewen, Newton, Kans.....	.50
Hoffnungsaus Sewing Society, Buhler, Kans.....	3.00
Ladies Aid, Lind, Washington.....	1.00
Mission Society, Arlington, Kans.....	1.60

Total.....\$36.02

Home Missions, General Treasury

Grace Miss. Society, Pandora, Ohio.....	\$ 40.25
Johannestal Sewing Society, Hillsboro, Kans.....	90.22
Sewing Society, Turpin, Okla.....	15.00
Mission Society, Upland, California.....	10.00
Saron Sewing Society, Orienta, Oklahoma.....	31.00
Mission Circle, Meno, Oklahoma.....	25.00
Hebron Sewing Society, Buhler, Kansas.....	150.00

Total.....\$361.47

Miscellaneous

Miss. Soc. First Church, Nappanee, Ind., Stereopticon, Arizona.....	\$ 2.00
Miss. Soc., Pretty Prairie, Kans., Stereopticon Arizona.....	3.00
Tabitha Sewing Society, Second Church, Beatrice, Nebr., Stereopticon, Arizona.....	3.00
Mission Soc., Upland, Cal., Stereopticon, Ariz.....	10.00
Ladies Aid and Mission Society, West Swamp Ch., Quakertown, Pa., Stereopticon, Ariz.....	10.00
Bethesda Sewing Soc., Langham, Sask., Stereopticon, Arizona.....	10.00
Bethel Ladies Aid, Langdon, N. D., Lame Deer, Station, Mont., for Clothes.....	5.00
Hebron Sew. Soc., Buhler, Kans., for Clothes.....	20.00
Sew. Soc., Laird, Sask., Jubilee Fund.....	3.00
Tabitha Sew. Soc., Second Ch., Beatrice, Neb., Girls' Home, Saskatoon.....	15.00
"True Blue" Girls, First Ch., Aberdeen, Idaho, Girls' Home, Saskatoon.....	8.00
Miss. Sec., Pretty Prairie, Kans., Freight on Clothes to Canada.....	5.00
Saron Sew. Soc., Orienta, Okla., Publication Work.....	10.00
Menn. Sew. Soc., Hillsboro, Kans., Pension Fund (2c plan).....	4.70
Ladies of First Church, Newton, Kans., Church Expense Fund.....	27.18

Total.....\$135.88

Grand Total.....\$2677.95

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treasurer.

REPORT OF THE EMERGENCY RELIEF BOARD TREASURY FOR JULY-AUGUST-SEPTEMBER-OCTOBER, 1935

Russia

First Menn. Ch., Upland, Cal., H. H. Reimer.....	\$ 4.68
D. W. Friesen, Altona, Man., Canada.....	4.00
Inola, Okla., by S. S., John N. Funk.....	12.50
Bethel S. S., by J. B. Neufeld, Inman, Kans.....	28.17
P. M. Classen, Newton, Kansas.....	20.00
Elsie K. Regier, Elbing, Kansas.....	5.00
Edward Esau, Whitewater, Kansas.....	15.00
H. E. Suderman, Newton, Kansas.....	10.00
Edward Esau, Whitewater, Kansas.....	15.00
Refund by American Express Co.....	5.00
Refund by American Express Co.....	5.00
Refund by American Express Co.....	5.00
John J. Schmidt, Canton, Kansas.....	5.00
P. M. Classen, Newton, Kansas.....	20.00
F. F. Jantzen, Paso Robles, California.....	10.00
Edward Esau, Whitewater, Kansas.....	15.00
Mrs. Ben Nickel, Goessel, Kansas.....	10.00
Henry Nickel, Goessel, Kansas.....	10.00
Elizabeth Unruh, Hillsboro, Kansas.....	6.00

Edward Esau, Whitewater, Kansas.....	10.00
Mary Hege, Newton, Kansas.....	25.00
Edward Hege, Whitewater, Kansas.....	15.00
Mrs. Gustav P. Regier, Newton, Kansas.....	5.00
Alfred Wiebe, Upland, California.....	25.00
F. F. Janzen, Paso Robles, California.....	20.00

Total for Russia.....\$305.35

General Fund

First Mennonite Church, Philadelphia, Pa., Howard S. Weiss.....	\$ 1.06
Christian Church, Moundridge, Kans., by J. B. Stucky.....	55.00
Bergtal Church, Pawnee Rock, Kans., by H. C. Schultz.....	26.16
West Zion Church, Moundridge, Kans., by F. D. Meyer.....	21.00
Brudertal Ch., Hillsboro, Kans., by F. N. Funk.....	25.30
Bethel Ch., Fortuna, Mo., by S. J. Moser.....	7.78
Lehigh Menn. Church, by D. J. Auernheimer.....	5.65
First Mennonite Church, Upland, Cal., by H. H. Reimer.....	7.09
D. W. Friesen, Altona, Man., Canada.....	1.00
Bethel College Mennonite Church, Newton, Kansas, by Helen Penner.....	9.30
Emmaus Church, Whitewater, Kans., by J. A. Busenitz.....	18.50
Bergthal Mennonite Church, by H. C. Schultz, Pawnee Rock, Kansas.....	10.00
Christian Mennonite Church, Moundridge, Kas., by J. B. Stucky.....	36.00
D. W. Friesen, Altona, Man., Canada.....	1.00
West Zion Church, Moundridge, Kans., by F. D. Meyer.....	10.00
First Mennonite Church, Philadelphia, Pa., by Haword S. Weiss.....	1.89
Bethel Mennonite Church, Fortuna, Mo., by E. J. Moser.....	2.30
Bruderthal Menn. Church, Hillsboro, Kans., by F. N. Funk.....	19.75
First Mennonite Church, Philadelphia, Pa., by Howard S. Weiss.....	1.35
Refund.....	8.00
Bergthal Church, by H. C. Schultz, Pawnee Rock, Kansas.....	15.00
D. W. Friesen, Altona, Manitoba, Canada.....	1.00
First Mennonite Church, Upland, Cal., by H. H. Reimer.....	4.99
Emmaus Church, Whitewater, Kans., by J. A. Busenitz.....	52.75
Christian Mennonite Church, Moundridge, Kas., by J. B. Stucky.....	9.00
A Friend, Beatrice, Nebraska.....	20.00
Bruderthal Ch., Hillsboro, Kans., by F. N. Funk.....	21.54
Bergthal Menn. Church, Pawnee Rock, Kans., by H. C. Schultz.....	16.12
First Mennonite Church, Mountain Lake, Minn., by H. T. Neufeld.....	51.45
Buhler Mennonite Church, Buhler, Kans., by J. B. Regier.....	86.07
West Zion Church, Moundridge, Kans., by F. D. Meyer.....	43.00
First Mennonite Church, Reedley, Cal., by H. H. J. Krehbiel.....	57.60
First Mennonite Church, Upland, Cal., by H. E. Reimer.....	3.77
Bethel S. S., Inman, Kans., by J. B. Neufeld.....	41.77
First Mennonite Church, Philadelphia, Pa., by Howard S. Weiss.....	.88
San Mennonite Church, Paso Robles, Cal.....	1.00
Emmaus Church, Whitewater, Kans., by J. A. Busenitz.....	66.80
Christian Mennonite Church, Moundridge, Ks., by J. B. Stuckv.....	38.00
Hoffnungsaus Church, Buhler, Kans., by A. B. Reimer.....	24.73
Refund.....	51.09
Bergthal Church, Pawnee Rock, Kans., by H. C. Schultz.....	22.22
West Zion Church, Moundridge, Kans., by F.	

D. Meyer	40.00
Gnadenberg Church, Whitewater, Kans., by Wil- lie Harms	14.07
Lehigh Mennonite Church, Lehigh, Kans., by D. J. Auernheimer	4.25
First Mennonite Church, Upland, Cal., by A. H. Reimer	7.41
Bethel Mennonite Church, Fortuna, Mo., by S. J. Moser	3.87
Total for General Fund	\$975.56
Germany Mennonite Home	
Alexanderwohl Church, Goessel, Kans., by H. J. Reimer	\$ 24.73
Canada	
San Marcus Church, by J. Dueck	\$ 7.15
Friends, Thomas, Oklahoma	7.00
Total for Canada	\$14.15
Respectfully submitted,	
Peter H. Unruh.	

FOREIGN MISSION RECEIPTS FOR DECEMBER, 1935

Ensz Station, Scottsburgh, Sask	\$ 18.25
Barbara Hofer, Freeman, S. D.	100.00
West Zion S. S., Moundridge, Kans.	88.85
Mennonite Church, Wayland, Iowa	38.00
C. E. Society, Hanston, Kansas	30.00
St. John C. E. Society, Pandora, Ohio	25.00
Mennonite Church, Burrton, Kansas	12.25
Mennonite Church, Monroe, Washington	10.05
Friend, Beatrice, Nebraska	10.00
Mission Society, Emanuel Church, Noble, Iowa	5.00
Friends, Monroe, Washington	5.00
S. S. Class, Pretty Prairie, Kansas	3.50
P. J. Schwartz, Pretty Prairie, Kansas	1.00
Tabor Church, Goessel, Kansas	562.74
Tabor Church, Koessel, Kansas, Children	144.40
Goessel Menn. Church, Goessel Kans., Adults	315.22
Goessel, Menn. Church, Goessel, Kans., Children	61.13
Goessel Mennonite S. S., Goessel, Kans.	30.00
C. D. Epp, Henderson, Nebraska	30.00
Jr. C. E. Society, Newton, Kansas	5.00
Eden Church, Moundridge, Kansas	114.21
New Hopedale Church, Meno, Oklahoma	35.75
First Menn. Church, Philadelphia, Pa.	11.05
Garden Township Church, Moundridge, Kans.	90.00
Swiss Church, Whitewater, Kansas	50.68
Bethel College Church, Bethel College, Kans.	17.95
First Mennonite Church, Mt. Lake, Minn.	90.00
Hebron Church, Buhler, Kansas	33.00
Ebenezer Church, Gotebo, Oklahoma	7.00
Mennonite Church Hutchinson, Kans.	31.45
Bruderthal S. S., Hillsboro, Kansas	83.33
West Zion Church, Moundridge, Kansas	150.00
First Mennonite Church Colfax, Wash.	257.50
Bruderthal Church, Hillsboro, Kansas	216.20
Bethesda Church, Marion, S. Dak.	76.00
Union Collect., Salem and Salem-Zion Churches Marion, S. Dak.	120.00
Brerthal Church, Corn, Oklahoma	18.58
Bethany Church, Kingman, Kansas	11.89
Mennonite Church, Hanston, Kansas	11.56
First Mennonite S. S., Philadelphia, Pa.	5.43
Alexanderwohl Church, Goessel, Kansas	1210.94
Alexanderwohl Church, Goessel, Kans., Children	146.30
Ebenezer Church, Bluffton, Ohio	190.00
Anna Buller, Goessel, Kansas	10.00
Mrs. Julius Stucky, Moundridge, Kansas	10.00
Mennonite Church, Lehigh, Kansas	33.78
Mennonite Church, Lehigh, Kansas, Children	4.90
Mennonite S. S. Lehigh, Kansas	7.39
Bethel Church, Marion, S. Dak.	36.36
Swiss Church, Alsen, N. Dak.	6.89
Christian Church, Moundridge, Kansas	61.00
First Menn. Church, Newton, Kans., Adults	257.38
First Menn. Church, Newton, Kans., Children	42.95
First Menn. Church, Berne, Ind.	1044.58
Mennonite Church, Buhler, Kansas	190.53

Mennonite Church, Buhler, Kansas, Children	25.32
Bethel Church, Mountain Lake, Minn.	125.00
West Swamp Congregation, Quakertown, Pa.	100.00
Friend, Upland, California	100.00
Bethany Church, Freeman, S. Dak.	50.00
Mennonite Church, Halstead, Kansas	43.88
Mennonite Church, Pratum, Oregon	38.29
Sundra Bai Society, Beatrice, Nebraska	30.00
Mr. and Mrs. Herm. Claassen, Paso Robles, Cal.	30.00
Bergtal Church, Pawnee Rock, Kansas	29.18
Zoar Church, Goltry, Oklahoma	20.63
Eden Church, Inola, Oklahoma	19.41
Bethany Sewing Society, Lost River, Sask.	14.00
Jacob A. Goering, McPherson, Kans.	10.00
Jos. C. Graber, Sr., Pretty Prairie, Kansas	10.00
Mennonite Church, Lostwood, N. Dak.	6.34
Mr. and Mrs. Abe Schultz, Bloomfield, Mont.	100.00
Second Mennonite Church, Beatrice, Nebr.	100.00
Friends, Elbing, Kansas	100.00
Mennonite S. S., Deer Creek, Oklahoma	67.69
Bethlehem Church, Bloomfield, Mont.	39.50
Bethel S. S., Dalton, S. Dak.	30.00
First Mennonite Church, Paso Robles, Calif.	25.90
Friend, Newton, Kansas	10.00
Bethesda Home for Aged, Goessel, Kansas	6.00
Hoffnungssau Church, Buhler, Kansas	613.00
Hoffnungssau Sewing Society, Buhler, Kansas	40.00
S. S. Class, Pretty Prairie, Kansas	4.75
Salem Church, Freeman, S. Dak.	100.00
New Huttertal Church, Freeman, S. Dak.	61.44
David Jantzen and Family, Plymouth, Nebr.	50.00
J. E. Entz, Newton, Kansas	25.00
E. A. Luginbill's S. S. Class, Berne, Ind.	77.00
Living Links S. S. Class, Berne, Indiana	50.00
First Mennonite Church, Upland, California	25.38
Emma J. Graber, Legacy	148.18
Louise Regier, Elbing, Kansas	100.00
Y. P. of Western District Conference	1000.00
St. John Church, Pandora, Ohio	180.28
Mennonite Church, Inman, Kansas	49.50
Mennonite Church, Inman, Kansas, Children	10.57
Mennonite Church, Inman, Kansas	35.00
San Marcos Church, Paso Robles, Calif.	52.78
Mr. and Mrs. H. H. Adrian, Escondido, Cal.	25.00
Mennonite Church, Hillsboro, Kansas	24.70
Gnadenberg Church, Whitewater, Kansas	25.30
First Mennonite Church, Nappanee, Ind.	200.00
Salem Church, Dalton, Ohio	45.73
Salem S. S., Dalton, Ohio	30.47
Salem Jr. C. E. Society, Dalton, Ohio	30.00
Bethesda Church, Henderson, Nebraska	81.25
Bethany Church, Freeman, S. Dak.	50.00
Christian S. S., Moundridge, Kansas	31.60
Bethel Jr. C. E. Society, Mt. Lake, Minn.	30.00
A. M. Church, Milford, Nebraska	25.00
Swiss Church, Alsen, N. Dak.	7.26
First Mennonite Church, Lostwood, N. Dak.	4.36
Group, Volt, Montana	6.47
Community of Busby, Montana	4.92
Elis. Lohrentz's S. S. Class, Mt. Lake, Minn.	19.57
Bethel Church, Perryton, Texas	13.30
Dewy Decker, Dalhart, Texas	2.60
Friend, Upland, California	100.00
Bethesda, C. E. Society, Henderson, Nebr.	30.00
S. P. and Agnes Ediger, Inman, Kansas	30.00
C. E. and Ladies Miss. Soc., First Menn. Ch., Butterfield, Minnesota	25.10
Bergtal Church, Didsbury, Alberta, Canada	25.00
"Live Wire" Class, First Menn. Church, Phila- delphia, Pennsylvania	25.00
C. E. Society, Second Menn. Ch. Beatrice, Neb.	21.00
Bergtal Church, Pawnee Rock, Kansas	16.15
First Menn. S. S., Bluffton, Ohio	15.00
W. S. S., Waterloo, Ontario	13.10
Group of Mennonites, Warroad, Minn.	11.80
Sewing Society, Newport, Washington	10.00
Mennonite Church, Pulaski, Iowa	6.39
Loyal Workers Class, Pawnee Rock, Kans.	5.00
Emmaus S. S., Whitewater, Kansas	26.50
Y. P. C. E. Immanuel Church, Los Angeles, Cal.	15.00

C. E. Society, Mountain Lake, Minnesota.....	29.87
Thanksgiving Collection, Mountain Lake, Minn.	74.68
Friend, Newton, Kansas.....	50.00
S. S. Class, No. 19, Berne, Indiana.....	20.00
Bethel Menn. Church, Hydro, Oklahoma.....	10.00
New Hopedale Church, Ringwood, Okla.....	7.28
C. E. Soc. Garden Township Church, Moundridge	11.95
Y. P. Division of Middle District Conference.....	80.70
Mennonite Church, Donnellson, Iowa.....	75.00
Salem Church, Wisner, Nebraska.....	43.42
First Menn. Church, Philadelphia, Pa.....	8.03
Friend, Oklahoma.....	5.00
C. E. Society, Medford, Oklahoma.....	2.50
First Menn. Church, Aberdeen, Idaho.....	89.45
First Menn. Church, Aberdeen, Idaho.....	21.16
First Menn. Church, Aberdeen, Idaho.....	22.21
Bethel College Church, Women's Bible Class,	
Newton, Kansas.....	10.00
Bethel College Church, German Bible Class,	
Newton, Kansas.....	10.00
Bethel College Church, Newton, Kans.....	14.28
Bethel College Church, Men's Bible Class,	
Newton, Kansas.....	10.00
Johannestal S. S., Hillsboro, Kansas.....	32.18
J. D. Goering, Moundridge, Kansas.....	30.00
First Mennonite Church, Berne, Indiana.....	30.00
Herold Church, Cordell, Oklahoma.....	20.50
Eden C. E. Society, Moundridge, Kansas.....	11.00
Blumental S. S., Springridge, Alta.....	10.00
Mennonite Church, Hanston, Kansas.....	5.00
Group, Pelee Island, Ontario.....	5.00
Mennonite Church, Buhler, Kansas.....	4.69
Grace Hill S. S., Whitewater, Kansas.....	44.96
Eden S. S., Moundridge, Kansas.....	415.61

Bethel College Church	
Cradle Roll and Primary, Bethel College, Ks.	44.34
Catechism Class, Bethel College, Kansas.....	3.50
College Girls' Class, Bethel College, Kans.....	12.87
High School Class, Bethel College, Kansas....	.24
Young People's Class, Bethel College, Kansas	.59
Course No. 3, Bethel College, Kansas.....	3.12
Course No. 5, Bethel College, Kansas.....	15.28
Course No. 7, Bethel College, Kansas.....	1.93
Course No. 8, Bethel College, Kansas.....	9.63
Course No. 10, Bethel College, Kansas.....	4.67
Brudertal S. S., Hillsboro, Kansas.....	38.57
Mrs. Anna Galle's S. S. Class, West Zion Church	
Moundridge, Kansas.....	19.25
Sichar Church, Cordell, Oklahoma.....	10.00
J. J. Krehbiel, Moundridge, Kansas.....	5.00
First Men. Church, Prettv Prairie, Kansas.....	155.16
A Friend, Marion, S. Dak.....	100.00
First Mennonite Church, Bluffton, Ohio.....	89.00
Christian S. S., Moundridge, Kansas.....	42.00
Grace Menn. Church, Lansdale, Pa.....	35.11
West Zion Intermediate Endeavor, Moundridge	
Bethel Church, Fortuna, Mo.....	22.78
Bethel S. S., Fortuna, Mo.....	12.69
Menn. S. S., Hanston, Kans.....	10.00
Four Sisters, Arena, N. Dak.....	2.00
Rheinland S. S., Canada.....	10.00
Zoar Church, Goltrv, Oklahoma.....	9.66
German Methodist Church, Los Angeles, Cal....	5.00
Light Bearer's Class, Grace Mennonite S. S.,	
Lansdale, Pa.....	5.00
Gruental Sewing Society, Osler, Sask.....	25.00
Group of Whitewater Congregation, Lena, Mont.	
Peter von Niesen, Sardis, B. C.....	5.00
Hershel Sewing Society, Hershel, Sask.....	47.56
Ebenfeld Menn. Congregation, Hershel, Sask....	15.00
Ebenfeld S. S., Hershel, Sask.....	1.57
Colonsey Group, Dundurn, Sask.....	10.00
Friedland Sewing Society, Aberdeen, Sask.....	15.00
Herbert Copeland Congregation, Herbert, Sask.	
Rev. Heinrich J. Klassen, Wishart, Sask.....	5.00
C. E. Society, Drake, Saskatchewan.....	2.10
Zoar Sewing Circle, Langham, Sask.....	75.00
Zoar Church, Langham, Sask.....	40.00
Klaas K. Jansen, Namaka, Alta.....	10.00
D. B. Wiens, New Bridge, Alta.....	6.85

Abram Warkentin, Bournemouth, Sask.....	5.75
Abram Enns, Truax, Sask.....	8.89
David Boese, Chinook, Alta.....	5.00
Peter G. Duerksen, Mavfair, Sask.....	4.53
P. Janzen, Saskatoon, Sask.....	4.50
Eigenheim Sewing Society, Rosthern, Sask.....	35.00
Eigenheim Church, Rosthern, Sask.....	5.00
Executive Committee of Mission Societies, Mrs.	
Frieda Regier Entz, Treasurer.....	435.58
Interest and Rent.....	172.75

Total.....\$13871.98

Balance in Bank, December 1, 1935.....\$	105.43
Gifts for General.....	\$11699.51
Gifts for Orphans.....	857.34
Interest and Rent.....	172.75
Pension.....	61.68
Sundries.....	80.70
Sterilizer.....	1000.00
	13871.98

	\$13977.41
Paid out on Orders.....	\$13332.32
Remitted Direct.....	382.75
	13715.07

Balance in Bank, January 1, 1936.....\$262.34

Respectfully submitted,

J. E. Regier, Treasurer.

CORRESPONDENCE

(Continued from page 5)

well attended mostly by ministers and professors of the Friends, Brethren, and Mennonites, and there was a feeling of earnest Christian fellowship. Many emphasized that only the Spirit of Christ can make true peace. On Wednesday evening, Rev. F. Albrecht led the prayer meeting.

On Friday evening, November 1, there was a well attended peace meeting in our church, and several of the foremost promoters of the peace idea, a Friend, two Brethren, and three Mennonites, were on the platform. The Friend and the two Brethren gave good addresses.

On Sunday, November 3, Rev. D. J. Unruh of Lansdale, Pa., spoke in Sunday School to three classes and after the classes to the whole Sunday School. Then he preached an earnest sermon, partly in German. In the evening, Rev. P. R. Schroeder preached on the subject "God." We should know God from nature, from the Word of God, and from experience. In the Junior C. E., Sister Lena Mae gave a very practical address.

On Tuesday evening was the yearly meeting of the Sunday School. Bro. T. E. Claassen was re-elected as superintendent.

On Friday, November 8, in the evening, was a wedding in our church, Bro. Erich Claassen married Marie Friesen.

On Sunday, November 10, our pastor preached in English on peace, and in German on following Christ.

On November 17, Dr. Warkentin preached in the forenoon in both languages on "God is Light." In the evening he preached in English. On Monday, November 18, Dr. Wilson from Kansas City preached on "Follow me!"

C. van der Smissen.

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The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, JANUARY 28, 1936

No. 4

GOD

I had a thought—'twas mine and yet not mine,
It was a thought before it was a dream,
A child could lisp its magic in a line,
Yet somewhat feel its lineage was divine,
Of some invisible star an erring beam.

I found the thought in a tiny clustered flower,
That combered the garden with its commonness,
I stooped and saw—from the epochal hour
Nothing was common; beauty, love, and power,
The poet's world-transfigured nature's fall.

A child I stooped—a man to manhood's height
I rose, and thrilled to think I was a soul;
I stood in awe of self, and day and night
I revelled in dreams and visions of delight,
Buoyed by some mighty current beyond control.

"Come hither"! I seemed to hear the floweret
say

One morn in stillest whisper from the clod;
"I'll tell thee who thou art, and if I may,
Who I am, lowliest creature of the clay,
One word and thou wilt understand it—God."

The author, Rev. Harvey G. Allebach,
was a former editor of The Mennonite.)

EDITORIAL

KIPLING AND CHURCH HISTORY

One of the interesting things brought out concerning the late Rudyard Kipling was that twenty years after his visit he wrote a poem that abounded with references to Philadelphia as it was a hundred years before his visit. He told of "Toby Hirt's queer old apothecary shop, of "Bob Bicknell's Southern stages that have been laid aside for ages," and other things that he could never have seen. Where did he get his information? A book on church history, "Ritter's History of the Moravian Church in

Philadelphia" of 1857, must in some way have fallen into his hands, for it is this work that the things he referred to were described. Of course, a musty old volume of church history has its uses, in it may be found references to times and things that would otherwise be missed in current literature.

A GRIM OBJECT LESSON TO SPEEDERS

A Philadelphia judge struck upon an unusual method for bringing speeders who make streets unsafe to men, women and children, to their senses. He ordered a group of men picked up by the police for speeding taken to the city morgue. Coroner's physican then uncovered the shattered remains of four victims that were waiting identification and explained in detail the injuries that had caused the deaths. After they departed, the doctor said: "They were a very much subdued lot." Most of us would think that such a lesson would have its effect. The long list of auto accidents resulting unnecessarily in the death and injury of so many persons is appalling. Every driver who is unfit to operate his car, or who disregards the common sense rules of the highway is a potential murderer who should be subjected to the severe discipline of the courts. The unfortunate thing about it is that the law and the dangers of unlawful driving are taken so lightly. Perhaps if more were to have a vivid demonstration of what their recklessness leads to it would be healthier for everybody.

HAS PROTESTANTISM FAILED?

According to a pronouncement to which a group of Anglican ministers has recently given out Protestantism has failed and has no future. It is remarkable that men in connection with such a great church as the Protestant Episcopal church, as it is known in this country, should want to continue their association with a

body which in its very name indicates that it is a part of the great Protestant body that stands in opposition to most of the doctrines that Rome holds dear. Of course, one should be an Episcopalian knowing the historical background of the High Church party in the P. E. church. Perhaps one might have somewhat of an understanding of the matter if one were familiar with the fact that when the Church of England severed its connection with Rome the movement was a political one and a great number of its communicants, though they were carried along with the change, were not moved by reasons and convictions carried with it. The struggle between the High and the Low church is as old as is the separation of the church from Rome. We need not be alarmed even though high sounding names are associated with the element that would have the world believe that Protestantism generally has failed and that its future is a gloomy one. All that is being said on that matter is but the controversial literature of a party that is of little or no value to Christians who belong to other church connections than those of the P. E. church.

One of the things hard to understand is the fact that not only in the matter of Anglicans inclined toward Rome, but also in the matter of ministers whose sympathies and Liberal teachings are in harmony with Unitarianism do not identify themselves frankly with the church that stands for what they stand instead of remaining with bodies that hold to a purely orthodox creed. In making this observation to a friend recently, we received the reply: "Perhaps they hesitate about giving up their meal tickets."

NAMES MAY HAVE A DIFFERENT MEANING

There is a gem of beautiful color that bears the name carbuncle. Many of us admire the beautiful stone and some might even wish to own one. We just wonder who suggested the name? For there is another kind of a carbuncle, that is anything but beautiful. Was it irony that made someone who spent days and nights in misery with a boil on the back of the neck that was as nearly like a red hot coal as anything of which we can think. Would it be wonderful if by some chance we could convince ourselves that the nasty, festering thing was a thing of beauty? We admire the

man or woman with an admiration beyond words who is able to pass through such a siege and go about his business in good nature. Sometimes we think no one is sure of his character and reasonableness until he has experienced the tortures of the thing that might be called after a jewel, but is, as a matter of fact, something that just tries one to a point as nearly beyond the human experience as anything we know.

THAT STORMY SUNDAY NIGHT

Junior is apt to border on the frivolous sometimes and so it happened that he exclaimed as he peeped out of the window as he rose from the supper: "God help the poor sailors on a night like this." He might, had he been freer of the carelessness of youth, have said: God must certainly be taking care of the sailors on such a night." He has a silly way of trying to be funny with serious things that grieves his mother and often provokes his father. It being all in fun, as he often explains, is carrying funniness a little too far. The storm has its mission and fills its place in nature as the Creator designed it to do. Out of it we get impressions of the might and power of God, yea, often of his mercy, for the blessings that follow a storm far outnumber the things that we cannot understand. We remember that Benjamin Franklin, with his kite, penetrated into the storm's fury in the way of its lightnings and so helped to open to the world some of the great secrets of electricity which man has captured, harnessed, and made to do its work.

Let us see how things went in church that stormy night. One man was sure to be present and see to it that everything was comfortable. That was the janitor. It was his job. The pastor came, and was on time. In a long ministry he never missed an appointment. He had a divine call to the ministry and many years ago, when he became pastor and pledged the congregation that he would be instant in season and out of season." It certainly was out of season that night. The wind howled, the snow drifted, and traffic on the streets was at a standstill. The old sister across the street whose faithfulness was an inspiration to the pastor and others, was in her place. She used to say she came to behold the face of her Lord and her faith was sufficient to convince her that earthly storms could not obscure His face. The

chorister informed the pastor that, since the bass and the alto were not risking a cold, there would be no choir selection that night. Tenors are generally temperamental and anticipating this, the chorister had a "pinch hitter" in waiting, but of no avail in the face of the present disorganization. Added to those mentioned, were the deacons, minus their families, and a few other officers of the church. On the whole, all taken together, were but a handful. Whatever were the adverse circumstances, they certainly did not tend to make the pastor feel that he could look to the audience for an inspiration. Indeed, he was for the moment tempted to abandon the sermon he had prepared and just shake one out of his sleeve, so that at least he might have felt that he was going through the motions of the service. Fortunately, this was but a temptation which he brushed away and proceeded with his message. He never afterwards could explain why it was, except that he was led by the Spirit, that gave him such "Liberty," as the preachers of the old school used to say. Somehow the outward conditions gave way to another feeling. He was there to deliver the message. Those who were there felt a lifting power, such as they came to talk of months afterwards and the report, that the absent ones heard of it, made many of them wish that for the time they had ignored the weather and come out to share the blessing.

How many persons should be present in order to warrant a service? We remember that our Lord not infrequently preached to audiences of one and from those discourses we get some of the most sublime revelations. There was Nicodemus, there was the woman of Samaria, there were Mary and Martha. How incomplete would be the Gospel story without those discourses being recorded!

We are reminded of a pastor who managed to get to his church in spite of almost impassable roads and in the face of a continued storm. There was one old sister present. After a while he remarked: "Since no one else is coming we might as well go home." "Why, pastor," said the sister, "I came here through the storm to worship"! The rebuke had its effect. The service was conducted as though the house were full. Imagine his feelings when, very early the next morning, word was brought to him that the sister had died during the night. After that he used to thank God that he had not

failed the sister who braved the storm in order to seek the face of her Lord in worship.

Mr. Spurgeon, the great preacher of last generation, whose simple messages thrilled and inspired the world, used to tell of the time he found the Lord. It was a dreary, stormy evening, and he just happened to drop into a little meeting house in an obscure corner of London. Hardly a handful of worshipers were present, but the minister preached and from a single remark in that address Spurgeon was led to give himself to God and consecrate himself to His service.

A SURVEY OF CHRISTIAN EDUCATION

By Prof. G. R. Gaeddert

(Conclusion)

That is one reason why the local church is poor, weak and impotent. Furthermore, a business enterprise handicapped by over-organizations, duplication of effort and excessive overhead expense is headed for bankruptcy. Such a business is inefficient. That is exactly our present situation. The church is woefully inefficient. A survey made by Dr. Walter S. Athearn of India shows that 87.7 percent of all Sunday School teachers fall below the lowest standard for rural public school teachers. The buildings available for religious education are inadequate and the educational program is material-centered rather than life-centered.

A far more serious indictment of our present situation, however, is registered in its failure to serve the individual properly in helping him to solve his life problems in accordance with the Christian philosophy of living. This is not wholly chargeable to the existence of competing and duplicating agencies, though it is aggravated by their presence. The blame must be sought elsewhere. The United States in which we find ourselves has made rapid changes in the last decade. It is experiencing earthquakes in its social and economic order, with the clouds of a new world war hanging upon the horizon. Ten million men and women unemployed, the relief rolls growing larger, old and young alike feeling insecure either in their work or in the possession of their homes—and their faith too often crumbles with their hopes. The Christian educators failed to see these approaching dangers, did nothing to prevent

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them, and failed to prepare the people for them. Moreover, many of the theological schools have failed to adjust their curriculum and faculty to meet these changing needs. They are graduating religious leaders of men without making an effort to acquaint them with these changing needs. If Fred Eastman is correct, then even our best modern seminaries are in a bad way. He writes as follows:

"The best that can be said of the best of modern seminaries is that its faculty is made up of a group of individually distinguished men, some of them scholars, most of them cultured, and all of them men of high character. Their degrees, if laid end to end, would reach from the equator to the North Pole, which is a fine place for degrees. Their published books are imposing in number and heavy in weight, if somewhat limited in circulation. Many of the ablest ministers have been trained by these men in the seminaries just as they are. The physical equipment of the seminary is over on the luxury side—comfortable rooms for the students, magnificent library, spacious lounge, and plenty of facilities for games and sports. The endowment is sufficient to free both faculty and students from want, although hardly adequate to meet all the requests for increased salaries. And many of the professors and their courses undoubtedly open new vistas to the student mind.

The worst that can be said, on the other hand, is that young men go out of their doors more confused than when they entered. The young graduates, with a few noteworthy exceptions, sound an uncertain trumpet — if any. They have little or no drive or passion either to

preach a definite gospel or to save a world hell-bent for destruction. Their way is made comparatively easy financially. Sentimentality rather than a high educational standard prevails in grading their academic work. The seminaries have little or no relation to the pressing problems of life today. They have become one more force that makes for muddlement. They have multiplied academic courses and subtracted faith."

Maybe Fred Eastman's indictment is too severe, nevertheless too much of it is true. In explaining how they got that way he says by following the way of fragmentation. It began when the Protestants under Luther split off from the Roman Catholic church. That was the first fragment. Thereafter they began splitting off from each other in smaller and smaller divisions, until we have in the United States today more than a dozen Mennonite divisions.

However, denominationalism is but one of the visible aspects of the splitting up process. More important, says Eastman, is the fragment of knowledge and thought. Professors in theological seminaries, and it is true in other fields also, have become superspecialists in some small area of theological knowledge. For example, one is a specialist in the New Testament, another in the Old, still others in the theology of Luther, or Calvin, etc. Specialization in itself is not harmful and has its place, but when the curriculum becomes so chopped that a seminary will offer 283 courses, 36 in the New Testament, 55 in the Old, and they have failed to fit their specialties into an integrated design, it is high time to challenge this process. For it assumes that there is a body of knowledge, a scheme of salvation, once for all delivered to the saints, which can be broken into pieces and fed into the minds of young students. When they have assimilated it they can go out and save souls. There is no such body of knowledge. The gospel of Christ is a leaven, as He Himself said. It is the task of a Christian educator to inject this leaven into the hearts of his community, state, and national government and into the social and economic order. Its goal must be **understanding**, in the sense of complete integration of our knowledge of the spiritual life so far as we can achieve it. The method must proceed by research, observation, and experiment.

REPORT OF THE FORTY-THIRD ANNUAL C. E. CONVENTION OF THE WESTERN DISTRICT CONFERENCE

The forty-third annual convention was held in the Alexanderwohl church near Goessel, Kansas, on Sunday, August 25, 1935. Sessions were held in the afternoon and evening. For the first time the business of the Conference was transacted by duly elected delegates.

The convention program was built around the theme, **Being a Mennonite Today**. The afternoon session opened with congregational singing, led by Marvin Dirks. The chairman, David Wedel, led the convention in a specially prepared responsive reading and litany of repentance. Dr. C. D. Penner of Bethel College discussed **The Implications of Simple Living in our Life Today**. He emphasized the necessity of preserving the ideals of our fathers, "simple faith, their honesty, their industry, and their pacifism." He also pointed out that inasmuch as ours was not a simple world, the preservation of these ideals would be exceedingly difficult.

Following a musical number by Mr. and Mrs. Goertz of Beatrice, Nebraska, Clifford Goering of Arlington discussed **The Implications of Non-Resistance for Us Today**. He said that non-resistance implied an absolute refusal to have any part in the war machine and illustrated the difficulty of such a position. He pointed out the problem of compulsory military training and the impossibility of finding any place where we would not have to face the problem of war.

A quartet from Alexanderwohl sang. Mable Goering of the Eden church then discussed **The Necessity for Action**. She reminded us of our ancient traditions and faith and of our gross inactivity. She urged immediate action along some constructive line and presented the Institute of International Relations to be held at Bethel College in 1936 as a valuable project.

The chairman appointed the following committees:

Nominating — Chairman: Willard Claassen, Walter Dyck, Velda Richert.

Resolutions — Chairman: Rev. P. H. Richert, John F. Schmidt, J. Marcus Jantzen.

The session was closed with prayer.

At four-thirty the delegates enjoyed a luncheon prepared by the Alexanderwohl church. During the meal the Goessel High School Quartet sang two numbers and Herbert Boehr of the

Bethel College church sang two greatly enjoyed songs. Immediately after the luncheon, the business session was held in the church auditorium. Since this convention marked the close of the Sterelizer Project, it was decided that the available money be sent to the treasurer of the Mission Board, J. E. Regier.

Discussion of a new project centered around the Institute to be held at Bethel and the Friends Service Camps. It was finally decided that societies raise money on the basis of fifty cents per member and this money be divided between the Bethel Institute and other projects at the discretion of the executive committee.

The following officers were elected: President, David Wedel; Secretary and Treasurer, Vivienne Musselman; Program Committee, Menno Schrag and Edna Quiring; Retreat Committee, Rev. J. J. Plenert.

J. Marcus Jantzen presented the following resolutions for the Resolutions Committee:

Resolved: 1. That we thank the Lord for fair weather and opportunity to hold this meeting with such good attendance.

2. That we thank the Alexanderwohl church for the kind invitation and entertainment, and all those who served on the program with music and papers.

3. That this meeting wishes to remember with gratitude and to honor our forefathers for their devotion to the ideals of simplicity, honesty, faithfulness, and opposition to war.

4. That we pledge ourselves to uphold these ideals by prayer, sacrifice, teaching, and practice.

5. That while we realize that our first duty is to oppose war on religious grounds as followers of Jesus, we are also willing to cooperate in the proposed Institute of International Relations as far as it is in harmony with Christ's teachings.

6. That we recommend to the Western District Conference Peace Committee the organization of a Speakers' Bureau for the purpose of spreading our peace principles both in our own and other denominations.

7. That we express our appreciation and approval of the General Conference Resolutions which aim at cooperation with other peace committees.

Paul Kliever, vice-president of the convention, presided at the evening session. A motion was made and carried requesting that the

afternoon speeches be printed in our church papers.

The men's quartet from the Pretty Prairie church sang two numbers. An offering was taken which amounted to \$21.14. Ten dollars of this was sent to the Retreat Committee.

Dr. Ed. G. Kaufman of Bethel College gave the evening address. Choosing as his text, "What do ye more than others"? he presented a very searching and challenging talk. It came as a fitting climax to the discussion of the failures and hopes of the group there assembled.

Respectfully submitted by

Vivienne S. Musselman, Secretary.

Treasurer's Report for 1934-1935

Deposits

From previous collections for

Sterilizer	\$795.64
Current Contributions.....	163.05

Total, August 23.....\$958.69

Expenditures—

Paper and Postage.....	\$2.46
Stenographic Work.....	2.00
Postage	5.23

Balance on hand, August 2, 1935.....\$949.00

Received as of 1935 project.....\$70.33

CORRESPONDENCE

First Mennonite Church, Sugarcreek, Ohio.

Dear Readers: A new year has been ushered in with much enthusiasm and joy. The past, beyond educating us for a better work in the future, must be laid aside. Few of us are entirely satisfied with the work we do or that has been done, so may we enter the new year with a greater zeal and a forward looking spirit that will make it better than the past.

A short Bible course on "The Life of Paul" was conducted by our pastor, Rev. Stauffer, before the holidays.

On Sunday evening, December 22, we had a "White Gifts for the King" Christmas service. Gifts wrapped with white paper were brought. Four girls dressed in white were the waiters who with baskets gathered up the gifts, carried them to the rostrum, and placed them on an improvised altar. The young people and the Junior C. E. presented the play, "The Message of the Magi." There was special music by the choir, and familiar carols were sung by the

congregation. The program was enjoyed by all.

Mr. A. N. Hostetler died December 13, 1935, at the home of his son, Dr. D. D. Hostetler of Sugarcreek. He will be missed.

Our pastor, Rev. Stauffer, is conducting a class of young people who hope to unite with our church on Easter Sunday morning.

Our annual congregational meeting was held Tuesday evening, January 7. The officers for the new year were elected, and at this meeting it was decided to retain Rev. Wm. Stauffer as pastor of the Sugarcreek Mennonite Church indefinitely. With plenty of cooperation on the part of the members of the church and the cooperation, good will and enthusiasm of our pastor, we should and will make this year a successful one.

Hazel Schrock, Corr.

Pulaski, Iowa, January 17, 1936. To the Editor and Readers of The Mennonite:— In 1861, so the fragmentary historical accounts have it, a small group of pioneers, interested in the Mennonite church and the Christian cause in general, founded the Pulaski branch of this denomination. Continuously through the years the Pulaski church has sought to serve in the interests of the eternal truths, and thus last evening was held here the seventy-fifth annual business meeting of the organization. Three quarters of a century have passed, therefore, and certainly this may remind again that the church with its splendid destiny is after all the only system which possesses undying youth.

The annual business session here was given over to the regular election of officers, yearly reports, and routine business. For the new year officers to head the various departments were named as follows: President of the Church Board, Lee Delzell; secretary, S. F. Ramseyer; treasurer, D. L. Widmer; pianist, Doris Cowles; chorister, Harold Baughman; missionary treasurer, Mrs. D. L. Widmer; trustee for new three year term, Harold Baughman; corresponding secretary and subscription solicitor for The Mennonite, Victor Swartzendraver.

The office last named is a new one in the local church and has been created in the hope that it may serve both the congregation and the Mennonite Book Concern. Heretofore, the matter of handling subscriptions to The Mennonite has been left entirely with the individual member with the result that frequently a considerable number of subscriptions have lapsed or drifted into arrears through neglect

or inattention. It is the aim through this arrangement to give systematic attention to the local list, and thus facilitate the handling of subscriptions as may be desired by the membership. The importance and value of a church paper such as is the present Mennonite, is surely well understood, and it is believed that such an office can perhaps render some service at both ends of the line.

In the financial reports as submitted before the annual meeting, it is noted with a feeling of encouragement that both the general church receipts and the missionary offerings show totals well over the figures of last year. The church income locally is received monthly through an arrangement adopted two years ago whereby all aid plan assessments include an item of two dollars per thousand of protection as a payment toward church expenses. This plan has been operating satisfactorily here, and the church membership has voted that no insurance shall be written in any instance in which objection is raised to the church payment, this being decided on the theory that all who carry the advantageous aid plan insurance can well afford to make this small additional payment toward the church itself, which is, after all, the very institution which makes the aid plan possible.

Victor E. Swartzendruber, Corr.

Flatland Mennonite Church, Lower Richland, Pennsylvania. Greetings to the Editor and Readers of The Mennonite: As we enter the new year, may we rest anew upon the promises of God, "For He is faithful that promised," Heb. 10:23. Even in these trying times God has promised to supply our bodily needs as well as our spiritual needs. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

God has abundantly supplied our needs, both spiritual and temporal blessings, for which we praise and thank Him. We are especially grateful that we had a new pastor before our pastor, Rev. A. S. Rosenberger, left us to take up his work in Bluffton College. On October 28, 1934, Rev. A. S. Rosenberger gave his farewell sermon, at which time Rev. A. J. Neuenschwander, our new pastor, also gave his introductory sermon. We were very happy to have Rev. A. S. Rosenberger and wife

with us this summer at one of our Christian Endeavor meetings.

During the year we had the privilege of having three foreign missionaries in Flatland, Miss Aganetha Fast, missionary to China, spoke on the mission work in China, Dr. H. and Mrs. Dester, missionaries to India, brought us a message on mission work in India.

In March five Bluffton College graduates visited our Sunday School and took charge of the service. Musical numbers and a reading were given. Their object was to arouse greater interest in Bluffton College. The Bluffton Gospel Team was not able to come to Flatland, so we met with the Bethany Mennonite Church of Quakertown, where the Gospel Team had charge of an evening service. We appreciate the work of the Gospel Team and feel it is a step forward for Bluffton College.

Three of our young folks attended the Green Lane Retreat. The Retreat is a wonderful opportunity to get away from the world and close to God for a few days.

During the month of August when our pastor, Rev. A. J. Neuenschwander, attended General Conference and the Retreat following it, George Stoneback, a graduate of Bluffton College, had charge of our church services. An interesting report of the General Conference was given by our pastor at our Harvest Home services on September 1.

An illustrated lecture on "Effects of Alcohol on Body and Mind" was given by Rev. A. J. Neuenschwander at our Christian Endeavor meeting on October 20. That alcohol is a habit forming drug was forcefully brought out.

The Christian Endeavor Societies of West Swamp and Flatland held a joint Peace meeting at the Bethany Mennonite church. Robert Stauffer of the West Swamp Society gave the address.

A Christmas program was presented by the Sunday School on Sunday afternoon, December 22, at which time a number of rewards were given out for perfect attendance.

On New Year's Eve our Christian Endeavors held a social at the home of Mr. and Mrs. Raymond Ahlum. We rang in the new year with a short watch night service, consisting of Scripture verses, singing, and prayer. The service was closed by forming a friendship circle and singing, "Blest Be The Tie That Binds." May the new year have many blessings in store for all!

H. F., Corr.

THE SUNDAY SCHOOL LESSON

February 9, 1936

Jesus Insists On Righteousness

Luke 6:39-49

Golden Text.—Why call ye me Lord, Lord, and do not do the things which I say? Luke 6:46.

The blind cannot be led by the blind. One must know the way and be able to show the way before he can lead others in the way. There is one way to guide, and that is in the Light as revealed by the Bible and the Holy Spirit. This light is possessed only by those who are converted. Many may think they know the way well enough so that they may direct others, but this is impossible so long as there is lacking the light by which every child of God must be enlightened. Jesus is the Light. As He gave light to the blind eyes of men's bodies, so He gives light to their souls. We are commanded to let our lights shine so that others may be directed by our faith, example and obedience. In Him there is no darkness, without Him all is dark. The example we show must be patterned after Jesus Christ.

The relation of the Master and the disciple must be comprehended. As a disciple one is a follower. One's inclinations are all wrong when they lack an understanding of what is required of a follower and nothing is spiritually possible. No one ever reaches a stage where he need not longer regard himself as only the lowly servant of the Master.

The illustration of the beam and the mote emphasizes the necessity of consistancy. Consistancy is the only thing that really makes it possible to give right direction to others. The beam is a big thing, while the mote is a small thing, though both are serious hindrances. Small faults need rebuke and correction as well as large ones, but the one who has conspicuous shortcomings is in no position to be taken seriously. There is insincerity on the part of the one with the beam in the eye that is plainly to be noted. "Don't do as I do, but do as I say," is the proverbial attitude of the insincere who would undertake to correct others. The fable of the big crab telling the little crab to walk forward when he could not do so himself, is true. "Why do you not do as you command me

to do? Parents, teachers, and church members have the serious responsibility of giving council. This council must have behind it a life that is correct and in accord with the council given, or it becomes mockery. Mere fault-finding is at best a risky matter.

Fruit and thorns. There are many trees that look alike. It often takes an expert to tell them apart. Bark and leaves, however, do not contribute to the usefulness of a tree. There may even be blossoms of promise. But one does not set out an orchard for the flowers. Fruit bearing is the aim of the husbandman who gives so much care to his trees. Before the writer's homestead there stood a pear tree. It looked healthy. Every spring it was profuse with flowers. When fruit did come it was immature and dropped from the tree without ripening. When asked why he did not chop it down, grandfather replied that the thing was such a useless thing that it was not worth the bother of cutting it down for firewood. The tree suggests fruitless lives, so worthless that they are given up as useless.

In fruit bearing kind begets kind. Thistles and thorns have a kind of fruit by which they propagate themselves, but to no useful purpose. Fruit trees beget their own kind. When they cease bearing their usefulness is passed and they are removed. We often wonder at the patience of God in permitting us to go on without bringing forth the fruit that may reasonably be expected of us.

That same old farmhouse before which the pear tree stood was built one hundred and sixty years ago, yet today it is as firm as it ever was and gives promise of sheltering many other generations. The reason for it is that its foundation is laid on a solid rock. We sing, "On Christ, the solid rock I stand." Jesus is the rock foundation of our destiny. Menno Simon's favorite passage of Scripture was I Cor. 3:11. His firm belief was that there is no other foundation than Jesus upon which to rest our eternal hopes.

On the corner of two prominent streets they undertook to erect a magnificent church. Gradually the structure was becoming a thing of beauty, representing the offerings of many. Just as it was about to be used for public service it fell to the ground with an awful roar. All that remained of that which represented effort, skill, and sacrifice now was nothing but a

heap of stone. Why? They had not considered the foundation. Just below the foundation was a bed of quick sand and under the weight of the structure the foundation gave way.

In building our spiritual structures we must anticipate testing. The men who built on the rock and on the sand probably did so in fair weather, but storms were sure to come. It was only the man who anticipated storms and built on rock who was safe. Our Christian life will have many tests. We must be ready for them with an absolute confidence in Jesus. Our eternal safety does not depend upon what we do, but what Jesus is to us.

CORRESPONDENCE

First Mennonite Congregation, Newton, Kansas. To the Editor and the Readers of The Mennonite:— On Sunday, November 24, our pastor, Rev. J. E. Entz, preached, remembering our departed loved ones. In the evening was sunbeam junior and adult C. E.. Sister Lena Mae gave an interesting review of religious news, for which we are thankful. The subject was "Thanksgiving."

On Thanksgiving day our venerable Pastor Emeritus B. Regier read Psalm 103 in German and prayed. Our newly organized junior choir sang nicely. Dr. Warkentin preached in German on Thanksgiving, Ps. 50:14 and 23. Rev. A. Kreider spoke in English to the children, referring to the feeding of the five thousand, especially the boy who brought the loaves and fishes. The children brought their Thanksgiving barrels and a collection for missions was taken, which brought: Children, \$42.00; congregation, \$258.00.

Sunday, December 1, Dr. Warkentin preached in the morning in both languages, and in the evening in English. In the afternoon the children began practicing for Christmas. December 4, in the evening Dr. Hartzler spoke on Zion and Zionism.

Sunday, December 8, the Bible Sunday, our pastor preached on the value of the Bible according to Ps. 119:18. Seventeen new members joined our congregation and were welcomed by our pastor and many members.

Monday was the funeral of J. Bartsch, whose corpse was brought from Los Angeles. Sunday evening, after a meeting of the Sunbeams

Juniors, was a Bethel College fellowship meeting, and the Professors B. Borgen and J. Moyer spoke interestingly.

Our Bible lectures and teachers' meetings under the able leadership of our assistant pastor are well attended and interesting.

Sunday, December 15, in the forenoon and evening our Dr. Warkentin preached. Tuesday evening the mission study circle had its anniversary. They gave a well rendered and well attended program. Dr. A. Warkentin was the main speaker. After the program they served refreshments. The collection amounted to more than \$50.00.

Sunday, December 22, we had Sunday school and service in the forenoon. At 5 P. M. the choir of our church and of the Christian church gave the Christmas cantata "The Coming of the King." There was a good audience and all seemed very well pleased.

On Wednesday, Christmas day, Dr. Warkentin preached a very fitting German Christmas sermon. In the evening the Sunday School had its celebration. They gave the Christmas story in word and in song. The Sunday School sang four German Christmas songs, the choir three, and the congregation two. The other songs were in English. Everything was very solemn and edifying; the program was excellently given. The decorations were beautiful, the tree with blue lights and a blue star with white points above the choir loft.

Sunday we had childrens' blessing. Nine parent-couples brought their children. Our pastor, J. E. Entz, preached a very suitable sermon on the importance and value of Christian family life. On Tuesday evening we had a very impressive Sylvester service.

The correspondent bids the readers of the Mennonite farewell, since next year Brother Menno Schrag will be the correspondent for the Mennonite. God be with you!

C. van der Smissen.

"Is your place a small place?
Tend it with care: He set you there!
Is your place a large place?
Guard it with care: He set you there!
Whate'er your place, it is
Not yours alone,
But His who set you there."

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller, Halstead, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Suderman Andres
100 East 5th, Newton, Kans.

CHRISTIAN ENDEAVOR

Amelia Mueller, Halstead, Kansas

A PRAYER FOR OUR COUNTRY

And Thou, O God, of whom we hold

Our country and our freedom fair,
Within Thy tender love enfold

This land; for all Thy people care.

Uplift our hearts above our fortune high,

Let not the good we have make us forget
The better things that in Thy heavens lie!

Keep still amid the fever and the fret
Of all this eager life, our thoughts on Thee,
The Hope, the Strength, the God of all the Free.

Bishop J. L. Spalding.

PATRIOTISM PLUS

Can a Christian refuse to fight and still be patriotic? Patriotism means love of country. One who loves his country will do nothing which works ill for or ill will toward his country. This attitude would prevent a Christian from supporting modern wars. He would rather endure than create ill will, thus at all times serving the cause of peace.

Secondly, we must remember that our Government has inaugurated and signed the Kellogg Pact, which pledges all signers to settle any and all disputes by pacific means only. This means that the signatory powers have said that war is outlawed. A pacifist becomes a patriot if the pact means what it says. If it does not mean what it says then our Government has been a partner in international deceit and hypocrisy. It has created another "scrap of paper."

Mennonites subscribe to the following concept of patriotism adopted at a recent meeting of the Historic Peace Churches in Newton, Kansas:

We "love our country and sincerely work for its highest welfare. True love for our country does not mean a hatred of others. It is our con-

viction that only the application of the principles of peace, love, justice, liberty, and international good-will, will make for the highest welfare of our country; and that the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is security through love, protection through good-will; and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes because it is unchristian, destructive of our highest values, and sows the seeds of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundation for stable government in our world community."

This is patriotism plus.

They are slaves who fear to speak

For the fallen and the weak:

They are slaves who will not choose

Hatred, scoffing, and abuse,

Rather than in silence shrink

From the truth they needs must think,

They are slaves who dare not be

In the right with two or three.

James Russell Lowell.

C. E. SUGGESTIONS

February 16, 1936

How Far Should Authority Be Respected?

Romans 13:1-8

PLANNING THE MEETING

If an open discussion period works in your society, this topic lends itself well to that type of meeting. Have one member (possibly an older person) discuss the main topic. Then let each member take part. Use actual cases where the question of obedience to law or authority might come up. Have some of these posted a week before the meeting and announce that they will be used. Ask the members to think

about them before the meeting. Have someone look up all the passages in the Bible that refer to the main topic, such as Christ's answer to the question of giving tribute to Caesar.

QUESTIONS THAT MIGHT BE USED

1. Suppose our government declares war. What should we who believe that war is wrong do if we are drafted for service? Should we obey?
2. Suppose a young man is going to a college where military training is compulsory. If he does not take part, he is disobeying the authorities. What should he do?
3. If the government passes laws that we believe are not right, should we obey them?
4. If we feel we have the right to say which laws we will obey, do not all other citizens of the United States have the same right? What would happen if everybody would obey only the laws he wants to? Where should the line be drawn?
5. Christ said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." But what things are Caesar's?
6. A Christian young man's employer tells him to short-weight certain goods or gives some other order which the young man thinks is not right. What should he do? Suppose refusing to comply will cost him his job and he, being the sole support of his mother and sister, needs the job badly, would that affect his decision?
7. Young people often say, "I would like to be free to do as I please and think best." Is this the right attitude?
8. Should young people always obey their parents? What if the girl or boy is convinced that the parents are wrong in their idea? Does the nature of the command given by the parents affect the answer?
9. Suppose a young man wanted to get a higher education, but his parents opposed his going on to school. In how far does he owe them obedience?
10. There are higher laws and lower laws. Which is the highest law? How may we know God's will for us so that we may obey His law?

DISCUSSION HELPS

In the scripture passage for this evening's topic Paul tells us that we should obey those who have authority over us. Christ tells us to "Render unto Caesar the things that are Caesar's."

But He goes further: "And unto God the things that are God's." The law of God is over any man-made law. We must submit to the authorities, pay our taxes, be good citizens as a part of our Christian duty. But when we are asked to do anything which conflicts with our allegiance to God, we must take our stand. God's will comes first. But to know that will we must keep close to God; we must study His word; we must take time to think our problems through in the light of that study. Only then can we be sure that we are obeying God's laws, and not merely setting up our own stubbornness against authority.

FOR YOUR MEDITATION

Rev. Olin R. Krehbiel

Listening to God

"Be still, and know that I am God." *Psa. 46:10*

Care needs to be taken that self does not become too prominent in devotionals. The attitude of we are telling God or we are asking God is a dangerous one. We need to confess sin and ask forgiveness, but it is also well for us to be silent at times so that God may have the opportunity to speak to us.

"Be still,"

Cease your striving and your toiling,
Put your rampant fears aside,
Leave behind all human pride.
Come to Him and wait in silence,
All your selfish thoughts deferred,
For our God can never guide us
Till we listen to His Word.

Mrs. O. A. K.

INTERMEDIATE SECTION

Emma Ruth, Reedley, California

February 9, 1936

Topic: Patriotism For Today
I Sam. 12:1-5

A Plan For Your Meeting

Pre-prayer Circle

Bugle Call (Group Standing)

Leader: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

Hymn: "America," stanza 4.

Prayer by the leader.

Announcements.

Hymn: "Jesus Shall Reign."

Scripture Reading: 1 Sam. 12:1-5.

Poem: "Patriotism"—

"He serves his country best

Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

"No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way."

—Susan Coolidge.

Special Music.

Leader's Talk.

Topic Discussion.

A Purpose (Unison)

"I am a follower of Christ.

I would seek first the ways of the Kingdom
of God.

I would follow the example of Jesus Christ,
who lived a life of perfection among men.

I would stand fearlessly for the right in
word, thought, and action.

I would face temptation, that it may
strengthen my character.

I would meet temptation fearlessly and tri-
umphantly.

I would resist temptation with all the power
which I may gain through prayer and fellow-
ship with God.

I would detect the wrong and hold high the
standards of right.

Because I am a follower of Christ."

(Inter. Jour. of Rel. Educ.)

Benediction Verse. Close.

Thoughts on the Topic

As the laws of the physical world have never
changed, so the principles of true patriotism
never change. Samuel's standard of patriotism
holds good today.

Prov. 14:34, "Righteousness exalteth a na-
tion, but sin is a reproach to any people." A
man's actions either exalt his nation or bring
reproach on his people. There is no middle
ground. By this standard a man's patriotism
can be judged. History is full of both types.

Outward demonstrations are not always a
true test of patriotism. Isaiah complained of
the religion of his people, "This people honor-
eth me with their lips, but their heart is far
from me." Superficial patriotism is often no
more than lip allegiance.

Questions to be Answered

1. What is patriotism?
2. Is patriotism for today different from that
of the past? In what ways has it changed?
3. In what ways have modern inventions, such
as radio, telegraph, moving pictures, and
aeroplanes affected our interpretaion of pa-
triotism?
4. Should a good Christian make the best pa-
triot? Why?
5. Enumerate the ways in which people show
their patriotism.
6. When duty to God and country conflict, to
whom do I owe my first loyalty? Why?

Patriots of the Past

"Let us impart all the blessings we possess
or ask for ourselves, to the whole family of
mankind."—Washington.

"Patriotism consists not in waving a flag,
but in striving that our country shall be right-
eous as well as strong."—James Bryce.

"Let us have faith that right makes might,
and in that faith let us to the end dare to do
our duty as we understand it."—Lincoln.

"In all thy debates let truth be thy aim;
not victory or an unjust aim."—William Penn.

Daily Bible Readings

- Feb. 3 Homesick patriots. Ps. 137:1-6.
Feb. 4 Patriotic appeal to God. Neh. 1:1-11.
Feb. 5 Love of country, love of God. Josh.
24:5, 16.
Feb. 6 Patriotic unselfishness. Exod. 32:7-14.
Feb. 7 The Divine patriot. Matt. 23:37-39.
Feb. 8 A Christian patriot. Rom. 9:1-6.
Feb. 9 Patriotism for Today. 1 Sam. 12:1-5.

Advance Preparation

Pictures of Lincoln and Washington might be
displayed in the front of the room, using patri-
otic colors for decoration. Place a Christian
and an American flag on standards on either
side of the leader's desk. "A Purpose," which
is to be read in unison at the close of the meet-
ing, should be written on a blackboard or typed
copies made for each member.

How To Improve Your Prayer Meetings
Adapt the Plan to Your Needs

Your Intermediate society is just a little different from any other society in the conference. Different in what ways? The size of the group, the church in which you meet, the homes from which you come, the community in which you live. Because this is true, no meeting that is planned can exactly fit your needs. The plan given in this section of the paper each week is merely a suggested one. Change it. Take away; add to; until it meets the needs of your group. Then it will be YOUR own program.

JUNIOR SECTION

Mrs. Joanna Suderman Andres
700 East 5th St., Newton, Kansas

(For the Leader)

Program Suggestion for February 9, 1936
Theme of the month—Love.

Topic II—The Love of God as Revealed in the New Testament. See last issue for general outline of program material for the month. If you did not follow the suggestion in the last issue of putting the memory verse for the month on a poster, making the letters gold, if possible, then this can still be done and used for the remaining programs. I would put it in a conspicuous place where each junior must see it. Let it stand between two candles so that the light reflects in a sparkle on the gold lettering. The memory verse is:

Yea, I have loved Thee
With an everlasting love;
Therefore with loving kindness
Have I drawn thee." Jer. 31:3.

1. Call to Worship by prelude.

2. Worship period—Rise.

1) Song in unison—The Lord is in His holy temple.

2) Prayer in unison—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my Rock and my Redeemer." Be seated.

3) A five minute song service using songs on the theme of love. This service could be in charge of your junior chorister; it should, however, be well planned by the leader so that the theme of love stands out and that the hearts are truly led to worship Him who loved us so.

- 4) Responsive reading—Psalm 121.
- 5) Prayer in song—"Savior, teach me day by day." If that song is not at hand, then "More Love to Thee."
3. Announcements.
4. Study Period.
- 1) Remarks by junior chairman as to continuation of theme.
- 2) Reading in unison of memory verse. Allow them to read it three times, then let them look up and repeat it with eyes to the ceiling. Close this study with the thought that today, too, we shall learn how God has drawn us to Him.
- 3) Junior topics.
- a) The love I found in Matt. 6:25-34 (He cares for my daily needs).
- b) The love I found in Matt. 7:7 (I can always come to Him and He answers me).
- c) The love I found in John 14:1 (He loves me and wants me to be with Him always).
- d) The love I found in John 3:16 (The gift of His Son for me that I might live forever.)
- 4) Special music by a junior duet or quartet or guest singers.
- "I know that my Redeemer liveth,
And on the earth again shall stand."
- 5) Leader's minutes or guest speaker giving a five minute picture talk on "The love so great that we can never understand." Use the picture of Christ in Gethsemane by Hoffman. If any of your Sunday School classes are using the Standard Picture Rolls, you will find Hoffman's Christ in Gethsemane among them. This should be a very earnest talk that should lead the juniors' hearts to a deep love for Him who gave His Son and for Him who was obedient even unto death that we might live.
- 6) Silently with bowed heads lead the juniors in singing twice the chorus.
- Into my heart, into my heart,
Come into my heart, Lord Jesus,
Come in today, come in to stay,
Come into my heart, Lord Jesus.
- 7) Rise and sing as a close, "Praise God from whom all blessings flow."

JOTTINGS

Prof. J. R. Thierstein, of the Board of Publication, desires it to be announced that it is hoped that the work of soliciting new subscriptions for the Bundesbote and The Mennonite has been started or is soon to be started in the churches. If all do their share, he says, we can, with the help of God, do much to put our publication work on a sure footing. If solicitors need sample copies of the papers, let them drop a card to Rev. C. E. Krehbiel, Newton, Kansas, for the Bundesbote, and to The Mennonite Book Concern, Berne, Indiana, for The Mennonite. Renewal subscriptions may also be taken by the solicitors and forwarded to the above.

The program for the Bethel College Bible Week includes addresses by Rev. A. H. Unruh, President of the Pniel Bible School, Winkler, Manitoba; Dr. Albert C. Wieand, former president and professor in Bethany Biblical Seminary, Chicago, Ill.; Dr. A. Warkentin, of Bethel College; and Prof. A. E. Kreider, of Bethel College. Dates, January 26 to 31.

Interesting subjects discussed at the third quarterly meeting of the ministers of the Eastern District Conference were: Bible Study, Elwood Shelly; Working together with Him and others, Howard G. Nyce; Working together with Him and others as seen in the work plan and purpose of The Pennsylvania Council of Churches, E. J. Bohn; Working together with others in training of our church workers—The status of Witmarsum Seminary, N. J. Neuenchwander; Bible Study, on working together with Him for Peace, A. M. Fretz; Experiences and Convictions as a result of the World War, and our Mennonite task, Robert S. Stauffer. Discussion, C. J. Landes.

Rev. C. H. Suckau of the Berne, Indiana, church is coming east where he will be one of the speakers at the Summer Bible School Conference to be held during the last week in January in Chester, Pennsylvania, near Philadelphia.

The Hutterite Colonies first came to the United States in 1874, settling in three groups in the Dakotas. Since then they have increased in their number of colonies, though most of them have moved to the various parts of western Canada. There remain at present two colonies in South Dakota, including the Canadian groups there are now about fifty colonies. The Hutterites are a Christian commune, related to Mennonites in their history and doctrine. John Horsch of Scottdale, Pa., is the author of a history of these brethren.

Miss Loretta Lehman, missionary on furlough, now on a visit to the churches of the Eastern District Conference, was the guest of the Christian Endeavor Society of the Second church, Philadelphia, January 23.

Rev. Ezra Steiner, who spent years in the Menno-

nite missions in India and is now laboring in Tibet, has recently returned to his home community in Pandora, Ohio. He gave a series of illustrated talks on the life in Tibet, in the Ebenezer church.

Miss Micha Wiens, a sister of Ferd. Wiens of the Mennonite Book Concern, and the daughter of Rev. and Mrs. Wiens of our mission in India, and Miss Helen Nickel, one of the missionary staff, are expected to arrive in America some time this spring. They expect to leave India about the middle of March.

Dr. W. W. White, president of the Biblical Seminary of New York City, will deliver a series of lectures during the Bluffton College Bible Week, February 9 to 14.

Members of the Bluffton College gospel team had a busy week-end. A delegation left for Kitchener, Ontario, where they presented a series of programs in the Mennonite church of that place. Those in the party were J. Winfield Fretz, Hiram Hilty, Harold Kaufman, Wilbur Lauer, and J. J. Miller. Two other members of the group spoke at the Ebenezer church.

At its recent annual meeting members of Grace church, Pandora, Ohio, the following officers were elected to serve for the coming year: Deacon, P. A. Amstutz; trustee, Edward Shutz; members of the church council, Mrs. Elmer Burry, and Mrs. Martha Zimmerly; clerk, Leland Gerber. The usual working committees were also elected.

During the observance of the Week of Prayer in the Hillsboro, Kansas, Mennonite church, Rev. A. E. Kreider of Bethel College and Rev. J. P. Suderman of Oraibi, Arizona, were the guest speakers.

Rev. W. S. Gottshall of the East Swamp Mennonite church near Quakertown, Pa., is supplying the vacant pulpit of the nearby Saucon church until arrangements can be made for a regular pastor.

DEATH

Peter P. Lugibihl was born near Pandora, Ohio, August 19, 1867, and died at his home in Pandora, January 7, 1936, having attained the age of 68 years, 4 months, and 19 days. He is survived by his widow, eight children, four brothers, and two sisters. In early manhood he united with the Mennonite church and remained a faithful member until his death. In his youth he spent three years in Normal School, after which he spent some time as a teacher. Many in the community remember with pleasure the years that they spent under his instruction in the public schools. Later he took up farming, which pursuit he followed until three years ago when failing health caused him to retire and locate in Pandora. His death came suddenly as a result of a heart attack. The funeral was

conducted by his pastor, Rev. Paul E. Whitmer, at the Grace Mennonite Church, on the afternoon of January 11, 1936. Mr. Lugibihl was widely known and esteemed.

Henry L. Franz, a son of Leonard and Eva Franz, was born June 7, 1882, near Parker, South Dakota. September 15, 1901, he was baptized upon his confession of faith by the Elder Joseph Kaufman and received as a member of the church. In 1902 the family came to the state of Washington. November 13, 1913, he was married to Anna Ewert. The Lord blessed this union with seven children, one preceding him in death. The family located on a farm near Ruff in 1917. He was a charter member of the Salem Mennonite church at Ruff, where he served as a deacon for a number of years, also as S. S. Superintendent and teacher. He was a great lover of singing, and with three of his brothers constituted a male quartet. He took sick suddenly and passed away in a hospital in Spokane, January 2. His funeral services were conducted from the Menno Mennonite church, to which place he with his family had transferred his membership, Sunday, January 5. Interment was made in the cemetery near the church. He leaves to mourn his departure, his wife, four sons, two daughters, five brothers, two sisters. Rev. M. J. Galle officiated. His age was 53 years, 6 months, 25 days.

CONTRIBUTIONS

Received for the Board of Publication	
First Mennonite Church, Upland, Calif.....	\$ 2.49
From two friends.....	5.00
Rev. S. M. Grubb, Philadelphia, Pa.....	3.00
From K. A. Richert, Treasurer of Jubilee Fund	5800.00
From a Friend, Berne, Indiana.....	25.00
First Mennonite Church, Butterfield, Minn.....	9.15
First Mennonite Church, Reedley, Calif.....	57.60
First Mennnoite Church, Upland, Calif.....	1.89
First Mennonite Church, Philadelphia, Pa.....	.88
Bethesda Church, Marion, So. Dak.....	15.72
First Mennonite Church, Upland, Calif.....	3.70
First Mennonite Church, Philadelphia, Pa.....	1.69
John Neufeld, Moundridge, Kans.....	12.00
Mennonite S. S., Wisner, Neb.....	20.00
Lehigh Mennonite Church, Hillsboro, Kans.....	2.60
Arlington Mennonite Church, Arlington, Kans.	20.00
First Mennonite Church, Upland, Calif.....	12.07
First Mennonite Church, Philadelphia, Pa.....	1.66
Hoffnungsau Mennonite Church, Buhler, Kans.	12.01
Goessel Mennonite Church, Goessel, Kans.....	51.80
First Mennonite Church, Upland, Calif.....	2.80
First Mennonite Church, Philadelphia, Pa.....	1.20
Total	\$6,062.26
In the name of the Publication Board, I wish to thank the givers of the gifts. Fraternally,	
E. W. Baumgartner, Treasurer.	

CHRISTMAS PROGRAMS IN AN INDIAN CAMP

Some twenty years ago the Cheyenne Indians in Oklahoma (and perhaps the Arapahoes also) began to

gather soon after the middle of December in what they called Christmas Camps. These camps usually are located in groves and, if possible, near running water. Even Indians who live in houses the rest of the year pitch their tents in the annual Christmas camp. But we do not see many of the old style tepees any more, there are with very few exception all square tents now.

Whether these Christmas camps are a good thing, a bad thing, or neither, we leave unsaid here. Our recommendation would not amount to much either way because it is their camp and they know it and run it to suit themselves.

When they gathered for the first time at Clinton in the horse and buggy days, I spent much time in the camp. I offered my help with the Christmas program. It was accepted. I have helped every Christmas since then. It was the second or third year when my offer to help again was laid before the business meeting that one chief said: "Christmas comes to us from the white people. We do not know how to celebrate it. But we have a man here who does know and is willing to help us. We should turn the program over to him." Since then we have been responsible for the program. Our programs now, after years of development, no doubt would look "small" compared with your Christmas tree programs. You notice I changed from "I" to "we." Since Mrs. Ediger has grown daughters to help her instead of babies to take care of, she has taken this program more or less (mostly more) out of my hand. But they are just as careful to keep "Christ in Christmas." — The parents and grandparents are about as much interested as the children themselves when what they have memorized is delivered. True, some on the program should speak a little louder; others have to be prompted; and sometimes we hear the organist's voice back of the little singers. But the girl who gave as her part on the program from memory the old and ever new Christmas story of Luke 2:1-20 would have been a credit to any program. Every year one or two recite this Christmas story. The native helper read it in Cheyenne this year. — Some time ago I was told a boy from a boarding school who had come home for Christmas, knew a "Christmas piece." I asked him to give it as a part of our program. He said: "It does not belong here. It is about reindeer and Santa Claus, and not about Jesus." — Another year a Christian doctor from Clinton who had considerable practice among our Indians came to the camp tree program. After the program he and his wife said: "This is a surprise for us. We did not know our Indians had Christmas programs like this. We got much more of the real Christmas spirit here than in our own church last night."

One of the government employees, who is a member and a worker in a church in Clinton, said shortly before Christmas this year: "For our Christmas program our family belongs to the Indian camp. We come home with a blessing every year." And, of course, we hope, yes have reason to believe, our Indians also receive a blessing from these programs. These camp programs do not in any way take the place or interfere with the Christmas programs and services in our church.

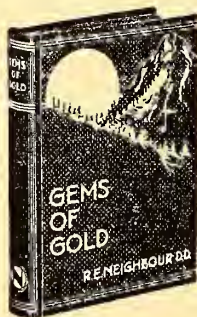
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J. B. Ediger, Clinton, Oklahoma.
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VOL. LI

HILLSBORO, KANSAS, FEBRUARY 4, 1936

No. 5

EDITORIAL

"ICE-BOUND"

is a poetic word. It spontaneously leaped to the writer's mind as he traveled toward a metropolis on a rapidly moving train. The waters of a parallel river were stationary, held tightly in an icy grip. A little farther down, water was thinly flowing over a dam-breast. The stream that appeared ice-bound was moving after all. Appearances again were deceitful. Their flow, however, was of so small a quantity that it would scarcely produce any power.

Is not that what we see in the church today? A chilled, ice-bound surface which at first seems immovable. Study reveals motion, but of so weak a nature that its force is spent before it reaches the place of power. Is its flow of blessings retarded by the heavy resistance of surface restraint? Is its mass force held to a glassy stand-still that produces an excellent spot for a game of sportive hockey, intellectual or theological in nature?

Have the blasts of cold intellectualism so chilled the pulpits that they need thawing out first? —I wonder!

LITTLE GIFTS

On the writer's desk is a small book that was given to him by a faithful Sunday School teacher a quarter of a century ago. It was admired on the day of its presentation, read once or twice, and then laid away with other accumulated things. There it remained until a reclassification of the library turned it up. A short time later, on a hurried call to the hospital, it was grabbed and put in the pocket. While waiting for an examination, the little book helped beguile the time. It produced a sermon; yea, more than a sermon, it was found to be a source book of unusual value.

There were at least a half dozen other boys

in that class. Only one, as memory records, became a preacher. One other started, but soon wearied and turned to other pursuits. Perhaps the other half a dozen copies also joined other accumulations, became mere things. But for mine I am grateful, and though she read it not, I pay tribute to a faithful Sunday School teacher who cast her bread upon the waters with trustful expectancy.

"INTELLECTUAL HONESTY"

It may seem unnecessary to talk of "Intellectual Honesty" to Mennonites! Yet we may do well to pause for a moment and weigh this trite and time-worn statement. We should consider it for two reasons.

The first, because strange as it may seem and contradictory to apparent fact, living in a country that is noted for its literate citizenry we are a people that are ruled more by our passions and feelings than we are by conscience and reason. There is a danger of us being "roused" to action rather than calmly to weigh results and cast our lot accordingly.

The second, reason and conscience are closely related to the scriptural term, "the heart." So closely, in fact, that generally it is this that we have in mind when we use it rather than the heightening blood pressure which the exercise of these faculties afford. And "the heart," we are told, is deceitful.

We, as Christians, can only attain the truth by subjecting our own attitudes and those of other people to rigid examination. This requires a chastened mind—one cleansed of the Holy Spirit, one free from selfish or personal motives. Only through such "transformed minds" can we really see "truth." It may mean a complete reversal of our former position, an admission that we were wrong. But what of that? Truth is greater than any individual, save one—Jesus Christ, he was "TRUTH."

FAMILY RESPONSIBILITY

One of the outstanding testimonies that Mennonites have left, wherever they have lived, is their discharge of family duty. The family circle has always been greatly revered in their midst. This is due, no doubt, to the fact that they accepted in simplicity the literal teachings of the Word of God on the matter and accordingly assumed their responsibilities. They chose God's version instead of a path of expediency.

But will it ever remain thus? Is there not danger in the face of a growing moral laxity in society of today, of lowering our standards and our implicit following of the will of God in these matters? Are there not ominous warnings in the unwillingness of many children to remain for morning meeting following Sunday School, of a coming laxity in the discharge of family responsibilities? Are we not giving up the lofty rugged paths of "the sons of God" to walk the pleasant plains of "the daughters of men," when a stage of servility has rendered parents too indifferent or too weak to take their children in hand and "lead them to the house of God"? Can any who crave for their children the best of physical care, allow this spiritual nurture to be missing from their development? Care we more for the body than for the soul?

So did not our fathers. Turn again and read, with their simplicity, the command of God to Israel: "And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). Can we call parents who "excuse their children from church service" diligent? If we do, does God?

KING GEORGE V

A nation mourns the passing of its king. The world joins them at the catofalque. Ensigns around the globe droop at half-mast. This is a striking thing in a day and an age when monarchies are in disfavor, in a day when even democracies are falling, in a day when communism and anarchy are putting forth a strong bid for arbitrary power!

Whence came this deep affection for the Sovereign? It came from a wise rule for a quarter of a century. It sprang from impulses and influences implanted by a noble and virtuous life. King George and Queen Mary were

not only the wearers of external crowns and regal robes. True virtue, nobility, generosity, and devotion graced their souls. They not only held the royal scepter in their hands, but they ruled well their hearts and lives. Thus through varied circumstances, intermittently bright, gloomy, depressing and harrowing they built up by their example and fortitude a devotion through their vast dominion and the world that broke its treasure at their feet in sweet-smelling ointment.

Though one hundred and sixty seasons have come and gone since we separated ourselves from the British Crown and became a sovereignty unto ourselves, we are bound to the English people by both traditions and a common tongue. And since we have thousands of our number living as subjects to His Majesty King George V, and are joined by Holy Writ to "give honor to whom honor is due," we join his millions of citizens in paying this tribute to a godly man, now "gathered to his fathers." We pray for comfort for Her Majesty, Queen Mary, and with equal injunction we join the British millions in praying for His Majesty, King Edward VIII, that he may emulate a worthy sire!

Freeman H. Swartz.

THE WIDOW'S MITE

or

Home Missions Does Foreign Mission Work
and

Foreign Missions Does Home Mission Work

Altoona, Pennsylvania, is an interesting city, a railroad town with a large population. The streets take you either uphill or downhill. At the crossroads one is either at the foot of the hill or at the top or in the very middle of a hill.

The people are friendly and make a stranger feel as if he belongs in their city. Even at the railroad station the agents and the red-cap gave one not that stiff conventional, official atmosphere, but a sort of homelike feeling. From the railroad station I had to take a cab to bring me to my destination, and the driver also was sociable and dispelled that strange feeling which often overwhelms a person in a strange place. Later in a bus, I was interested to note the friendliness of the bus driver as picking up people here and there on his round to the station he jollied with them and exchanged pleasantries. This gave one the feeling that

here was a city where everybody knew everybody, with seemingly no class distinction, for all were in the same situation: working hard for their daily bread.

It was in these surroundings that I found our co-workers, Mrs. Edith Stiffler and Rev. Glass. I had no plans whatsoever to speak there. I just wanted to pay them a friendly visit, since my road took me right through their city. A stopover was then easily possible.

Early Sunday morning, at 7:20, I arrived there and went to the church, where I was given a friendly reception by Mrs. Stiffler. Later, on entering the church building, just before the church services, I was welcomed by Rev. Mr. Glass. I was asked to speak during the church services. I was not prepared, for as already stated, I had gone there mainly for a visit with those who were my co-workers in a similar field. I was anxious to learn to know a bit more of their problems and their joys to be more intelligent in my appreciation of their situation, with the hope that I might also be an encouragement to them. One is apt to leave by the wayside those who are in isolated and hidden-away places, one is too much in a hurry to pause a bit for a little visit, and this I did not want to do this time.

The church auditorium was filled to the last seat during the Sunday School hour, and I wondered about an enlargement of the church in the near future. That Sunday they had a special feature, namely the whole Sunday School was in charge of the men, and a few Sundays later the women were to be in charge of the Sunday School services.

During the morning services I was asked to bring a missionary message, and I also spoke to the juniors in the evening and at the evening services. I was much surprised when, at the close of the evening services, a collection was taken up for China. They wanted to have a share in bringing the Gospel of Jesus Christ to the people of China. "I do not know how much the collection was; the Lord knows. If ever I was touched at the close of any services I had led, it certainly was that Sunday. If ever I saw our Lord and Master standing at the collection plate, it was then. I saw Him with that passionate, loving look on His face, as He said: "They have given of their livelihood, their very food and drink." That these folks were hard working people one noticed at once, and yet

they were willing to share of their substance, yes, of their very livelihood. They wanted to be missionaries in foreign lands.

In our Mennonite church in Chicago I had a similar experience. There, too, I had gone just to show my appreciation of their problem by my interest. Here that little band of a struggling congregation had a collection at the close of the evening services to do their part in oriental lands. There, too, I felt the Master with His comforting presence, with a smile of approval on His face.

About a month before that I visited our mission stations in Arizona. Rev. Suderman took the visitors to a conference at Flagstaff, where Hopei Indians and missionaries met for a Bible conference. Just before sundown Rev. Suderman took us to an open air meeting — and what should I see but a group of thirty-two Indian Christians standing on a street corner, giving the message of Jesus Christ in song and testimony to a group of white people. It was very touching to compare faces. The Indians with that peaceful expression and the white people with a wonder on their faces that expressed a longing something like this: "I wish I had what they have, or they have something I do not have." It surely was not easy for these Indian messengers to face these "whites" for various reasons, yet they did it with a remarkable courage. Here, too, I felt the Master stood in the midst of them with that same loving look on His face, as He said: "They have done what they could, they have given of the very best they have." See Mark 12:42-44 and Luke 21:1-4.

Our efforts for the Master pay. Is not this an indication that the work spreads in ever widening circles like the wavelets started by the tossing of a stone, until it reaches the shore of the divine purpose? So the spreading of the Gospel, begun in one locality, grows and increases until it reaches many which otherwise would remain untouched. The work begun at home reaches out to the remotest corners of the earth, and the messages preached in the far corners of the earth eventually rebound, like the waves to bring blessing and comfort to many another heart, even at the home base. Home missions and foreign missions naturally go together, neither can stand by itself.

Let us therefore not be weary in sending forth the message of Jesus Christ. And, as you give and pray and plan, remember your

THE MENNONITE

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representatives in isolated and hidden-away places, for they need your love, your interest, the very best you have.

Sincerely yours,
Aganetha Fast.

THE MENNONITE PEACE SOCIETY

Ever since the tragic days of 1917-1918, there has been a strong conviction growing in our Mennonite churches, looking toward some united effort toward peace, giving practical expression to our doctrine of non-resistance. Several years ago The Mennonite Peace Society was born, with Vivienne Musselman as Executive Secretary. About the same time a Great Depression was also born—and largely for lack of finances the work could not continue.

That depression is not over; "prosperity" is still "around that corner." But a growing number of Mennonites feel that, finances or no finances, our Peace work must go on—and they are ready to make sacrifices to that end. So the executive committee is again formulating plans.

However, in the meantime, Miss Musselman has taken up teaching in Kansas and is unable to continue the work. The committee has asked Carl J. Landes, now pastor of the First Mennonite Church of Philadelphia, to take up the work, and he has consented to do so. We are happy to see the work begin again.

We ask our church leaders—ministers and lay leaders—not only to open our churches, but to heartily invite Mr. Landes to present this work. We have some 150 members; and if all pay their dues we can, with the small balance in the treasury, begin work immediately. Send

in your dues and your gifts to Rev. I. R. Dettweiler, Bluffton, Ohio. Associate Membership \$1.00 annually; Active Membership \$2.00 annually; Contributing Membership \$5.00 annually; Honorary Membership \$10.00; Life Membership \$25.00.

We ask all who are interested to save time and postage for the Peace Society by taking the initiative and sending dues to the treasurer. Help build a strong Peace Fellowship in our churches. Build for Peace NOW!

Watch The Mennonite, and also The Christian Evangel, for announcements.

Sincerely,

THE EXECUTIVE COMMITTEE

Dr. Maurice Troyer
Dr. Irwin Bauman
Rev. I. W. Dettweiler
Mrs. Leland Diller

In accepting the work of The Mennonite Peace Society, I am under no illusions concerning the difficulties facing such a program. But I have a vivid picture of the demoralization of our youth in 1917-1918; I see many who have joined other communions, or have dropped out of church completely because the church told them "not to fight," but did not tell them "what else to do."

With that picture in my mind; with our "disarmament" conferences promising us "more armaments"—we need to share with the world our testimony of peace. A strong Peace Fellowship in The Mennonite Church is the best method.

This work came upon me so suddenly, I have hardly had time to think. But I hope to begin part-time work immediately; and when my work in Philadelphia is finished, March 15, I hope to give most of my time to this work.

If you are an old member, will you send in your dues to Mr. I. R. Dettweiler, Bluffton, Ohio? If you are not a member, but are interested, will you send your name and your dues to him?

Let us together "take up the cross and follow Him." Sincerely,

Carl J. Landes, Executive Secretary.

CAN AN INDIAN FORGIVE?

All who know Indians, also know that it is natural for an Indian to long remember a kindness, but also to be slow in confessing his sin

and repenting thereof. Our Cheyennes call the Indians the original or genuine people. Judging from their attitude in putting the blame for their sins on others and in so easily sliding back to their original sinful nature, one is led to conclude that they must be right in their claims and are as closely related to Adam and Eve as the rest of the human race. About a year ago two of our older Christian women got into a dispute about some horses getting into a corn field and doing a lot of damage. Mrs. D. claimed to have good evidence that Mrs. F. had let down the wires of a fence to drive into a pasture after a load of wood. Mrs. F. contended that there was no wire where she crossed the fence and that the horses were in a strong corral at the time. As among "civilized" folks, one word provoked another and soon they had a real quarrel. At a social gathering at the community building they called each other ugly names and separated to stay apart. For fear that they might meet in church, they both stayed away from the services. Others, when asked why they did not come to church, used the excuse that the church members are quarreling and that is the reason they stay away from church. ("An Indian is just a white man with a red skin.") The missionary repeatedly spoke to each of them, kindly showing them that their behavior was unbecoming to a Christian and that they should repent and forgive each other and be reconciled, as Christ teaches us to do. Each said the other was to blame and should make the apology, that they could never love each other anymore, etc. The Word and Spirit of God seemed to be working in their hearts, however. Soon Mrs. D. and her three grandchildren started to come to the Sunday services again. A few weeks later Mrs. F. and her children came also. But when Mrs. D. saw them come in (before the service), she quickly called her grandchildren together, loaded them on the wagon, and home they went. Was there any hypocrisy about it? For a while the two families attended the services irregularly and when they happened to be present at the same time, they seemed to avoid each other. Mrs. D. frequently made a few remarks or offered a prayer after the sermon. Several times she referred to the trouble between her and Mrs. F., and in her prayers asked forgiveness. A few weeks ago she again did so. After she sat down she at once arose again and spoke about as follows: "There is one thing we want to do today, which we should have done long

ago. That woman (pointing to Mrs. F.) and I have been reconciled again. We both have done wrong and confess it here today. We want to shake hands before all present and then go to the front and have the missionary pray for us, that God may forgive us and help us to love each other and live as Christians should." Thereupon they shook hands and came forward and after the prayer and a few remarks, they went gladly back to their seats. The whole performance seemed to make a profound impression on the small congregation present. No doubt there was also joy in heaven over two sinners that repented.

Indians can repent, forgive, and be forgiven, but only by the aid of Christ and His Word and Spirit, just like any of us. But if they would live truer Christian lives, they would not need to repent and be forgiven so often. How about you and me? Sincerely,

H. J. Kliever.

CORRESPONDENCE

Bethel Mennonite Church, Hydro, Oklahoma.
Dear Readers: Since I have been chosen as reporter for another year, I will try and write a short letter. We have been having both fair and bad weather this month. Wheat crops are looking fair, but not growing very fast, considering other years.

Seven members were taken into church last May, four through baptism and three by letter. Joyce Dalke, Irvin Froese, Harold Entz, and Earl Funk were baptized. Rev. Henry Funk and wife and their daughter Verna were taken into the church.

We are all well with the exception of Herman Entz, who has been helpless since October. We are hoping and praying that he will soon recover so that he may be with his wife and babies once again. He is staying with his brother, John Entz, and Mrs. Entz and children are with her parents, Gus Ewys.

Mrs. Ed. Pankratz, Corr.

The Apostolic Mennonite Church, Trenton, Ohio. Sunday, January 12, 1936, we held our annual congregational meeting. The morning services were held as usual, and Rev. Amstutz chose for his text Rev. 1:19, and gave us a very helpful message. Every one present at the morning service was cordially invited to

partake of a covered dish dinner served in the basement of our church, followed by a social hour.

At 1:30 we assembled in the church for the annual meeting, which was opened by the singing of the familiar hymn, "Faith of Our Fathers." Rev. Amstutz called attention to the Revised Articles of Faith, reading Article 6 on THE CHURCH, and led in prayer. Mr. Otto I. Augspurger, treasurer, then read the minutes of our last meeting, after which reports were given by the secretary of the various organizations, followed with short talks by the heads of these organizations.

The treasurer then gave his report for the year, showing that all obligations had been met, and a small balance was left to begin the new year, for which we were indeed grateful.

Rev. Amstutz gave a resume of his work during the year, all of which was interesting. During the year we were favored with a number of visitors. Mr. and Mrs. Roy Yoder, Dr. S. K. Mosiman, Dr. Sheets, Rev. Rosenberger, also Dr. J. E. Hartzler, who gave us a series of meetings.

A short Memorial service was held for the departed members and dear friends who worshiped with us during the past year.

After election of officers the meeting adjourned.

While we have said goodbye to the year 1935, we feel that many special privileges and blessings were ours, and may the year before us be one of the most blessed in the history of our church.

The motto chosen for our Constitution—Eph. 5:27, "That He might present it to Himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish," can only be realized if every individual member of the congregation grows in grace and in the knowledge of the Lord Jesus Christ. The ideal of each one of us is to grow into the statue of the fullness of Christ. Looking at our own heart, we might despair of ever attaining this end, but relying on the promise of God, that His strength shall be made perfect in our weakness, let us during this year with more earnestness press toward the prize of our high calling.

Lydia A. Augspurger, Corr.

Immanuel Church, Pratum, Oregon. Truly we have great reason to praise God for His

great love to us and the many blessings He has bestowed upon us both spiritually and materially. Indeed He has dealt bountifully with us, and may we serve Him more faithfully and fervently in the year into which we have just entered.

The Christmas season was observed with three special services. On Sunday morning, December 22, the church service with the pastor's Christmas message, in the evening the choir presented their annual Christmas concert, and on Tuesday evening the Sunday School program was rendered to a full house. These services were all real treats and will long be remembered because of the blessings they brought to us.

Tuesday evening, December 31, we gathered as one family at the church for a love feast and fellowship meeting. We had our evening meal together in the basement. Each family contributed thereto. Afterwards we gathered in the auditorium and enjoyed a spiritual feast. Parts of the program had been previously arranged for, also volunteer numbers were called for which consisted of both vocal and instrumental music, which was greatly appreciated. A number of topics for short talks had been assigned to various ones and some very helpful and timely things were brought to our attention. A season of prayer and testimony were the closing features. We felt that it had been good for us to thus spend the last evening of the old year in fellowship with one another and our God.

On Tuesday evening, January 7, we held our annual business meeting. A very fine spirit was manifested and steps were taken for some definite work during this year. It was particularly gratifying and encouraging to see the interest and cooperation manifested by our young people. They have been very faithful in attending the services as well as taking active part in the same. May God grant us as older ones grace to be real examples and to encourage them on the way, not neglecting to pray for them that they may be kept for the Master.

We have had many opportunities in the past year to witness in various places both in speaking and singing the message of salvation.

Realizing that the coming of the Lord is very near, our prayer is that we may help many souls to find Him as their Savior while we still have time to work.

Mrs. Jno. L. Merryman, Corr.

Eben-Ezer Mennonite Church, Gotebo, Oklahoma. A child of God cannot but think of the many blessings which God shows His children from time to time during the year, and every day we should trust in God's care and at the close not forget to make new determinations to follow Him closer than the year before.

December 24, our Sunday School had a Christmas program, in which nearly every child had a part either in singing or otherwise. The spirit of Christmas was keenly felt throughout the program. Because of a spinal meningitis scare this community was included in a quarantine for several weeks. Fortunately it did not prove as bad as reported and the quarantine was lifted by December 19.

December 30, the annual church meeting was held. Rev. Henry Hege was reelected as pastor for the congregation. The following were elected to their offices: Chairman, H. H. Wedel; secretary and treasurer, P. G. Kliever; church board, J. J. Brandt and Walter Schmidt; chorister, Henry Hege; correspondent for Bundesbote, C. F. Derksen; for the Mennonite, Oscar Schmidt.

January 12, at the close of our C. E. program the semi-annual election took place. Mr. Aaron Thiessen had charge of the meeting. O. E. Schmidt was elected president and Adolf Krause, vice president; Ervin Krause, secretary and treasurer; Mrs. Frieda Brandt, Mrs. John Brandt, and Mrs. Fred Strein as program committee. Many a good work can be accomplished through the C. E. It is a place for training in spiritual work for both young and old.

We have a number of older people who are unable to get out much. A number of ladies from the church and some friends gathered for spiritual fellowship and encouragement at the home of Mrs. Abraham Beier on January 16, to celebrate her 78th birthday. Corr.

Lima, Ohio, January 24, 1936. Dear Friends: On October 2, 1935, our congregation was organized with twelve charter members and four associate members. Rev. Esau and Rev. P. A. Kliever from Ebenezer conducted a group of meetings from Sunday to Wednesday, when the organization was completed and the meeting closed with the sacrament of the Lord's Supper. Rev. Suckau, Rev. J. E. Amstutz, Rev. Whitmer, Rev. Keiser and Rev. Toews also assisted in giving the message.

The Sunday following Thanksgiving, Rev. and Mrs. Ezra Steiner, missionaries from Tibet, gave us a message and showed pictures of the progress of their work. This being designated as Missionary Sunday, our yearly thank offering was taken for foreign missions in the morning.

St. John's church near Pandora contributed food and we distributed ten baskets to needy families at Thanksgiving time.

Our children gave a very nice Christmas program, which was well attended by the parents. Many of the parents do not come except to the special programs given by their children.

Contributions from the Ebenezer church near Bluffton, St. John's church near Pandora, the Berne church, and the First Mennonite church at Bluffton made it possible for us to give a small gift and a treat of candy to one hundred children at the program. We also gave thirty Christmas baskets to needy families, most of the food being furnished by these churches. Our Missionary Society has given clothing to many children, otherwise some of them could not attend services. We win the confidence of the parents by supplying the material needs of their children. We are here to help them in their spiritual needs, but we must get their confidence first.

Rev. D. J. Unruh from Lansdale, Pa., will be with us the last two weeks in February for a series of evangelistic meetings. Will all our friends in the Lord pray that many souls will be saved? We can see that the Lord has been blessing the work during the past year by the increase in our Sunday School attendance. For the three Sundays in January our attendance has been 78. This is almost double the attendance of last year and six times the number present the first Sunday we held services two and a half years ago.

The children's meetings on Wednesday afternoon have been well attended. We have given twenty-four Bibles to children during the past year for perfect attendance for a quarter in Sunday School.

We wish to thank all who have contributed in any way during the past year. Pray for us that the Lord may supply our needs and bless the work during the coming year. We praise and thank Him for answering prayers in the past months.

Mrs. R. E. Bixel, Correspondent.

THE SUNDAY SCHOOL LESSON

February 16, 1936

Jesus Helps A Doubter

Luke 7:19-28

Golden Text: "I believe, help mine unbelief."
Mark 9:24

No more vigorous and fearless character appears on the pages of history, than John the Baptist. His life is one of absolute obedience to God, and to Him alone. His early training was severe. It was different from the life of the average child and youth of his day. The field, the desert, and similar stern surroundings of nature, were his early scene of action. They left their indelible stamp on his nature.

To him the matter of existence was no problem. He needed little, and that which he needed was within his grasp. What a lesson to us who complain when deprived of those things, in part or the whole, that make for comfort and ease. The rugged simplicity of this man should teach us how little of nature's generous store is really needed for the preservation of life and vigor.

Though he had only a solitary place in which to live and work, John had a "message for his age." It was delivered so impressively that he did not need to go to the crowds; they came to him. One cannot but wonder if after all many of the efforts, often artificial, to attract men are justified. Might not the simple, earnest, direct and fearless preaching of the Gospel be more effective. When God sends a man with a message, he has an audience to hear it. In this instance, we are told, "all Jerusalem and Judea went out to hear him." And his preaching was effective, for note the rest—"to be baptized of him"!

It was John's great commission to announce the Messiah. He was the messenger of whom Malachi spoke (3:1). Him He discovered to be the Christ when He sought baptism, an identification of Himself with sinners! Though he also announced the fact that he, John, must decrease, while He, Christ, would increase, it was left for him through bitter experience to discover this fact. He learned it while lying in a prison cell!

In the first chapter of Luke we have two statements concerning the future of John the Baptist and of Jesus. Of them both it was de-

clared, "He shall be great." Thus we see given to this rugged individual, this saint, this prophet of prophets, an honor that was recorded of Jesus also. So close was the identification of the Messiah and His forerunner. These, of course, were not honors such as men seek, but things as God counts them. To find true greatness, one must look to these two. They were the greatest in the sight of God!

As a true witness of righteousness John had to suffer. He paid the same price as did the prophets before him. Isaiah, Jeremiah, Amos, and others trod the same pathway. It often appears as though there were no such thing in life as a poetic reward for right. It seems as if right were forever on the scaffold and wrong forever on the throne. But what if such be true? Does not Jesus give the answer: "Blessed are they that are persecuted for righteousness sake, for their's is the Kingdom of Heaven."

It takes courage to witness against sin; especially, if it is intrenched in high places. It is only the prophet driven by his sense of right and certainty of mission who makes any impression. And then as Jeremiah, the mission is often to hearts of brass and anger, is meted out upon the preacher. But one whom an angel would call great will not shirk his duty nor cringe in fear. Such was John, the Baptist!

"What though the prophet is rejected,
God's Word and Will sadly neglected,
The truth that makes them both secure
Forevermore it will endure"!

Yet how are we to understand this lesson text? Had John begun really to doubt his mission? True, circumstances were adverse. He was in prison, some of his disciples had followed the Messiah. Could it be that loneliness in the prison, with its ever present threat of death by a tyrant ruler, one whom his preaching had stung deeply, was beginning to cause him to doubt?

John was human. May it not be that he was beginning to grow weary in waiting? Or perhaps removed from the scene of action, he could not form an estimate of true conditions. To doubt is human. And that John's questioning was not sin, we are certain. Jesus did not rebuke him. He spoke comforting words. John had done the right thing. He sent his doubt to Jesus. Of Him he received assurance. Can we not do the same? Need our honest doubts destroy our faith? They will not if we take

them to Christ. If they are honest and sincere, they will be dispelled as clouds before a fresh, cool breeze.

Let us look for a moment at the answer Jesus, the Messiah, sent him. They presented two phases of His ministry. He came to minister to the bodies of the distressed and to their spiritual welfare. Healing went hand in hand with the Gospel. It is not only incidental that the Science of Medicine has been developed in an environment in which the Gospel had free course. For the poor in body and the poor in soul, Jesus is the only cure. So is He also for the poor in this world's goods (I Thess. 4:19).

F. H. S.

PUBLICATION NOTES

The Mennonite or "Der Bundesbote" in every home in the General Conference is the aim placed before our churches by the last session of the Conference.

How necessary this resolution was, and how much more necessary it is that everything possible be done by our churches and their leaders to carry it into effect may be seen from the figures given below. We have averaged the data obtained from lists sent us by the ministers and from the mailing lists of our papers, and they are as nearly accurate as we could make them from the sources at hand. We are merely giving the average percentages of subscribers and subscriptions of each of the five conferences in the United States. Canada is to come in for consideration later.

Conference	Percent of Subscribers	Percent of Subscriptions
Pacific District	40	44
Western District.....	29	34
Middle District	23	25
Northern District.....	22	23
Eastern District.....	16	16

Explanation: Most of the families take only one of the papers, some take both. That gives different percentages. Thus, if in a conference 25 out of 100 families take one of the papers, that gives that body 25 percent subscribers. If 5 of the 25 families take both papers and the rest, or 20, one of the papers, i. e., if 30 instead of 25 papers are sent to that conference, that makes 30 percent of subscriptions.

Are we satisfied with the conditions shown by these figures? Are we not suffering consid-

erable loss, in the families, in the congregations, in the conferences by neglecting the reading of our church papers? How can we work and pull together in the upbuilding of God's kingdom among us if we do not keep in touch with each other through the medium of these papers?

How many of our pastors do their duty as the brother from whose letter we give the following extracts:

"As to your first request for a list of the heads of families, you already have that list."

"As to your second request I wish to say that I consider it my pastoral duty to remind my people occasionally of the necessity of having at least one of our papers, Bundesbote or Mennonite, in the home."

"As to your third request I can report that we have appointed (brother named) and (brother named) to solicit new subscribers. They will appreciate it if you could supply them with the necessary helps and information this week."

As an initial result of their effort in soliciting new subscribers one of these young brothers just recently brought in twelve new subscriptions.

J. R. T.

THE REALLY POOR MAN

A man is poor—

- If he is without friends.
- If he has a guilty conscience.
- If he has lost his grip upon himself.
- If he is selfish, uncharitable or cruel.
- If his mind and soul have been neglected.
- If he has traded away his character for money.
- If his wife and family do not love and respect him.
- If worldliness has caused him to lose fellowship with Christ.
- If making money has crowded out the cultivation of his spiritual life.
- If love of money has hardened him until the love of Christ and His Gospel does not stir him to do his best for missions.
- If all his investments and possessions are laid up on earth and he has no treasures in Heaven.—Watchman-Examiner.

Time indeed is a sacred gift and each day is a little life.—Selected.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller, Halstead, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Suderman Andres
100 East 5th, Newton, Kans.

BE TRUE

Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

Horatius Bonar.

SENTENCE SERMONS

"Be strong, and of good courage; dread not, nor be dismayed." I Chron. 22:13.

"If thou faint in the day of adversity, thy strength is small." Prov. 24:10.

C. E. SUGGESTIONS

Amelia Mueller, Halstead, Kansas

February 23, 1936

Main Topic: Things For Which We Stand
Gal. 5:22-26

PLANNING THE MEETING—Make this a consecration or testimony meeting. Let each member present tell some of the things he thinks are most important to stand for today. You might hand out some of the sub-topics suggested below to some of the members to discuss. Let someone take the names of famous men and women in the Bible and discuss what they stood for down through the ages. Some examples which may be used are: Abraham, faith in God; Samson, strength; Enoch, God's friend; Job, patience; Dorcas, industry; Mary, spiritual insight; John, the beloved disciple, etc.

SUB-TOPICS which may be used in your meeting:

1. Stand up for Christ.—Acts 5:29-32.
2. Stand for justice.—2 Sam. 12:1-7.
3. Stand for Christlikeness.—Rom. 8:28-30.
4. Stand for missions.—Rom. 1:13-17.
5. Stand for church attendance.—Ps. 84:1-12
6. Stand for the Christian home.—Eph. 6:1-9.

QUESTIONS FOR YOU TO THINK ABOUT
—A Christian stands first and foremost for Christ. Are we doing this? What does standing for Christ mean?

For what do you stand on the following subjects: The use of liquor; the use of Sunday; honesty in business; honesty in politics; the race problem; world peace; the labor problem, etc. Or, are you taking any definite stand?

For what does your name stand in the community and among your friends? What do people think when they speak your name? Insignificant though we think we are, our name does stand for something to those who know us. We can not get around that fact. But we can determine what it will stand for. Do people say, "Well, if Jane says she'll do it, she will. You can depend on her," or do they say: "Don't ask Mary to do it. She'll put it off and in the end she'll forget all about it"?

STANDING FOR CHRIST MEANS LIVING CHRIST (from the C. E. World). Booker T. Washington, the famous negro educator, who founded Tuskegee Institute in Alabama, tells of his first visit to Boston.

He got off the train weary and discouraged, wondering where he could find a hotel that would give a negro a room. His suitcase, which was very heavy, he kept shifting from hand to hand as he walked, and once he had to set it down. As it rested on the pavement, the suitcase was suddenly lifted by a strong white hand, and a friendly face smiled into Mr. Washington's.

"Where are you going, friend? May I help you?"

It was Edward Everett Hale, the pastor of the South Congregational Church, one of the most aristocratic of Boston's churches. Dr. Hale not only lifted Mr. Washington's suitcase; his burden of anxiety by introducing him to people who could help him in his great task of educating the colored boys and girls.

FOR YOUR MEDITATION

Rev. J. J. Plenert

The Joy of a Surrendered Life

"And the King of Israel answered and said, My Lord O King, according to thy saying, I am thine and all that I have." I King 20:4.

"Savior, 'tis a full surrender,
All I leave to follow Thee;
Thou my leader and defender
From this hour shalt ever be.

"Oh, the joy of full salvation!
Oh, the peace of love divine!
Oh, the bliss of consecration!
I am His, and He is mine.

Prayer—Our God and Father, accept our full surrender from this day that we no more seek our will but Thine. Amen.

INTERMEDIATE SECTION

Emma Ruth, Reedley, California

February 16, 1936

TOPIC: The Christian Way To Get And Use Money

A Plan For Your Meeting

Pre-prayer Circle.

Ten Minute "Sing" (use familiar songs selected in advance by the song leader and pianist. Learn new ones.)

Announcements (called for by President).

A Worship Service

Call to Worship: Every good gift and every perfect gift is from above, and cometh down from the Father."

Hymn: "Jesus Call Us."

Responsive reading: Matt. 6:19-21; 24-33.

Prayer period: Silent prayer while preceding hymn is played softly, followed by sentence prayers. Close with:

"All of my heart, all of my heart,
Take all of my heart, Lord Jesus,
Take all today, take all, I pray,
Take all of my heart, Lord Jesus."

Discussion of Topic.

Poem:

"Some toil for love, and some for simple greed,
Some reap a harvest past their utmost need,
More, in their less find truer happiness,
And all, in work, relief from bitterness.

"Upon thy bended knees, thank God for work!
In worthless days all ills and evils lurk,
For work to do, and strength to do the work,
We thank Thee, Lord." —John Oxenham.

Hymn: "O Master, Let Me Walk With Thee."
Benediction Verse: Ps. 19:14.

The Leader's Part

Scripture reading: I Tim. 6:9-21.

Money is a necessity for supplying our needs. In verse 8 Paul says, "Having food and raiment, let us be therewith content." Surplus money carries with it many dangers. Vers 11 reminds us that the Christian has a higher aim in life than the accumulation of wealth, namely a Christian character which is shown in the Christian virtues. There is one safeguard for the wealthy and that is in the proper use of their money, the Christian way. Verse 18, "do good, be rich in good works, ready to distribute, willing to communicate."

What the Bible Says

1. Why is honesty one of the most important business principles? Prov. 11:1.
2. Who suffers most in dishonest dealing? Why? Acts 5:1-11.
3. Why is getting money in a Christian way not enough? Matt. 19:16-22.
4. How can a man of wealth keep it from becoming his master? Gen. 13:1-4.
5. Why does it pay to be generous? 2 Cor. 9:6-15.

(Answer these questions in your own words, with the Scripture as a basis.)

From Your Observation

1. What are Christian ways to get money?
2. Is it right to encourage people to try to get "something for nothing"? How is it done today? What is the danger?
3. What is a fair wage? Should it be determined by what a worker does or by his need?

4. What are the sources of income for an Intermediate? What is the Christian thing for him to do with money he gets?
5. What are some Christian ways of using money?

For the Blackboard

Across the top write, "Seek ye first the Kingdom of God and His righteousness." Draw a line down the center of the board. On the upper left hand side write, "The Christian Way," and on the other side, "The Unchristian Way." On each side list under subheadings, "To get money," "To use money," as they are brought out in the discussion. Or work out a budget in a Christian way for an imaginary income or allowance.

Quotations

"Mammon is the largest slave holder in the world."—Fredric Saunders.

"It is well to be prudent,
And thrifty—who wouldn't?
But in getting your money
And quite self-supporting, 'tis true;
(Now this may sound funny)
Oh, don't let your money get you!

—Nixon Waterman.

"Many a man counted a fool by financiers, has laid up in heaven a fortune they would envy."

How To Improve Your C. E. Prayer Meetings

5. SEATING

Fill the front seats. Many meetings are ruined by the deadening influence of empty seats between the leaders and the group. Someone has said, "The devil occupies all the vacant pews in a church service." Who wouldn't find it difficult to speak across them! Let the officers of the society make it one of their aims to see that the front row is filled first at each meeting. Soon it becomes a habit with the members. You will be surprised at the difference it makes in the success of your meetings.

Besides being an inspiration to the leader and getting your group closer together, it avoids the disturbance of the late comer who is forced to come to the front to find a seat when all the "choice" back seats are occupied. Here are a few suggestions for the success of the idea: Society officers must set the example; have someone serve as usher who directs those who come to the front **before** they are seated; have only enough chairs in the room for the members and others as they are needed.

JUNIOR SECTION

Mrs. Joanna Suderman Andres
700 East 5th St., Newton, Kansas

(For the Leader)

Program Suggestions for February 16

Theme for the month—Love

Topic 3: How can I show my love? "Thou shalt love the Lord, thy God, with all thy heart."

(For the general outline of this month's programs, see January 21 issue.)

1. **Setting.** Have poster, bearing the memory verse for the month in gold lettering, again standing on a table in front with candle light on it. On opposite corner of table, set a heart, also of "gold." Set candle near by. A skillful junior will enjoy making the heart. It should be of firm poster cardboard cut double so that it will stand up. Cover the front side with gold paper. The heart should be at least twelve inches in height, so that it will be in plain sight of each junior.
2. **Call to Worship.** The juniors will enjoy a processional now and then and it will help you to create in them the spirit of worship. Gather in rear of church. Supply each junior with a hymn book opened to "Holy, holy, holy, Lord God, Almighty." Change the words, "Early in the morning" to "Hear us now, we pray Thee." (No matter how familiar the junior is with the words of this song, when he comes to the word "morning" when it is evening, it will become a "burden" to at least one of your juniors which finds release in a snicker or a nudge of his neighbor.) Let the piano play through one verse which gives the juniors time to be ready to begin singing on the first word when piano repeats tune. March up middle aisle into seats. Remain standing after completing song.
3. **Worship Period**
 - 1) Sing in unison—The Lord is in His holy temple, let all the earth keep silence before Him.
 - 2) Prayer in unison—Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my Rock and my Redeemer. Be seated.

3) I will love Thee, O Lord, my God. Hand to twelve juniors before the meeting these scripture verses, making them by number so that they know whom to follow. They should also have been told when this part of the worship period comes that there need be no announcement. Ps. 18:1; Ps. 31:23; Ps. 73:25; Ps. 116:1; Ps. 118:1; Ps. 117:1; Ps. 11:1; Ps. 103:1; Ps. 86:12; Ps. 57:2; Ps. 48:14; John 21:17.

4) Special music—Verses 1 and 4 of “The Lord is my Shepherd.”

5) Song in unison—“More love to Thee.” Verse 1, repeating chorus softly.

4. Announcements

5. **Study Period:** Aim, to lead the junior to understand that the Heart of Love must needs be answered by a heart of love.

1) Introductory remarks by junior chairman as to theme of month, the thought covered in last two programs, closing with “We are thankful for God’s love to us and tonight we want to think on how we can answer that love.”

2) The first commandment—by a junior. Let this junior read Mark 12:28-30 with remarks leading to the question, “How can we love the Lord, our God, with all our heart”?

3) Junior topics—answering the question in one minute talks. Provide each junior taking part with a pin on a piece of black paper on which is written, with chalk, the theme of his topic.

a) The story of one who could not love with all his heart because money took up **this** part of his heart. The junior pins his odd shaped black paper on which is written MONEY on the gilded heart and then proceeds with the story in Luke 18:18-30.

b) The story of one who could not love with all his heart because his possessions took up **this** part of his heart. Pins bit of black paper with POSSESSIONS on gilded heart and tells story in Luke 12:16-21.

c) The story of one who could not love with all his heart because selfishness took up **this** part of his heart. Proceed as above. Story, Gen. 13:8-13.

d) The story of one who could not love with all his heart because untruthfulness took up **this** part of his heart. Proceed as above. Story, Acts 5, 1-11.

e) The story of one who could not love with all his heart because pride took up **this** part of his heart. Proceed as above. Story, Luke 18:9-14.

f) The story of one who could not love with all his heart because unforgiveness took up **this** part of his heart. Proceed as above. Story, Matt. 18:21-35.

g) The story of the tongue whose bad words took up **this** part of his heart. With help of the leader, James 3:1-10 can be put into words that juniors understand.

Note: The slips of black paper should have been large enough so by the time the last junior has spoken, the gold heart has changed entirely to black.

4) Leader’s minutes: The Miracle. In a five minute talk present the “Miracle of the Gospel,” how a black heart can be changed into a beautiful, glorious heart. Open with the searching question, “Does your heart look like this”? Then it cannot love God, there is no room for love in it. How can we get rid of this blackness in the heart? Use the verse, “Behold, I stand at the door and knock, if any man hear my voice I will come into him.” Show how, if we open our hearts to Christ and let Him in, He changes the heart. He changes the greed for money into the love of giving (take off paper marked MONEY). He changes the greed for earthly possessions into love of the things of God (take off paper marked POSSESSIONS). Continue making changes until the heart is free from blackness. Stress what has happened, Jesus has come into the heart and filled it with love. Close with the thought, when Jesus knocks, shall we allow Him to come in and clean up our hearts? Would it pay?

5) Closing song, “Oh come to my heart, Lord Jesus, there is room, there is room for Thee.” You will find this song in the Gospel Hymn Book.

6) Closing prayer by leader.

JOTTINGS

Beginning January 26, a Bible Conference was held in Tabor College, an institution of the M. B. Church at Hillsboro, Kansas. The principal speakers were Rev. A. H. Unruh of Winkler, Man., and Dr. Louis S. Bauman of Long Beach, Calif.

The Mennonite Weekly Review quotes the following statistics taken from the Year Book of the Dutch Mennonite churches for 1936: There are one hundred and forty-six churches with a total membership of 42,881. Six churches have more than 1000 members each. One church has 3080 members, another has 4443, and the largest church has a membership of 7690.

This summer the third Mennonite World Conference will be held in Holland in commemoration of the 400th anniversary of Menno Simon's renunciation of the Church of Rome reception into the evangelical brotherhood in which he became the most conspicuous leader and prolific writer. He was not the founder of the Mennonite church, as many suppose, but because of his prominence, the world gave his name to the church with which he was identified.

Lawardus Borgart, a convict in Leavenworth, Kans., prison, who several years ago received baptism from H. P. Krehbiel, has been released and deported. During his imprisonment he became engaged to a girl in New York and expected to marry her and take her with him to his native land. The authorities did not permit the marriage, and he returned alone. A recent radio broadcast dramatized the incident.

The Montgomery County, Pa., C. E. Union is presenting a rather complete program of Christian Endeavor Week activities. The outstanding one is an "Old Fashion Prayer Meeting, Thursday evening, January 30." The president of the Union is a Mennonite, Miss Dorothy Swartley, member of the Souderton congregation.

The Newton, Kansas, Relief Committee, Mrs. Sarah Richert, chairman, is planning to send another shipment of clothing to needy Mennonites in Canada. The shipment is planned for some time in the beginning of February. It has been suggested that persons attending Bethel College Bible Week might conveniently bring their contributions of clothing with them to Newton. Since there are freight charges, money contributions are needed to pay the transportation. Clothing will be received at either the Gocz Mill on East Broadway or the Regier Loan Office.

The transport hauling the household goods and books belonging to Rev. Jesse Smucker to Newton, where he recently accepted the pastorate of the Bethel College church, was wrecked and caught fire, resulting in a total loss. The Bethel College church, however, completely furnished a home for the family and so saved them much inconvenience.

The choir of the Eden Mennonite church of Moundridge, Kansas, gave two programs over radio station KMMJ, Clay Center, Nebraska, on January 19. It was under the direction of Ben Berger. While in Nebraska, the members of the choir used the opportunity to visit several Mennonite churches.

At the congregational meeting of the Zion church, Donnellson, Iowa, the officers were elected: Deacon, R. T. Lowenberg; trustee, Arnold Lowenberg; organist, Mrs. James Slaghter; chorister, Pauline Krehbiel; correspondents to the church papers, Mrs. W. J. Krehbiel and Elizabeth Koller.

The church at Volt, Montana, is building a new church over their basement. This in spite of hard times shows a willingness to sacrifice and show their faith in the future.

On Tuesday evening, January 28, the West Swamp C. E. Society will again conduct the service at the Christ Rescue Mission, Bethlehem. The societies of the Swamp Charge have agreed with the Superintendent, Rev. Kunsman, that they would conduct one service per month for five months. The series was started in November by the West Swamp Society. In December the Bethany Y. P. group conducted the meeting. In February, Bethany will go again and in March the Flatland society will conduct the meeting. All the music, congregational singing and special music is in the hands of the society. The pastor, Rev. A. J. Neuenschwander, brings the message. This is a splendid experience and training for the young people.

The Berne church has chosen a new deacon in the person of E. W. Baumgartner, cashier of the Berne Bank. He succeeds his father, who served the church as deacon for twenty-five years.

Rev. T. H. Unruh, formerly of Halstead, Kansas, now has accepted the call to the First Church of Bluffton, Ohio. The congregation gave a reception to him and his family last Thursday. Then on Sunday he occupied the pulpit.

A pastor's personal experience at a wedding some years ago: The guests were gathered and were waiting for the bride and groom, when there was some delay. The officiating minister went to the other room and, as he opened the door, saw them on their knees in prayer. Coming to that home some years later, he found a most delightful Christian home. A few children had come into that home and they proved to be God-fearing children.—N. B. G.

The Eastern District Ministerial Meeting was held on Monday, January 20, as scheduled in spite of the severe snow storm which struck southeastern Pennsylvania Sunday, January 19. The host congregation was First Church, Allentown.

The Eden Mennonite C. E., Schwenksville, is planning a schedule of monthly meetings at The Home for the Aged, Frederick, Pa.

In his talk to college students, Dr. Kagawa, the Japanese preacher, dwelt at length on the place of "Simon Menno" in the list of men who made contributions to the service of Brotherhood.

On January 2, Rev. A. J. Neuenschwander, Quakertown, had the privilege to introduce his nephew, Rev. Edison Habegger, Berne, Indiana, to his people in a special meeting. Rev. Habegger is a traveling evangelist and has conducted many campaigns in the last three years. He had as helpers Mr. and Mrs. Lacy, colored evangelist singers. In the following week he conducted a series of meetings in an Allentown church and quite a few from this section went to hear him.

In the report of the seventieth anniversary of the First Mennonite Church of Philadelphia, which appeared in the column of this paper, it was stated that thirteen members had entered the ministry. The fact is that there were fifteen. Two names were omitted by an oversight, viz: Reed F. Landis and Seward M. Rosenberger. In the list of ministers that served the church as pastors the name of Andrew B. Shelly was omitted. He was pastor for fifteen months following the death of Rev. Samuel Clemmer. It may be of interest that no less than ten of the feminine members became pastors' wives. Indeed a worth while record!

—N. B. G.

BUDGETS FOR 1936

The Constitution of the General Conference provides that the Executive Committee annually prepare a budget and publish the same. This is usually done by requesting the various Boards of the Conference to submit their needs. Two Boards have done this thus far.

Foreign Missions

Missionaries' salaries.....	\$35,156.50
Budgets (including native helpers' salaries) ..	23,878.00
Children money	4,650.00
Auto allowance	1,700.00
Furlough trips.....	3,100.00
New missionaries	1,300.00
Mission numbers of our church papers.....	250.00
Board expenses	200.00
Interest	200.00
Total.....	\$70,434.50

The secretary of this Board, Bro. P. H. Richert, adds: "This budget is just a little larger than that of last year. The number of tithers is increasing, and we may also expect somewhat better times as a whole. We hope so, at least. The difference is about \$2000.00."

As has been announced, the **Board of Education** is planning to prepare English Sunday School Quarterlies as authorized by Conference. As to probable re-

quirements of this Board the secretary, Bro. A. S. Rosenberger, writes:

"An item of expense for the board during the coming year until there is some return from the sale of quarterlies will be the cost of producing the material for the quarterly as those who do the work should have a small compensation for their services. With the employment of a joint field secretary with the young people's committee in mind, and in consideration of other necessary expenses, the board set aside a budget of \$1900.00 for the coming year. However, since this board will work with the other boards in this matter, it is probable that the expense will not be so much. We will, of course, need finances to carry on our projects and trust that our schools will remember the request of the board for a quarterly offering for our work. Since our work is so closely related to the Sunday Schools, we feel that it is in order for us to request from them these contributions for our financial needs. Ten per cent of the total amount received by the board during the year is to aid worthy students to attend Mennonite colleges. The president and secretary of the board are asked to provide for the administration of this fund."

So far we have not received budgets from other boards. It might be stated that the **Relief Board** finds it somewhat difficult to set up a budget, as emergencies cannot be foreseen. But that there is still need for such gifts and that there are those who remember, is evident from the list of contributions published. Bro. P. H. Unruh, treasurer of this Board, stated that gifts do reach their destination in Russia, and American money can be exchanged to better advantage. He writes: "Recently \$5.00 were exchanged as follows in the U. S. S. R. for Soviet rubles: 'Your \$5.00 brought 5.75 gold rubles, which at 30 Soviet rubles brought us 162 1/2 Soviet rubles,' writes a recipient." "From Melitopol comes the report: 'One can now buy most anything here, and more is coming in right along; but there is no money with which to buy.'"

In this connection it might be mentioned that the last session of Conference at Upland authorized Bro. David Toews of Rosthern to visit the churches in the interests of sick and needy in Canada, and that Bro. Toews is now corresponding with the conference secretary and others about this.

As for the **Publication work**, this Board recommended to Conference that this be considered what in fact it is as mission work, and that each church make it a point to take one offering a year for its work. If the churches will do this and will also aid in recommending the conference papers—The Mennonite and the Bundesbote—and solicit subscribers, likely no further budget will be necessary.

The **Home Mission Board**, as is known, is soliciting funds especially for Saskatoon and Vancouver in Canada, for a Girls' Home and church in Vancouver and also \$5,000 for the Saskatoon, Sask., Girls' Home and church. Further it is giving support to a number of Canadian church ministers. This work should not be neglected, for it is the foundation for organized foreign mission work.

C. E. Krehbiel, Newton, Kansas,
Conference Secretary.

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Hymns of Praise Nos. 1, 2 combined	Green Cloth	447	.70	6.60	55.00
*Tabernacle Hymns Number Three	Green Silk Cloth	352	.65	6.00	50.00
*Triumphant Service Songs	Green Cloth	295	.50	4.80	40.00
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*Hymns of Praise	Green Cloth	286	.50	4.80	40.00
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Prices of other books gladly furnished on request

Returnable sample copies will be sent to responsible persons expecting to order for churches and Sunday Schools if name of congregation and name of pastor accompany request.

If your congregation plans to buy a supply of song books, please insist that they be purchased from the official General Conference Book Store,

The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, FEBRUARY 11, 1936

No. 6

EDITORIAL

GOD'S MEN

What a host of them there are! What a host there have been! Men who have stood out against sin and evils of their generation. Men who defied the powers that were rather than give up their campaign for righteousness. Men who knew God and in His might did exploits. The stake and flame had no terror for them. The things of the Spirit triumphed over the things of the flesh. God's men—Give Us More!

A CRUEL WORLD

This is the conclusion that one comes to as the eye falls upon the ice-locked streams and the snow-sealed ground and watches the struggle put forth by animal life for water and food. How can God allow this struggle?

A step up and we are in the social order. We see the same fierce struggle for elemental things. Added to this is the horror of "what man hath done to man." And again we say—What a Cruel World!

This cruelty exists because of the existence of an invincible law—"What ye sow that shall ye also reap." And since man sowed sin, what could be the inevitable result but death? The same law also ministers life. This world is cruel simply because man, by his own act, has made it so.

BIBLE PREACHING

A group of men were talking about sundry topics. The scene was a drug store. The principals were a druggist, a doctor, a brewer, a minister. The subjects varied—prohibition had played its part. The brewer spoke. Why do we not hear more Bible preaching? Starting—yes, and especially coming from the brewer. (And there was no denominational affiliation between the four—they belonged to

four denominations of major kind.) However, the question was disturbing. It is passed on for consideration.

"INTEGRITY"

Could we but always use this as a test, we would not so often be swept from our feet by the popular appeal of "self-styled" redeemers of our difficulties. Any man or woman who set themselves up as leaders or in any way wish or feel themselves to be leaders in thought or action, should first have shown themselves as men and women of "INTEGRITY." At least we should apply this test!

THE LAYMAN'S RESPONSIBILITY

While much is often said about the need of the preacher to manifest devotion to and sacrifice for the cause of the gospel, we often wonder if the layman feels his responsibility. It seems, if observations are unbiased, sometimes laymen feel that they have met their responsibility when they have contributed to the minister's support, meager enough at time—and amply repaid in the privilege to criticize the minister or his wife. How different the instance of the lawyer—not a Mennonite, who concluding his work for a client, asked him if he attended church.

The man answered, "No." But hurriedly answered, "I send my children to Sunday School."

The lawyer pointed out the possibility of the children being lost to the church unless he, the father, set them on example. To which the father replied, "You are the first man to speak to me about spiritual things, and I have lived around here nine years."

Now do not blame the preachers. They may have missed this man. But they are busy looking after the needs of their flock. They may have seen this man walk on the streets. But they perhaps never heard him talk. They

knew not his thoughts, but how about the business men with whom he worked and associated? Did they not hear? Did they not know? Perhaps not. Their ears may not have been in tune to hear the emptiness of the soul without Christ. This lawyer, standing well up in his profession and respected for his efficiency, did. He met it. He recognized a hungry soul when he found one. Do we?

RED HANDS

Everyone recalls the somewhat sophisticated question: "Is my face red"? Let us paraphrase it, "Are my hands red"?

In Pennsylvania 1887 persons met death by automobile in 1935. Many of them at hands of drunken drivers. Brother, did you vote for an administration that legalized the dispensing of the "cursed thing" that spreads death along our highways?

"Say, brother, I'm glad my hands are not red"!

A MENNONITE

How does one determine whether one is a Mennonite? This is not asked for the purpose of being evasive, nor is it cynical in mood. But just how does one determine who is a Mennonite?

Any and every one of the seventeen various branches of the denomination would, of course, have a different answer. Some stricter, some more lenient. Some a doctrinal test, some a non-doctrinal test. Some demand an outward conformity, some an inner unity. There should be at least more than seventeen different kinds of tests proposed, if such a question were asked. And perhaps every one worthy of thought.

The cynic says: "There is no answer." Is he right or is he merely evasive?

We propose several simple facts. First, consider the fact that a Mennonite has stood out against the ecclesiastical sky for four hundred years. We may have stood alone, but there we stood. Since the days of Menno Simon, there has always been one. And he was distinctive, often by dress, but more often by life.

Second, Mennonites of different generations have always been different from the age in which they lived. Because of their distinctive practices, because of non-resistance, because of non-conformity to the world, because of a deep piety? No! Because of something from which

these things sprang. There was a root of which these were the branches.

That root, that something,—what is it? Is it not a simple belief in the Bible as the Word of God and a simple-hearted attitude that resulted in the enactment of its teachings and precepts. It is that attitude that has furnished the "Common denominator" for Mennonites of all generations from early sixteenth century to the twentieth. It will ever be the distinguishing mark of a Mennonite. Perhaps if we stressed this fact more, we would have more union.

—F. H. Swartz.

BETHEL'S INFLUENCE IN THE LIFE OF OUR CHURCHES

By P. E. Frantz, Buhler, Kansas

That Bethel College has mightily influenced the life of our churches ever since its inception, no fair minded person will gainsay. This influence has been operative for almost fifty years. We deal here with intangible forces and no one can measure "the breadth and length, depth and height" of their effect upon our churches. Bethel is an inspiring, motivating and vitalizing power in the life of our Mennonite church. She is the instrument, yea the handmaiden of God in shaping and directing its life.

Probably the best way to realize the nature of this influence is to imagine what our denomination would be like if Bethel had never existed. How different it would be!

Bethel's influence operates in a twofold way: directly and immediately, but also indirectly and remotely. Her direct influence is felt in that she has maintained and enlarged the realization of the importance of Christian education. The very existence and thought of Bethel as an institution of Christian education is a powerful factor in the life of our churches, because it keeps alive the church's consciousness that she is to be not only a preaching, but also a teaching force in the world. This in fulfillment of the command of Christ to go out and teach as He Himself did. Bethel has had much to do in bringing about a realization of the peculiar mission of the Mennonite Church in the world.

Furthermore, Bethel has been a unifying influence in the life of our churches because she is a common and immediate object of our en-

deavors. She is our school, our institution. For her we pray and sacrifice. In this she has been a direct blessing to those who have been inspired to give because of the blessedness of giving, for she has called forth the Christ-spirit—the spirit of sacrifice. This has deeply affected the home life of our churches.

Bethel has been a renewing element of the mind of the churches so that they have been better able to “prove what is that good and acceptable and perfect will of God.”

The more indirect and remote influence of Bethel is by way of those who have received their training in her halls and have gone out as leaders in the churches. This probably is the greater and more important of the two kinds of influence.

Bethel has had much to do in lifting the preaching and teaching level in our churches. She has provided a trained and educated ministry, a trained and more efficient force of Sunday School and Christian Endeavor workers. She has lifted the musical life of our congregations by providing trained song leaders so that our people have become a singing and music loving people.

Is it too much to say that Bethel has saved the young people for our churches? Had Bethel never been, many of our young people would today belong to other denominations and we would have lost many of our most capable leaders and workers.

Bethel has made it possible for our denomination to maintain her Mennonite heritage, for if the leaders and workers in our churches had received their training exclusively in other schools they would have brought in many foreign elements.

Bethel has contributed much in making possible the missionary spirit and endeavor in our churches by recruiting and training mission workers. This missionary spirit has resulted in a greater spiritual life in our congregations.

The growth and progress of our churches is in a large part due to the services of Bethel College. Should she close her doors it is inevitable that a disintegrating and dying process would take place in the life of our churches. To avoid this, let us give Bethel our hearty and loyal support.

“Consideration for others may not pay cash dividends, but it puts a lot of happiness in circulation.”

THIRD QUARTERLY CONFERENCE

Theme: “Working Together With Him”

On Monday, January 20, the Third Quarterly Conference of workers in the Eastern District Conference was held in First Church,, Allentown, Pa. The heavy snow and the treacherous roads cut down the attendance considerably. Still it was conference marked with a spirit of unity and consideration that will long be remembered by those present.

The theme “Working Together With Him” was carried out in the entire program. For about four years our Eastern District Conference has been working with the Pennsylvania Council of Churches. Many of our people have not had opportunity to become acquainted with this work, so the Executive Committee thought it well to ask two of our representatives to speak on various subjects related to the Council work.

Rev. Howard G. Nyce, pastor of the host church, the Secretary of our District Conference Home Mission Committee, is our member on the Comity Committee, and reported on this phase of the work. He reported how this committee works with denominational leaders and with local churches where there is an evident duplication of multiplication of church organizations in a small community when most of the competing churches receive Home Mission aid from their Denominational Boards. Several methods of procedure were outlined. They are: a) Coordination as when churches of the same denomination, but of different conferences are by common consent united in order to strengthen the one that is maintained. b) Allocation, when by agreement no new church will be established or started in a certain radius from the existing churches. This is feasible in suburban sections of cities. For example, Immanuel Church, Los Angeles, would never have grown as it did, if two or three competing churches would have been established within a few blocks from our church. c) Another method outlined was by Federation, when two congregations meet in one church building and are served by one pastor. d) A fourth method was presented, namely, combination, putting two or three struggling churches into one charge and served by one pastor. Each church may keep its own denominational affiliation, but the overhead expense is cut down so that more effective work is possible.

THE MENNONITE

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The Conference was impressed with the amount of work that is done in this one committee, and was pleased to note with what care these church leaders work, thus to advance the Cause of Christ, and at the same time save large sums of money that can be used to advantage elsewhere.

Our Conference President, Rev. Ernest J. Bohn, reported on the work, purpose and plan of the Pennsylvania Council of Churches. While he did not go into detail, he showed how the Council serves as a united front against certain evils that undermine and destroy our morals, such as liquor, gambling, and Sabbath desecration, etc. Rev. Bohn showed that the united opposition of over twenty denominations against the liquor evil or some other evil is much greater than if one small denomination would make a protest and after a while another. Also he showed that the united front of the churches against certain pernicious legislation has a powerful effect. Since the Pennsylvania Council of Churches does not seek to interfere with any denomination in their faith and belief, and only seeks to promote the good and oppose the evils, the group was ready to continue its support of the work.

Another phase of united work that was presented was, "The Status of Witmarsum Seminary" by A. J. Neuenschwander. This seminary has been closed now for a number of years. There has been a need and desire that it be reopened. The Middle District has already elected Trustees and also took action that the future seminary should be built on the recently adopted Articles of Faith. All these facts were presented. In the discussion that followed various possible methods of procedure were discussed. A motion was made that the

President of Conference appoint a committee of three to further present the matter of the Seminary at the Fourth Quarterly Conference.

One of the happy experiences of the Conference was the presence of Rev. A. S. Rosenberger, a member of this conference, but now President of Bluffton College. President Rosenberger had been in New York attending the sessions of the Conference of Church Schools and Colleges. He led us in both the afternoon, and evening devotional periods and spoke of the work and problems of Bluffton College. He emphasized the fact that the administration is desirous that Bluffton College should be such an educational institution that the churches would be pleased to support. The Conference Theme: "Working Together With Him," fit exactly into President Rosenberger's plan and purpose.

In the evening session the thought of working together for peace occupied our thoughts. Robert S. Stauffer, deacon of the West Swamp church, spoke on the subject: "Experiences and Convictions as a Result of the World War, and Our Mennonite Task." Mr. Stauffer told the Conference of his convictions in opposition to participation in war and the experiences he had as a result of this stand. "The careful and sincere bringing up that I had in my home and in the church, and the help that came from Jesus Christ," he said, enabled him to stand firm in his convictions. He made a strong plea that church leaders should give definite biblical instruction to our young people on this vital subject.

The discussion was opened by Rev. Carl J. Landes, who has accepted the executive secretaryship of the Mennonite Peace Society.

The Conference did not adjourn until late in the evening, perhaps everyone hesitated to get out into the cold and snowy streets. When we did get out to our autos, some of us had trouble in getting on solid road, while some encountered other difficulties. Barring these unpleasant experiences, the day was one of rich fellowship.

A. J. Neuenschwander,
Conference Secretary.

REV. JACOB JANZEN IN VANCOUVER, BRITISH COLUMBIA

The year 1936 has come. It found us no more in our precious little home town of Waterloo, Ontario. — Here in Vancouver, B. C.,

we have seen no snow so far, but we have seen lots of rain and fog, and it seemed a little unusual to us that Christmas cheer should flutter down to us along a thread of rain. But it came, and we have enjoyed the holidays thoroughly in spite of the missing snow.

We were privileged to prepare the Christmas tree for our Mennonite girls who are employed in this city, and to make them feel at home in our house. They are courageous girls, who do not lose courage and hope even under sometimes most unfavorable conditions. We love them already and look always with much anticipation forward to the Thursday evenings when they assemble with us in our home around the table and around the Gospel of Jesus Christ with old, but nevertheless always new and powerful message.

These young people are very attentive toward what the Word of God has to say to them. Sometimes I start preaching to them at 7:30 P. M., but find myself a little later engaged in a lively conversation WITH them. In the light of the Gospel the problems of life in general and their own problems, great or small as they might be, grow more and more acute, and they start to put in their own remarks and ask questions. In this way it happens that many a service that was supposed to close at 8:30, continues until 9:30 P. M. This is encouraging; where there is interest, there are chances.

Something must be done here to the glory of God and to the saving of souls who are in danger of getting lost by the lures of this big city. We are constantly on the outlook for young and old people, preferably young, who are being lured away from the things which are essential for their happiness and thrown into sin and shame and finally left in despair with their broken lives. We try to find them and to get in touch with them. Some of them, of course, are indifferent to the cause of Christ, the cause of the church, and even the cause of their own souls. Others can be attracted. They come shyly and test the air, whether it is filled with dullness and ignorance or with real power and joy, and we have to be very careful to give a clear and unmistakable testimony of the stand we are taking, and at the same time not to scare these suspicious fellows away.

We are trying to get in touch with everybody here and to extend to them a little bit of Christian love and kindness.

At first I was afraid we and the M. B. Church might stand in one another's way, but there is no danger for this to happen. There is enough uncovered territory to work on without hindering one another. We are on friendly terms with the M. B.'s, and try to help one another as best we can.

Our little group has rented a small hall in the dwelling of one of our members, Peter Epp, while the M. B.'s assemble in a so-called "Full Gospel Tabernacle" Hall, a few blocks farther. Both meeting places are in the eastern part of the city, where most of the Mennonite families reside, while our home is in the western district, where most of our girls are working. That makes it easier for them to come to us whenever they have a day or a few hours off.

As far as working methods are concerned, we are still groping in the dark, as conditions are still strange to us, and there are still many things to be learned and found out, before we see our way clearly. We trust the Lord will lead us and enlighten us so we can see the way.

Pray for us that we may be obedient to His guidance and follow Him courageously as He leads us on. Yours in His service,

Elise and Jacob H. Janzen.

CORRESPONDENCE

Ebenezer Church. west of Bluffton, Ohio. The usual custom of this community is and long has been, to usher the New Year in by singing from place to place, especially to shut-ins. Thirteen auto loads of Ebenezers were out to invoke God's blessing for the new year. Job 35:10, "But none saith, where is God, my maker, who giveth songs in the night."

As the year 1935 closed, so 1936 opened with snow in abundance, yet the business meeting was well attended and was conducted in a pleasing way. Officers were elected and re-elected, and all felt grateful to God for services rendered by the different organizations, also glad, that the books could be closed with no deficits to carry.

Among the New Year's greetings to the church we are glad to mention the hearty good wishes of Rev. and Mrs. J. J. Esau, ministers of the Lima Mission. Although Bro. Esau is totally blind, the message was written in his own hand. — (Because of lack of space the balance of this correspondence must be brought in next week's issue.)

THE SUNDAY SCHOOL LESSON

February 23

People Before Prophecy

Lesson Text: Luke 8:26-37

Golden Text: Luke 16:13

We have no words in our vocabulary that express very well the worst side of our nature. The one word is selfishness, which is a worship and concern for only ourselves, without consideration for others. The other is greed, which is an extraordinary desire to get everything we can for ourselves, without any consideration for any one else.

It is greed that is responsible for most of the wars that affect us, whether in our private lives, in industry, in politics, or between nations and races. It probably is the cause for more misery and bitterness and breaks more laws of God than any other form of selfishness. In recent years we have had a moral let down which has led to the instituting of all sorts of devices to which greed is especially susceptible. Under the urge and excuse of financial necessity we closed our conscience so as to accept the ignoble subterfuge of licensing every imaginable form of evil which can be used for profit—not only liquor selling, but all sorts of gambling devices. The worst of it is, that even church people have either joined in those insane outbursts of greed or given their consent to them on the ground that God does not want men to starve.

It is greed and selfishness that we see illustrated in our lesson of Jesus meeting the Gadarene demoniac. Jesus and His disciples had left Capernaum in a boat to cross over to the eastern side of the sea, and on the way was overtaken by one of those fierce storms that frequently descend on the Sea of Galilee. When they finally landed, they found themselves in the country of the Gadarenes, a heathen people whose land lay along the eastern shore where the highland comes to within a few feet of the shore and thus forms a precipitous descent to the sea. It was here that the man possessed with demons and who acted very much like an insane man, came to meet Jesus. Strangely enough this man recognized the true character of Jesus and fell down to worship him. It is then that the account follows of Jesus driving the demons out of him into the

herd of swine feeding near by close to the shore of the sea, and which rushed headlong into the sea.

This story is full of some difficulty about which there is a difference of opinion, and which is very difficult to explain. But two facts in this incident are perfectly clear. One was that Jesus had power to rid this miserable wretch of the things that were holding him down to a beastly level and keeping him from rising to something finer and better. The other is that although Jesus had showed that he had power to meet the deepest needs of men, the people were so alarmed when they realized that He had met the poor man's needs at their expense that they actually begged Him to leave their country. They did not want to be disturbed in their way of living in which property had been put first. The stranger who had come into their midst had put the saving of a miserable wretch first even when He saw that it had meant the destruction of their property. They did not care to have anyone who had such a philosophy of life to live among them.

This raises a practical question for us today. Would we be willing to have Jesus live among us? Would He perhaps interfere too much with our materialistic view of life? Perhaps we, too, like the Gadarenes, would prefer to stay on the level with the pigs, where greed and selfishness will not be disturbed. We sometimes do become so content with our lives on the animal level that we raise our voices in loud protest when we see that there are some that are actually trying to apply the standards of Jesus to our everyday lives. We, too, are prone to say that we do not want Jesus to live with us, that would be too impractical. It might be all right on Sunday when we go to church, to have Him with us when we go into the house of God, but to have Him with us when we step back into our weekday life, in our business and our professions—no, that would never do. Does this not really mean that we are afraid that it will cost us too much to have Jesus live with us? Are we not afraid it may mean giving up certain vices, or making certain sacrifices?

It also raises another very practical question. It is my duty to put people who mean nothing to me before my property, which means everything to me? Of course, if that is the way I look at things, there will be only one thing I can do—put my material goods above the wel-

fare of human souls. But if that is really the state that I am in, it is high time that I get alarmed about my condition. For I am blind. I ought to go to God and beg Him to have mercy upon my blind, sinful, and selfish soul and to open my eyes that I may see things as they really are. Then when my eyes are open I will see more than just merely people, I will realize that they are all children of the same Father, and therefore my brothers. When we see others as our brothers to whom we are bound by ties of love, we cannot put our property above them. They will be our first concern. We are taught this truth by Jesus in the parable of the rich man and Lazarus. Jesus teaches with tremendous force in this parable the fact of responsibility by holding before us the terrible tragedy which overtook a man who insisted upon living his own life, utterly refusing to recognize his responsibility to God for his use of anything that God had endowed him with or for his conduct toward his fellowmen. He taught practically the same lesson when He held up before His followers the picture of a rich man who insisted upon his right and power to spend his wealth on himself without regard to his fellowmen. In both of these cases there was no consciousness of brotherhood.

It is this spirit of greed, getting things for ourselves without any consideration of how it affects my fellowmen, that throws part of the blame of our present distressing economic conditions on Christian people. Christian people are, of course, not to blame for everything that greedy oppressors do on this earth. But there are many people who are in want because of ignorance—because they do not know how to manage their affairs. Many others are growing poorer every day because of their own sinful self-indulgence, or lack of will or the power which gives character. Then there are others who are helpless because we have encouraged them to remain poor, instead of teaching them how to help themselves. For these three classes in poverty we, as Christians, are unquestionably to blame. In our efforts to lead souls to Christ we must not overlook to help these people who are on the lower levels of life. We have a definite responsibility to them.

—E. J. Bohn.

CORRESPONDENCE

Grace Mennonite Church of Lansdale, Pa., has much reason to rejoice in the blessings that God has given to us in the last year. The church and Sunday School have shown numerical growth and we trust have also grown spiritually.

Mr. Allen R. Fretz, who has been the capable Sunday School superintendent since the beginning of our Sunday School six years ago, was re-elected again at the annual election of officers. In the six years the Sunday School has grown from an enrollment of 50 to 300. Other officers of the Sunday School are: Assistant Superintendent, Osmund R. Fretz; secretary, Miss Dorothy Gerhart; assistant secretary, Miss Clara Smith; treasurer, Mr. Isaac F. Gehman; pianist, Miss Mable Ebert; and assistant pianist, Miss Martha Fretz. Besides these officers there are 19 consecrated teachers who are doing a good work in a splendid spirit of devotion and self-sacrifice.

Our church membership has also increased and we now have 172 active members of the church, three of these have been added to our membership since the turn of the year. As a rule the services on Sunday morning and evening are well attended, and the mid-week prayer meeting has an average attendance of 30 to 40, more than half of them being young people.

At our annual congregational meeting on December 31, it was decided to elect an additional deacon. Brother Jacob R. Fretz, who was instrumental in organizing the nucleus that eventually became the Grace Mennonite Church, has been a deacon since its organization and was again re-elected for a three year period, while Brother Isaac F. Gehman was elected for a two year term.

After the congregational business we gathered in the S. S. rooms for an informal social gathering and refreshments, and at 11 o'clock we gathered again in the auditorium of the church for the sixth annual watch night service of prayer and praise. About 125 were present for this service and the blessing of God was evident throughout the service.

Since August 1934, we have had a monthly Bible Conference of an interdenominational nature in our church. These conferences are financially self-supporting and are of great blessing to the people. These conferences have

(Concluded on page 15.)

Speak a shade more kindly than the year before; pray a little oftener, love a little more.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller, Halstead, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Suderman Andres
100 East 5th, Newton, Kans.

WHAT IF

What if I say,
"The Bible is God's holy word,
Complete, inspired, without a flaw,"
But let its pages stay
Unread from day to day,
And fail to learn therefrom God's laws?
What if I go not there to seek
The truth of which I glibly speak,
For guidance on this earthly way?
Does it matter what I say?

What if I say
That Jesus Christ is Lord divine;
Yet fellow pilgrims can behold
Naught of the Master's love in me,
No grace of kindly sympathy?
If I am of the Shepherd's fold,
Then shall I know the Shepherd's voice
And gladly make His way my choice.
We are saved by faith; yet faith is one
With life, like daylight and the sun.
Unless they flower in our deeds
Dead, empty husks are all the creeds.
To call Christ Lord, but strive not to obey,
Belies the homage that with words I pay.
—Maud Frazer Jackson.

CHRISTIAN ENDEAVOR

Amelia Mueller, Halstead, Kansas

March 1, 1936

Topic: How Should Sunday Serve Man?

Ex. 20:8; Matt. 12:1-8

FOR YOU TO THINK ABOUT

Notice that the topic does not say, "What should we do on Sunday," but "How should Sunday help us"? Christ by His words "The Sabbath was made for man and not man for

the Sabbath," and by His examples of healing on that day, changed the emphasis from the strict, literal observance of the Sabbath to an observance which would make the day a real blessing to us. Sunday should be a day set aside for the doing of things which will enable us to go on with our daily tasks on Monday with fresh enthusiasm and a new consecration. If the activities we engage in on Sunday lift us to higher planes of thinking and living, and make us nobler, bigger, and stronger men and women, we may be sure we are using the Sabbath as Christ intended us to.

SUB-TOPICS which you may use in your meeting.

1. Sunday as a Day of Rest. We talk about Sunday as a day of rest. Does that mean we should use it to catch up on the sleep we have missed during the week? How much work are we justified in doing on Sunday? What about the big dinners we prepare for ourselves and friends? Students often use Sunday to prepare their lessons for Monday. Would not a day of absolute freedom from study give them more enthusiasm for their work during the week?

2. Sunday as a time for visiting our friends. What about using Sunday to visit with those who are sick or shut in? Would it not be a good time to get better acquainted with someone who has recently come into our church or community? Should we visit our friends and spend the day gossiping about our neighbors or talking politics?

3. Sunday as a Day of Worship. Is not the primary value of the Sabbath the opportunity it gives us to grow spiritually? Do we take enough time on Sunday to think about the higher things in life? Do we make the most of our opportunities to attend church services? Are we getting the greatest good out of our Sundays if we do not use them to build our spiritual life?

FOR YOUR MEDITATION

Rev. Olin A. Krehbiel

Preparing For Worship

“O come, let us worship and bow down.”
Psalm 95:6

Here we have a call to worship or to a devotional life. And how important it is that we have these periods of fellowship with God! But it is also essential that we enter the prayer chamber in the right spirit. That means we must be prepared to center our thoughts Godward. Let us use the following for our morning prayer:

Oh Father, hear our morning prayer
Ascending up to Thee;
Direct our hearts for worship, Lord,
From every care set free.
Direct our thoughts to things sublime,
And guide our steps aright;
Anoint us with Thy heavenly power
That we may spread Thy light.

INTERMEDIATE SECTION

Emma Ruth, Reedley, California

February 23, 1936

Topic: Why Should We Give Our Money To
God, And How Much?

Acts 20:35; Exod. 35:5; 36:5-7

Your Worship Service

Follow the plan for the worship service last week, or use the one suggested in the C. E. Quarterly, which is built around the story of the Rich Young Ruler, Luke 18:18-25, and the picture by Hoffman.

Questions To Answer

1. Why is it “more blessed to give than to receive”?
2. What should be the motive of our giving money to God’s work?
3. Why is it important to begin giving when you are young?
4. Is it better to give systematically or give as you are moved?
5. Should a Christian ever give more than the tenth? If so, when?
6. How do we give money to God?

Something Special

Have several members who are tithers give testimonies on “The blessings of giving God the

Tenth,” or have an older church member, who is a tither, speak briefly on the subject, giving his personal testimony.

What The Bible Teaches

- Feb. 17 Giving to God’s House. Exod. 25:1-7.
- Feb. 18 All belongs to God. 1 Chron. 29:16.
- Feb. 19 You get as you give. Prov. 3:9, 10.
- Feb. 20 The divine law of giving. Luke 6:38.
- Feb. 21 Give according to prosperity. 1 Cor. 16:1-3.
- Feb. 22 Better than gold. Acts 3:1-11.
- Feb. 23 Why should we give our money to God? Acts 20:35; Exod. 35:5; 36:5-7.

A Monologue

First Fruits

By Mrs. Gertrude Stacy

Scene—Girl at table, facing the audience, studying. Phone on table at her left. Pile of books at the right. There is a small Testament near. For the moment she is studying intently. The phone rings. A conversation ensues, of which the audience hears her side only represents pauses of sufficient duration for the other voice to say anything that you imagine necessary to fit with the girl’s response.

Girl: Hello

Hello, Nancy

Getting my history

To the end of the chapter and the questions. Then make a summary

No, I couldn’t go. I had to stay home and study. It wasn’t any good anyhow, was it? I heard it was going to be about money

Really? I can’t imagine such a subject interesting me

Why, nobody does that now, do they?

You are!

He is?

She does!

Well, I haven’t any income to give away. I need all I can get for my own personal needs. Why, my lunches alone keep me broke

Besides, Dad always gives money to the church. He always puts in at least a quarter when he goes

How often does he go? Oh, about once a month

That girl that led makes me tired. I bet she didn’t give one tenth to the church when she was in school

She did! How do you know?

Well, he ought to know

Oh, well, she probably had more money to spend than I

Honest! You'd never know it

Well, I am not as noble as all that. Give away one tenth of my allowance and do without ice cream and things

Not Giving! Why, Nancy Lane, what do you call it?

Do you believe all that bunk? I bet you are just doing it because it is expected of you and others are doing it. You can't make me believe you mean it. I don't think it is only a payment of a debt. Surely God does not want us to do without the things we need. There are lots of rich people who ought to support the church anyway. Look at the Adam. God ought to be satisfied with a free will offering instead of demanding ten cents out of every dollar. That is an Old Testament law anyway, and we are not living under those anymore. Don't you remember it says something about not being under the law, but under grace. Christ's coming freed us from all that old ritualistic ceremony.

Yes-s, we did have something about that last Sunday. But don't you remember, it said "For ye pay tithes and forget the weightier matters." Doesn't that mean that mercy and justice were more important? I think it means there were things which were more necessary than the money

Yes, right here. (Takes up Testament.) I'll look it up. Where shall I look? Oh, I remember, it was in the twenty-third chapter of Matthew, twenty-third verse. Listen (reads). Yes-s, it does say they should not leave the others undone

All right, I will think it over and try to see it your way. I got some stuff in the mail about it the other day. I'll read that too

Goodbye

(She attempts to study, but seems to be thinking of her talk. She leaves the desk, and gets something out of the waste basket, the stuff she was talking about. She looks up one or two references she finds in the tithing material, and reads them aloud. Matt. 23:23; Luke 12:15; 1 Cor. 16:2. She leaves the room and returns with a Bible. After consulting the literature again she looks up more references and seems to be satisfied. She rests her head on her arms and off stage is heard singing, "Open my eyes that I may see.")

During the song she keeps her head on her

arms as if the song is an expression of her thoughts. At close of song she raises her head and prays:

"Dear Father, my eyes are open. I see the truth at last. I realize that I have been selfish, blind. Less than one tenth is not enough—not a payment for all Thou hast done for me. The first fruits are indeed Thine for Thine own use. Forgive my selfishness and blindness. Help me, Father, to always honor Thee with the service I can render and the substance. Help me to live closer to Thee, because of my partnership with Thee. Help me to witness for Thee. And when I have my own income may I never forget the lesson Thou hast taught me—that I am to honor Thee with the First Fruits. Dear Father, with a grateful heart I ask this in the name of Him that gave all that I might be saved. Amen."

Ask that no applause be given, as it breaks up the serious meaning of the day. The Tenth Legion pledge can be presented at this time.

AN INTERMEDIATE PROJECT

In response to the appeal for new subscriptions to our church papers, the Intermediates of the Reedley church have volunteered to canvass the church, giving every family the opportunity of becoming a subscriber by personal solicitation.

JUNIOR SECTION

Mrs. Joanna Suderman Andres
700 East 5th St., Newton, Kansas

February 23, 1936

For the Leader

Program Suggestions for February 23

Theme for the month—Love

Topic 4: How Can I Show My Love?

"Thou shalt love thy neighbor as thyself."
(For general outline of month's program see January 21 issue.)

1. Setting. Use again memory verse poster in a place where all must see it. Should your Sunday School use the Standard Picture Roll you will find among this quarter's roll the picture of "The Good Samaritan." I would give it also a conspicuous place.
2. Call to Worship. By prelude.

3. Worship Period. Rise.

- 1) Song in unison, "The Lord is in His Holy Temple."
- 2) Prayer in unison "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my Rock and my Redeemer." Be seated.
- 3) Song in unison, "Fairest Lord Jesus."
- 4) Scripture reading, 1 Cor. 13:1-7.
- 5) Special music, "Something for Thee." (Could also be used as a spoken prayer with piano accompaniment.)

4. Announcements.

5. Study Period. Aim: To create more love for one another.

- 1) Introductory remarks as to theme of month, the three thoughts studied, leading up to evening's topic, junior chairman.
- 2) The second commandment, a junior. Let this junior read Mark 12:28-31 with remarks leading up to the question, "Who is my neighbor"?
- 3) How Jesus answers the questions (Luke 10:25-37), a junior.
- 4) Silent prayer with music accompaniment that the Christ who spoke these words, might teach us, tonight, how we should love; would show us how, by loving others, we show our love to Him. By leader.
- 5) What Jesus expects us to do for others and how it shows our love for Him. Two minute talks by juniors.
 - a. Loving Jesus by feeding the hungry. Matt. 25:35.
 - b. Loving Jesus by giving drink to the thirsty. Matt. 25:35.
 - c. Loving Jesus by giving shelter to the homeless. Matt. 25:35.
 - d. Loving Jesus by clothing the naked. Matt. 25:36.
 - e. Loving Jesus by visiting the sick. Matt. 25:36.
 - f. Loving Jesus by visiting the prisoners. Matt. 25:36.
- 6) What will happen to those who love others and to those who do not love? Matt. 25:31-36; 41-43, 45, 46. A junior.
- 7) Meditation. Am I showing my love to Jesus by loving others? Let piano play music of "Savior, teach me day by day" through twice, then let a junior speak the words slowly with music still accompanying.

8) Leader's minutes.

- a. Blackboard check-up on junior talks. Put the following on the board before the meeting. Juniors will enjoy remembering (or guessing) what to fill in. It will at the same time strengthen the thoughts.

Can you do this?

1. Loving Jesus by feeding the——.
2. Loving Jesus by giving——to the thirsty.
3. Loving Jesus by giving——to the homeless.
4. ——Jesus by clothing the——.
5. Loving Jesus by——the sick.
6. Loving——by visiting the——.
7. Those that show love to others shall have——. (everlasting life.)
8. Those who do not show——to——shall have———. (Everlasting punishment.)

b. Discussion.

1. How can we show love to others this week? Put juniors' suggestions on blackboard. Let them decide what they (individually) want to do.
2. Make a suggestion what the endeavor as a group could do the following week. A visit to a sick room will always interest the juniors, especially if they can bring a bouquet of flowers or a basket of fruit and go prepared to leave a message in song. You could even plan to have your next endeavor program in the sick room, gathering Sunday afternoon instead of evening. The song you choose to sing (the leader should have one ready to suggest) could be practiced after this decision has been reached.
3. Prayer. Asking help for each deed of love the individual juniors have chosen to do this week. If your group is not large, then call each by name as you lead in prayer for them; ask also for blessing upon the visit to the sick room, or upon whatever was decided.
9. Song of consecration in unison, "Take my life and let it be consecrated, Lord, to Thee," verses 1, 2, 4.
10. Benediction by pastor or leader.

JOTTINGS

The Eastern District Retreat Committee is beginning to prepare for the Retreat to be held this summer with the hope that it will be able to make it the "best yet." The committee recently held its meeting at the home of its chairman, Rev. A. J. Neuenschwander. The Retreat will be held in June.

Rev. P. H. Eichert, secretary of the Foreign Mission Board, writes: "This year's session of the Board is to begin February 18. Quite a number of difficult decisions will have to be made, and we ask for the prayers of our mission friends, that the Lord may continue to bless the work and even increase the blessings and guide in all things. Let us also thank the Lord, for He has upheld the work so far. We also mention here again that Mrs. P. J. Boehr needs our prayers, for she has to submit to an operation. Bro. S. J. Goering is also weak in health, seeking help through the Colorado climate. May we remember him also in our prayers. — Since Brother and Sister Boehr cannot return as planned, we have asked Brother and Sister Walter Goering, Freeman, S. D., to go to China as new workers, because they are much needed there. While the gifts of late have come in very well we should perhaps call attention to the fact that expenses this year will be somewhat larger than last year."

Twelfth World's Sunday School Convention.—The outstanding event in 1936 for religious education workers around the world will be the Twelfth World's Sunday School Convention, which is to be held in Oslo, Norway, July 6 to 12, 1936. This convention promises to be of great significance as it is held in Europe in the present crisis. Never before has it been so apparent that the movement in behalf of Christian education in all lands has a vital contribution to make to the peace and good-will of the world.

Official credentials for all delegates irrespective of the source of their nomination, are issued only in the office of the World's Sunday School Association. Folders announcing the official routes of travel and the rates together with arrangements for convention tours will be sent upon request.

Mennonites are carrying on missions on four continents. The earliest missions were established by the Dutch Mennonites in the Dutch East Indies. The General Conference is working among three tribes of American Indians, in India, and China. The Central Conference and the Old Mennonites have work in Africa. The Mennonites of Paraguay, South America, are working among the neighboring Indians. The Old Mennonites have a work in Argentine. The Mennonite Brethren have stations in China.

The Women's Missionary Society of the Berne, Ind., church celebrated its forty-ninth anniversary with a special program on the evening of February 2. Dr. H. H. Savage, a widely known radio broadcaster, and pastor of the Baptist church at Pontiac, was the principal speaker.

The year 1936 marks an epoch in the history of the Mennonite church since it celebrates the 400th anniversary of Menno Simon's renunciation of the church of Rome. Menno was one of the most prolific writers of the reformation period and his books were to be found in practically all Mennonite homes. However, recent editions of his work are wanting. The English edition printed in Elkhart, Indiana, has long ago become exhausted. Just now in Holland, the country of Menno, there is some talk of issuing a new edition of Menno's works. Copies in that language are old and scarce. With the celebration of this 400th anniversary in Holland this summer steps should be taken to give the present generation the benefits of Menno's writings.

Mennonites in Paraguay, though still in the pioneer stage, are struggling hard to maintain their culture through the establishment of high schools. Emphasis upon education has been a characteristic of the Russian Mennonites. It was in Russia, too, before the World War that a great missionary spirit was fostered. Though not permitted by the then Russian authorities to do missionary work in their own country, they furnished large means to the Dutch Mennonites for use of their missionary ventures in the Dutch East Indies. Coming from Russia to the wilds of South America they found native Indians their nearest neighbors. It is among these that they are now doing missionary work. Few churches have an opportunity of working among heathens at their very doors as have these Mennonites in Paraguay.

Parents of Miss Martha Burkhalter have received word from her that she has safely arrived at her destination, having left her home in Berne, Indiana, in November. Miss Burkhalter, who during her fur-lough spent her time in studies and in serving as dean of women in Bluffton College, is now principal of the mission's Bible Institute.

Dr. J. H. Langenwalter, former president of Bethel College and later instructor in Bible in Friends' University, Wichita, Kansas, has accepted the call to become pastor of the Reedley, California, church. He will assume his new duties June 1.

The church at Pratum, Oregon, used an effective way of raising the money to clear it of a debt of \$659.00. A pyramid was drawn with 105 blocks, representing all the way from \$40 at the top to a half dollar at the base. Then it was opened for each to choose the block he would assume. In a very short time all the blocks were taken as the response was very brisk and the debt was cleared up.

The Pacific Conference, which takes in scattered churches in California, Oregon, Washington, and Idaho, has 15 churches, 2179 church members, 2604 enrolled in the Sunday School, 29 C. E. societies with a membership of 1061.

February 13 and 14, are the dates set for the Bible Conference to be held in the Grace church, Lansdale, Pa. The speaker is Rev. Clarence E. Mason of Atlantic City, N. J., and one of the teachers in the Philadelphia School of the Bible.

At its annual meeting the church elected Isaac German one of its deacons. The pastor, Rev. D. J. Unruh, is scheduled to conduct a series of meetings in the Mennonite church in Lima, O., beginning February 22.

Bluffton College will conduct its annual Bible meetings February 9 to 14. The lecturer will be Dr. Wilbert W. White of the Biblical Seminary of N. Y. Morning lectures during the week days will be given in the college chapel and the evening lectures in the First Mennonite church. Special music is to be furnished by the Vesper Choir of the college, Prof. Russell Lantz and Prof. Otto Holtkamp.

DEATH

John T. Becker was born near Avon, S. D., March 10, 1888. He was baptized upon confession of his faith by Rev. D. A. Schultz on June 23, 1918. He died after a long ailment, January 10, 1936, reaching the age of 47 years and 10 months. He leaves to mourn two brothers and four sisters. Funeral services were held at the Friedenbergs Mennonite Church. Rev. D. A. Schultz preached the German sermon from John 5:24-29, and Rev. Jacob A. Friesen the English sermon, using the first clause of Matt. 26:39.

FOREIGN MISSION RECEIPTS FOR JANUARY, 1936

Zion Church, Elbing, Kansas.....	\$432.75
Grace Church, Pandora, Ohio.....	193.24
Jr. C. E. Society, Grace Church, Pandora, O.....	45.00
Emmaus Church, Whitewater, Kansas.....	167.29
Zion Congregation, Souderton, Pa.....	150.00
Alexanderwohl Church, Goessel, Kansas.....	97.49
Bethel S. S., Mountain Lake, Minnesota.....	50.31
Hoffnungsaue Church, Buhler, Kansas.....	39.42
New Hopedale S. S., Meno, Okla.....	33.59
Friedenberg Church, Tampa, Kans.....	30.90
Zion S. S., Donnellson, Iowa.....	25.86
First Menn. S. S., Mountain Lake, Minn.....	24.10
Kings' Daughters Society, Wayland, Iowa.....	15.00
S. S. Class, Wadsworth, Ohio.....	10.89
Ebenezer Church, Gotebo, Okla.....	6.00
Mrs. M. M. Courtney, Kismet, Kansas.....	5.00
Mennoville Church, ElReno, Okla.....	4.70
S. S., Whitewater, Man.....	2.50
Bethesda S. S., Henderson, Nebr.....	47.00
Mennonite Church, Wayland, Iowa.....	33.39
Saron S. S., Orienta, Okla.....	16.00
Girls Class, First Menn. Ch., Pretty Prairie, Ks.....	6.12
P. P. and Rosine Schrag, Pretty Prairie, Kans.....	7.87
Mennonite Church, Newport, Wash.....	8.00
John J. Boese, Vona, Colo.....	5.00
Emanuel Church, Noble, Iowa.....	79.72
Bethel C. E. Soc., Mountain Lake, Minn.....	75.00
Mennonite Church, Summerfield, Ill.....	49.00
Goessel Mennonite Church, Goessel, Kans.....	27.00
Goessel S. S., Goessel, Kansas.....	25.61
Bethel S. S., Inman, Kansas.....	35.00
Immanuel S. S., Los Angeles, Calif.....	12.28
Mennonite Church, Wichita, Kansas.....	10.65
Bethel S. S., Lustre, Mont.....	10.00
Mennonite Church, Germantown, Pa.....	5.50
Mennonite S. S., Arlington, Kans.....	5.00

Phileathea S. S. Class, Wayland, Iowa.....	5.00
S. S. Class, First Menn. Ch., Reedley, Cal.....	5.00
Salem Church, Munich, N. D.....	106.11
Eden S. S., Inola, Okla.....	120.00
Eden Menn. Church, Schwenksville, Pa.....	50.75
Mission Friend, Wheaton, Ill.....	46.00
West Zion Ch., Moundridge, Kans.....	32.00
Jr. and Intern. C. E. Soc., Hutchinson, Kans.....	30.00
Angelina Soc., Halstead, Kans.....	30.00
Hebron Church, Buhler, Kansas.....	28.30
Brudertal Church, Hillsboro, Kansas.....	25.00
First Menn. S. S., Bluffton, Ohio.....	47.42
A. S. S. Class, First M. Ch., Pretty Prairie, Ks.....	7.79
Friends in Oklahoma.....	5.00
School District No. 151, Inman, Kans.....	2.35
Jr. C. E. Soc., Immanuel Ch., Los Angeles, Cal.....	2.00
B. W. Entz, Newton, Kansas.....	100.00
J. H. Krebhiel, Moundridge, Kansas.....	60.00
First Menn. Ch., Mountain Lake, Minn.....	55.44
Mrs. Forrest M. Moser, Norristown, Pa.....	50.00
First Menn. Ch., Butterfield, Minn.....	34.23
Henry A. Boese, Springfield, S. D.....	25.00
S. S. Class, No. 38, Berne, Ind.....	25.00
First Menn. S. S., Monroe, Wash.....	23.48
Friedensburg S. S., Avon, S. Dak.....	22.35
Bethel College Ch., Bethel College, Kans.....	20.11
Golden Rule Class, Zion S. S., Souderton, Pa.....	20.09
Mennonite Church, Ransom, Kansas.....	20.00
P. C. Goerig, Moundridge, Kans.....	15.00
San Marcos Ch., Paso Robles, Calif.....	14.40
First Menn. Ch., Philadelphia, Pa.....	14.05
Mennonite Church, Arlington, Kans.....	11.64
Second Menn. Ch., Philadelphia, Pa.....	10.00
Bethany Ch., Kingman, Kans.....	9.58
Mennonite Church, Colfax, Washington.....	9.30
S. S., Winnipegosis, Man.....	2.77
Hoffnungsfeld S. S., Moundridge, Kans.....	17.15
Zion Menn. S. S., Souderton, Pa.....	500.00
Hebron S. S., Buhler, Kans.....	300.00
First Mennonite Church, Nappanee, Ind.....	100.00
First Menn. Church, Lima, Ohio.....	33.13
Immanuel Church, Los Angeles, Calif.....	24.00
Mennonite Church, Butterfield, Menn.....	23.30
First Menn. Ch., Wadsworth, Ohio.....	20.85
Eden Church, Inola, Oklahoma.....	15.00
Mennonite Church, Germantown, Pa.....	13.58
Swiss Church, Whitewater, Kansas.....	22.25
Onecho Union S. S., Colfax, Wash.....	60.00
Emma L. Gross, Plumsteadville, Pa.....	30.00
Forever Loyal S. S. Class, Christian Church, Moundridge, Kansas.....	12.71
Mennonite Church, Inman, Kansas.....	12.86
Mennonite Church, Newport, Wash.....	7.26
Lady Band Ch. and Ladies Aid, Glen Kerr, Sask.....	5.00
Busby Congregation, Busby, Montana.....	4.00
Gnadenberg Church, Whitewater, Kans.....	12.50
Emanuel S. S., Noble, Iowa.....	89.40
Bergfeld Church, Mountain Lake, Minn.....	72.79
Bethel Church, Mountain Lake, Minn.....	65.00
Mennonite Church, Pratum, Oregon.....	56.49
First Menn. S. S., Mountain Lake, Minn.....	50.00
Deep Run Congregation, Bedminster, Pa.....	41.25
Three S. S. Classes, Dolton, S. D.....	23.26
A. M. Church, Milford, Nebraska.....	20.00
Elizabeth Voran, Moundridge, Kansas.....	15.00
Flatland S. S., Quakertown, Pa.....	5.00
First Menn. S. S., Beatrice, Nebr.....	251.81
First Menn. Church, Beatrice, Nebr.....	114.53
First Mennonite Church, Allentown, Pa.....	26.44
W. W. Jantz, Meno, Oklahoma.....	25.00
Bethany S. S., Kingman, Kans.....	20.00
Immanuel S. S., Los Angeles, Calif.....	17.20
Second Menn. S. S., Beatrice, Nebr.....	16.22
Mennonite Church, Pulaske, Iowa.....	14.00
Mennonite Church, Medford, Oklahoma.....	9.93
Ebenezer Church, Gotebo, Oklahoma.....	8.00
Bethel Church, Lustre, Montana.....	5.64
Tabor S. S., Goessel, Kansas.....	51.03
Jacob and Dina Meschberger, Calumet, Okla.....	1000.00
First Menn. Church, Berne, Indiana.....	189.57

Johannestal S. S., Hillsboro, Kans.....	119.68
P. H. Voth, Moundridge, Kansas.....	100.00
Bethesda Church, Henderson, Nebr.....	90.42
Christian S. S., Moundridge, Kansas.....	25.25
East Swamp S. S., Quakertown, Pa.....	25.00
Daniel Haury, Halstead, Kansas.....	25.00
Mennonite Church, Deer Creek, Okla.....	19.05
T. P. Schmidt, Corden, Okla.....	10.00
Bethlehem Church, Bloomfield, Mont.....	10.00
Bethel Church, Langden, N. Dak.....	2.00
Dr. Henry P. Tieszen, Marion, S. Dak.....	65.00
Christian Church, Moundridge, Kansas.....	27.60
Bethesda Church, Marion, S. Dak.....	19.00
Garden Township Church, Moundridge, Kans.....	15.00
Bergtal Church, Pawnee Rock, Kansas.....	14.82
Bethel S. S., Wolf Point, Mont.....	14.77
San Marcos Church, Paso Robles, Calif.....	10.11
First Menn S. S., Mountain Lake, Minn.....	55.00
Fairfield S. S., Fairfield, Pa.....	50.00
Hereford S. S. Classes, Bally, Pa.....	30.00
Mrs. Carolina Becker, Meno, Okla.....	20.00
Salem C. E. Soc., Freeman, S. Dak.....	20.00
C. E. Society, Halstead, Kansas.....	34.67
First Mennonite Church, Geary, Okla.....	6.50
Group, Pelee Island, Ontario.....	14.60
Group, Khesline Brookings, Sask.....	6.50
Collection, Manitou, Man.....	5.50
Hochfeld Sewing Society, Hague, Sask.....	8.00
Bergtal Congregation, Winkler, Manitoba.....	42.76
Jacob and Dina Meschberger, Calumet, Okla.....	75.00
Groups at Madison, Glidden and Kindersley, Sk.....	10.00
Alexander Suderman, Port Rewan, Ontario.....	10.00
John F. Nickel, Beaver Flats, Sask.....	5.00
Heinrich A. Janzen, Chinook, Alta.....	1.75
Johann Funk, Hague, Sask.....	1.10
Sewing Society, Dundurn, Sask.....	32.00
Bethanien Congregation, Waterous, Sask.....	15.50
Zoar Church, Waldheim, Sask.....	100.00
Zoar C. E. Society, Waldheim, Sask.....	17.24
Waterloo-Kitchener Group, Vineland, Ont.....	8.65
Rev. Jacob D. Nickel, Lymbuen, Alta.....	18.30
Isaac Epp, Barnes Crossing, Sask.....	6.30
D. A. Heidebrecht, Tofield, Alta.....	20.00
Mennonite Church, Drake, Sask.....	13.00
Interest and Rent.....	320.00
Ex. Com. of Miss. Soc., Mrs. Frieda Regier	
Entz, Treasurer.....	1594.89

Total.....\$9118.70

Balance in Bank, January 1, 1936.....\$262.34

Gifts for General.....	\$7224.16
Gifts for Orphans.....	\$59.00
Dester Bungalow.....	980.15
Interest and Rent.....	320.00
Sundries.....	7.79
Pension.....	27.60
	\$9418.70

\$9681.04

Bills Receivable.....1000.00

\$10681.04

Paid out on Orders.....\$8564.83

Remitted Direct.....309.60

Bills Payable.....1000.00 9874.42

Balance in Bank, February 1, 1936.....\$806.61

Respectfully submitted,

J. E. Regier, Treasurer.

ACKNOWLEDGMENTS OF GIFTS FOR THE HOME MISSION WORK

We gratefully acknowledge the following gifts during the month of January. — Sent direct to Canadian Treasurer, Rev. David Tocws, Rosthern, Sask.

A. C. Epp, Naco, Alberta.....\$ 1.30

Corn. Reimer, Madison, Sask.....	1.50
Is. Epp, Barnes Crossing, Sask.....	4.60
J. L. Zacharias, Waldheim, Sask., Zoar Church..	70.00
Jacob Quiring, Waldheim, Sask., North Star	
Star Church.....	25.00
J. P. Siemens, Rosthern, Sask., Rosenort Church	150.00

The above and previously acknowledged gifts gave us a Canadian credit of.....\$546.43

For Saskatchewan Church and Girls Home

Second Church, Beatrice, Nebr.....	\$ 13.51
Eden Church, Moundridge, Kans.....	113.10
Boys' and Girls' S. S. Classes, Salem-Zion,	
Marion, S. Dak.....	2.82
First Mennonite, Summerfield, Ill.....	15.00
Lorraine Ave., Wichita, Kans.....	9.07
First Mennonite Church, Butterfield, Minn.....	6.00
Germantown Menn. Church, Philadelphia, Pa.....	18.33
Flatland S. S., Quakertown, Pa.....	5.00
Lehigh Church, Lehigh, Kansas.....	3.95
S. S. Classes Nos. 1, 2, 3.....	12.04
Main School birthday offerings.....	13.05
Class No. 1, birthday offerings.....	.32
Class No. 2, birthday offerings.....	1.11
W. W. Jantz, Meno, Okla.....	25.00
First Mennonite S. S., Hutchinson, Kans.....	15.00
Bethel Church, Hydro, Okla.....	2.97
Christian Church, Moundridge, Kans.....	53.50
Mrs. Mary E. Bleam, Quakertown, Pa.....	10.00
First Mennonite S. S., Wadsworth, Ohio.....	8.60
Bethlehem Church, Bloomfield, Montana.....	25.00

\$353.37

Previously acknowledged.....484.38

Total in Saskatoon Building Fund.....\$837.75

General Treasury, January

Loan Returned.....	\$200.00
Altoona Mennonite Church, Altoona, Pa.....	4.00
Grace Church, Lansdale, Pa.....	31.87
Grace Church, Pandora, Ohio.....	192.13
Interest, Home Mission Trust Fund.....	35.38
Wayland Church, Wayland, Iowa.....	12.00
First, Summerfield, Ill.....	40.00
Emanuel Church, Noble, Iowa.....	39.86
New Hopedale S. S., Meno, Okla.....	11.59
Johannestal S. S., Hillsboro, Kans.....	16.09
Herold Church, Cordell, Okla.....	5.46
Zion, Donnellson, Iowa.....	42.13
Bethany, Freeman, South Dakota.....	23.50
Immanuel Adult C. E., Los Angeles, Cal.....	11.56
Grace Church, Albany, Oregon.....	6.39
Friedensberg, Avon, S. Dakota.....	26.35
Bergtal, Corn, Oklahoma.....	6.78
From Mission Friends, Oklahoma.....	5.00
First, Nappanee, Indiana.....	20.00
Deep Run, Bedminster, Pa.....	40.22
Emanuel S. S., Noble, Iowa.....	44.70
Pulaski, Pulaski, Iowa.....	13.89
First, Berne, Indiana.....	189.56
Second, Philadelphia, Pa.....	10.00
Tabor, Goessel, Kansas.....	16.30
Friedensberg, Avon, South Dakota.....	15.00
First, Monroe, Washington.....	12.33
Calvary S. S., Quarryville, Pa.....	6.83
Brudertal S. S., Hillsboro, Kans.....	47.22
Immanuel S. S., Los Angeles, Calif.....	12.29
First, Allentown, Pa.....	13.22
Medford, Medford, Oklahoma.....	9.94
Alexanderwohl, Goessel, Kansas.....	47.18
Anostolic, Trenton, Ohio.....	21.68
First, Halstead, Kansas.....	40.36
First, Mountain Lake, Minn.....	24.74
Bethesda, Henderson, Neb.....	39.09
Bergtal, Pawnee Rock, Kans.....	10.25
First S. S., Bluffton, Ohio, for Chicago Mission	19.26
First S. S., Bluffton, Ohio, for Winnipeg Girls	
Home.....	19.07

Girls S. S. Class, Upland Cal., Vancouver Girls Home	8.50
Total, including returned loan.....	\$1387.13
Total amount of orders to be paid out.....	\$1068.00
Paid out in checks.....	\$521.57
Credit in Canadian Treasury.....	\$546.43
Respectfully submitted,	
A. J. Neuenschwander, Treasurer.	
Quakertown, Pennsylvania.	

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES For January, 1936

Foreign Mission, General Treasury

Sewing Society, First Ch., Beatrice, Nebr.....	\$ 25.00
Sisters of Alexanderwohl Church, Goessel, Kans.	166.59
Ladies Aid, Monroe, Washington.....	30.64
Sichar Miss. Circle, Cordell, Okla.....	50.00
"Busy Bees" Soc., Donnellson, Iowa.....	30.69
Bethel College Ch. Miss. Soc., Newton, Kans.....	83.00
Total.....	\$385.92

For India

Intermediate Miss. Band, Berne, Ind., Orphan....	30.00
Bethany Ladies Aid and Hiss. Soc., Quaker-town, Pa., Orphan.....	30.00
Hereford Ladies Aid, Bally, Pa., Orphan.....	30.00
"Happy Hour" Club, Honungsau Ch., Buhler, Kansas, Orphan.....	10.00
Mary Martha Circle, Immanuel Church, Los Angeles, Calif., Orphan.....	18.36
Miss. Soc., Burrton, Kans., Evangelist.....	40.00
Hereford Ladies Aid, Bally, Pa., where needed	30.00
Do., Basna St., in place of sewed clothes.....	10.00
San Marcos Sew. Soc., Paso Robles, Calif., Do	10.00
Bethany Ladies Aid and Miss Soc., Quaker-town, Pa.....	Do 15.00
Ladies Aid and Miss. Soc., Springfield, Pa.....	Do 5.00
Miss. Soc., Summerfield, Ill., Champa St.....	10.00
Ladies Aid, First Ch., Allentown, Pa., Champa, St., in place of sewed clothes.....	15.00
Pupils Johannestal S. S., Hillsboro, Kans., Lep er Home, Champa.....	7.20
Ladies S. S. Class No. 4, Alexanderwohl Church, Goessel, Kansas.....	Do 14.32
Sichar Miss. Circle, Cordell, Okla., Janjgir St., in place of sewed clothes.....	5.00
Jr. Sew. Soc., Upland, Cal., Korba St., for Bibles	10.00
"Busy Bees" Soc., Donnellson, Ia., Touring Ex.	10.00
Sichar Miss. Circle, Cordell, Okla., Dr. Dester Bungalow.....	10.00
Miss. Sew. Soc., Pretty Prairie, Kans.....	Do 10.00
Johannestal Sev. Soc., Hillsboro, Kans.....	Do 15.00
Miss. Study Circle, First Ch., Newton, Ks.....	Do 50.00
Ladies Aid Soc., Geary, Okla., Korba St., in place of sewed clothes.....	10.00
Bethel Ladies Aid, Perryton, Texas.....	Do 10.00
Miss Soc., Upland, Cal., Birra and Korba Sts., in place of sewed clothes.....	25.00
"Serving Others" Circle, Upland, Cal.....	Do 10.00
Mission Society, Reedley, Calif.....	Do 25.00
Worthwhile Circle, Reedley, Calif.....	Do 3.50
Miss. Soc., Pratum, Oregon.....	Do 20.00
Sew. Soc. First Ch., Paso Robles, Cal.....	Do 15.00
Miss. Soc., Monroe, Wash.....	Do 10.00
Miss. Soc., Immanuel Ch., Los Angeles, Cal., Do	10.00
Mary Martha Circle, Immanuel Ch., Los Angeles, Calif.....	Do 3.00
Miss. Soc., Aberdeen, Idaho.....	Do 10.00
Miss. Soc., Dallas, Oregon.....	Do 8.50
Miss. Soc., Lind, Wash.....	Do 5.00
Miss. Soc., Albany, Oregon.....	Dd 5.00

Total.....\$554.88

For China

Miss. Soc., Summerfield, Ill., Bible woman.....	40.00
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Tabor Sew. Soc., Goessel, Kans., Bible woman..	30.00
Sew. Soc., Rosthern, Sask., Bible woman.....	30.00
Hereford Ladies Aid, Bally, Pa., Bible woman....	10.00
Miss Aganetha Fast, Hartford, Conn., High School Girl.....	30.00
Ladies Aid, Alsen, N. D., Evangelist.....	23.00
Jr. C. E. Soc., Brudertal Ch., Hillsboro, Kans., where needed	4.27
Hereford Ladies Aid, Bally, Pa., where needed	30.00
Total.....	\$197.27

Expenses of Ex. Com. and "Miss. News and Notes"

Bethany Ladies Aid and Miss. Soc., Quaker-town, Pa.....	3.00
Sewing Circle, Rosthern, Sask.....	1.35
Ladies Aid Society, Geary, Okla.....	1.00
Chr. Menn. Sew. Soc., Moundridge, Kans.....	2.50
Mission Workers, W. Zion Ch., Moundridge, Ks.	1.80
Deep Run Miss. Soc., Bedminster, Pa.....	1.25
Ebenezer Miss. Soc., Bluffton, Ohio.....	.40
Hereford Ladies Aid, Bally, Pa.....	5.00
Mrs. H. H. Funk, Hillsboro, Kans.....	.25
Mrs. W. H. Mierau, Kingman, Kans.....	.50
Mrs. H. H. Unruh, Meno, Okla.....	.25
Miss Mary Goossen, Mountain Lake, Minn.....	.10
Total.....	\$17.40

Miscellaneous

Ladies Aid, Monroe, Wash., Home Mission, General Treasurer.....	15.32
Hereford Ladies Aid, Bally, Pa., Altoona, Pa., mission	30.00
Do., U. S. Indian Mission.....	30.00
Young Mothers' Sew. Soc., Hillsboro, Kans., Stereopticon, Arizona Station.....	2.00
Girls S. S. Class, Deep Run Ch., Bedminster, Pennsylvania.....	Do 8.00
Miss. Study Circle, First Ch., Newton, Ks., Do	5.00
Tabitha Sew. Soc., Second Ch., Beatrice, Nebr., Pension Fund (2c plan).....	9.16
Total.....	\$99.48

Grand Total.....\$1254.95

Gratefully acknowledged,

Mrs. Frieda Regier, Entz, Treasurer.

CORRESPONDENCE

(Continued from page 7)

brought us Christian leaders and Bible teachers of note. On January 16, 17, and 18, we had the privilege of hearing three strong missionary messages by the Rev. Robert Hall Glover, M. D., F. R. G. S., Home Director of the China Inland Mission.

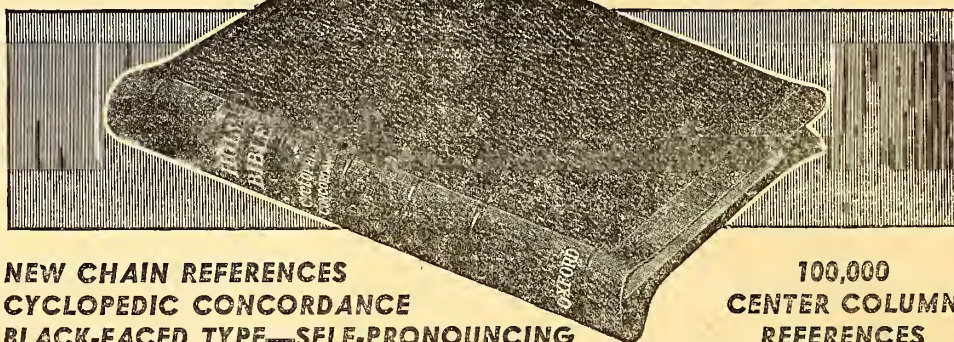
On Sunday, January 19, in spite of a severe blizzard and sleet storm, about thirty persons accompanied the pastor to Norristown, about twelve miles from Lansdale, to conduct a gospel service in the Montgomery County Jail. It is our privilege to conduct such a service in the jail twice a year.

Recently a group of young people from the church conducted a service at the Brotherhood Mission, a rescue mission in Philadelphia.

We are happy in the Lord's service and pray that the Lord may continue to bless us in the work which He has entrusted to us.

Nothing so well becomes true feminine beauty as simplicity.—G. D. Prentis.

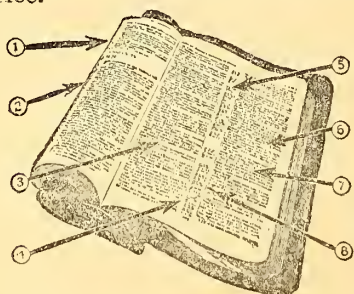
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2 I am the LORD thy God, ^o which
have brought thee out of the land
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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, FEBRUARY 18, 1936

No. 7

EDITORIAL

A DREARY WORLD

Did you ever stop to think how cold this world would be without the sun?

If not, we would suggest that you set out some of these sub-zero mornings before the sun comes over the hill. Find out how quickly you get chilled through, how quickly the ears start to tingle, and how sharp the frost feels as it hits your face. It certainly feels good to step into a warm room and feel the heat just radiate.

Did you ever stop to think how cold this world would be without the love of God in it?

The sensation that we experience on these cold mornings would not be comparable with the chill we would get living in a Godless world, I believe, it would be much worse. There would be no real sincerity, love and desire to be helpful to those we associate with. It would be just a cold, hopeless existence.

Did you ever think of how burdensome and dreary this life would be without the sun?

If not, we would suggest that you spend a few days when the skies are overcast with dull, dark clouds and the rain comes down in torrents, and the wind howls and moans. Everyone is out of sorts, nothing seems to go right.

Did you ever stop to think how dreary this life would be without the love of God in it?

Those cold, rainy days would not be comparable. I believe it would be worse. The love of God is like the sun that disperses the clouds and dries up the wet. It is the one great force in life that keeps us bright and cheerful. That fills us with ambition to live, to make life happier. As the sun causes the flowers to grow after the storm, so the Love of God warms our hearts and lives so that we may do the things that He would have us do.

In order to understand the full meaning and power of the love of God, we must humbly accept His Son, Jesus Christ, as our personal

Savior and surrender our lives completely to Him, to do His will. —Walter H. Temple.

GO IT ALONE—AND FAIL

No one has ever scaled Mt. Rainier alone. True, the peak has been reached by parties of several people, but every attempt to reach the top of the snow covered peak by individual effort has failed. The attempt made last month by a young man met with the same result.

The party that set out to locate him found his frozen body 13,000 feet up the snow swept mountain. To them fell the sad task of bringing his body down over the snow and ice, another victim of the desire to "go it alone."

How many times do we try to "go it alone" and meet with failure. We have many heartaches because we insist solely on our own ability to do some particular piece of work that has never been done alone, without the help of anyone. Oft times we could be spared of the disappointments if we would call on some one for advice and assistance. We want to be a free lance, independent.

Too often we attempt to do something for the church and the cause of Christ, but never think of asking God for advice and counsel as well as assistance. We try to "go it alone." While sometimes we do manage to get part way along, we are never able to complete the task, reach the peak, try as we will. It just can't be done, but sometimes we do not realize it until too late.

If we wish to scale the mountain of Faith, Hope, and Love, we must seek counsel and help from Christ, who will be ready and willing to give us what we need, and will hold our hand while we cross the dangerous places to prevent us from falling. We cannot do it alone, and any attempt will cause heartaches and disappointments. We cannot be free lances and independents in matters of importance such as Christianity.

When we come to the point that we realize that fact, and readily seek the will of the Master, before attempting to work for Him, we will find that the efforts accomplish the results that He would have accomplished, in accordance with the effort we put forth. Let us stop trying to "go it alone" and seek diligently His will and then work with Him and those He gives us to do the work that is before us. Then He will not permit us to fall by the way, and have to be carried back.

Walter H. Temple.

BROTHERHOOD TOPIC

Family Worship

Scripture—Joshua 24:14-25

1. Begin the day with God.

The Psalmist sang: "In the morning will I direct my prayer unto Thee and will look up." Psalm 5:3.

By reading Mark 1:35, we learn that Jesus in the morning, rising a great while before day, He went out, and departed into a solitary place, and there prayed.

"There is always a sacredness about prayer. We are awed into reverence when we see anyone, however humble, bowing in prayer. But the sight of Christ at prayer touches us with still deeper awe. We uncover our heads, and take off our shoes, and stand afar off in reverent hush while He bows before His Father and communes with Him. Yet no figure is more familiar in the Gospels than the Master at prayer."

In order to live close to Christ, it is necessary that we feel our need for constantly, daily strengthening our knowledge of Him.

2. Have family devotions.

"As for me and my house, we will serve the Lord. (Joshua 24:15.)

It is our duty to maintain a family altar or devotion period in our homes. We cannot hold Christ before the world unless we feed upon His teachings in our homes.

"Much of the prosperity of this nation is due to the family prayers which were once daily held in the homes of our fathers. To a very large extent, the custom has gone by. Whatever the argument pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed those spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived."

"I have never known a fruit bearing Christian who was not a regular student of the Word of God. You may pray, but if you do not study the Bible God cannot use you very much, for there is not much of you to use."—D. L. Moody.

Questions for Discussion—

1. Is there any connection between the falling off of family worship and in the increase in the number of youths involved in crime?
2. Can we supply Christian influence in our homes, without personal and family devotion?

Suggestion—

Arrange for Family Sunday—First Sunday in March.

A CHAT ABOUT BLUFFTON COLLEGE

A. S. Rosenberger

We should like to consider this article as an informal chat with the constituency of Bluffton College. Were we to come to your homes there would be many things that we would talk about in an informal way. It is our desire to carry out that spirit in this article and we hope in future articles that will deal with plans and contemporary events.

It is our desire among other things, to make Bluffton College increasingly a living reality to the constituency of the College. When we use the term constituency we are not thinking in impersonal terms, but rather in a personal way of the members of the Mennonite Church and other friends of the school to whom we look for friendship and support. We feel very definitely that Bluffton College has a right to claim the interest of members of the Church and Christian people because she stands for and represents the important cause of Christian education.

We are more convinced than ever that the church has a most important duty to offer an opportunity for higher education to her young people under strictly Christian influences. An education without Christ and the Bible is just simply not complete, and if it turns one away from these great spiritual realities, it is tragic. While not necessarily the only way, the Christian College has the supreme opportunity to combine an adequate education with a vital Christian faith.

As this is written, our students are at home for their Christmas vacation. Our calendar has been so arranged that a full two weeks

has been allowed them, and very happily they have departed for their vacation and visit at home. A word should be said here about the fine spirit of harmony, co-operation, and Christian idealism that has been present among the student body. Faculty and students have mutually agreed that there has been a fine spirit on the campus. The increase of twenty-seven percent in the size of the student group seemed to be an incentive to a real revival of interest and optimism. Most of our students are from Ohio, but increased delegations are here from other states. Pennsylvania and Illinois have sent us thirteen each, Indiana nine, with lesser numbers from New Jersey, Missouri, Minnesota, Iowa, and Michigan.

One of the particular aims in arranging the curriculum and schedule of activities at the College is that of aiding the student to select a balanced program for his own development. Courses of study have long been worked out to give a student the best general foundation and to have him build on this in his specialized fields of study. The natural tendency is to choose such extra-curricular activities that one likes best and to neglect the others. A new plan is being worked out whereby a student must choose his extra-curricular from several different fields.

It is stated "that the purpose of these activities shall be to supplement the formal curriculum, which is primarily intellectual, so that the student may develop a sense of responsibility to live continuously a more balanced, normal life through exercising all major native capacities, and integrate them into a Christian character as set forth in the aims of the College."

With the new plan in effect a student may not choose only athletics, or music, or any one thing, and thus develop only that interest, but he must choose various types of activity and thus seek a more balanced development. The requirement is that each student shall give evidence of achievement in physical, religious, social, civic, and esthetic activities equal to ten hours of college work, evaluated either quantitatively or qualitatively. Dr. J. S. Schultz, Dean of the College, and Prof. H. W. Berky, Director of Student Welfare, are working out details of the plan.

College activity in the music field reached a high spot in the rendition of the "Christmas Oratorio" by Bach and the "Messiah" by Han-

del on successive Sunday afternoons in December by the Bluffton College Choral Society and the College Orchestra, directed respectively by Profs. R. A. Lantz and Sidney Hauenstein. Assisting in the rendition of the Messiah were members of the Choral Society of the Mennonite Church of Berne, and altogether it is considered as one of the finest ever given here. The orchestra assisted in the rendition of the Messiah at Berne, which was directed by Prof. Lantz.

Debating and athletics have been two forms of inter-collegiate competition carried on this fall and in both representatives of the college have been moderately successful. Members of the Gospel Team have represented the college in various communities though not on a competitive basis, of course. Outstanding was a visit by this group to the group of churches at Mountain Lake, Minnesota. The Gospel Team is one of the active religious organizations on the campus and is divided into men's and women's groups. They are glad for invitations to conduct services whenever the opportunity offers. The Y. M. C. A. and Y. W. C. A. are also doing a good piece of work along religious lines and are well attended.

The religious life has received considerable emphasis on the campus this fall. In addition to local and Mennonite ministers, a number of outside speakers have been heard and have given impetus to the religious interest of the students. Some of these men have been Dr. Hazen Werner, of Dayton, Ohio; Orrin Magill, national Y. M. secretary; Dr. E. G. Homrighausen, Indianapolis; Dr. H. H. Savage, Pontiac, Michigan.

At this time announcement might be made that the annual College Bible Lectures will be given this year by Dr. Wilbert W. White, president of the Biblical Seminary in New York, who will speak on the general topic "What is Christianity"? We believe this will be one of the highpoints of religious interest and spiritual enrichment of the year.

The recent date of the four hundredth anniversary of the printing of the English Bible furnished a splendid occasion for devoting a number of chapel services to an appreciation of the "Inspired Word" Topics considered were: "The Influence of the Bible," "The Bible as Inspiration," "The Bible in Literature," and "The Bible in Music." Another interesting occasion was the presentation by the Thespians, a dra-

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

matic organization, of a reverent dramatization of "The Lord's Prayer."

The fine co-operation of the women's organizations of the various conferences in a special project deserves special mention and an expression of appreciation. Contributions have been coming in from various groups in response to the appeal for assistance in meeting the expenses of a renovation of Ropp Hall. Although the project is not completed, the response so far seems to indicate the amount needed will be forthcoming, which will earn the gratitude of the girls and the college for the fine improvement that the women will have made possible.

THE CLOCKS

Northeast Iowa attracts many tourists—to the Ice Cave; Smallest church, seating eight people, Devil's Back-Bone Park; Little Brown Church; and—The Clocks. It is of these last that I now write. Long before you reach them, signs with the word "Clocks" and directing arrow greet you on the highway. The Clock Museum near Ridgeway, Iowa, holds 18 or 20 mammoth clocks nearly 10 feet high, fashioned out of many kinds of wood with jack-knives by the two Bily Brothers, born with a genius for wood carving. On a single day a thousand or more tourists pay 10c each to view these wonderful inventions. They are of varied design, representing States, Countries, History, Religion, People; the Paradise Clock, Lindbergh Clock, Apostles' Parade Clock, Normandy Chimes, Capitol Clock. In one a mechanical bird trills beautifully; in an-

other an orchestra of wee little people plays sweet music on tiny instruments. In the "Parade of Nations" clock people of many countries pass before you. The "Capitol" clock doors open and George Washington appears. All the frame work is of exquisitely carved flowers, trees, birds, animals, people, with much beautiful fabric in wood, and varnished suitably. The clocks are busy keeping time and performing the duties each is designed to do. Here in carved miniature is the smallest church. Also the famous "Little Brown Church," and before you a wedding party enters its front door.

One thinks of this: "God created man upright, but he has sought out many inventions." Bily Brothers followed their "bent" and after years of patient toil, perfected the Clocks. They issue a booklet of descriptions. God gave them the genius, the brothers developed it. To every boy and girl is given some talent or genius, waiting discovery and use. Gifts differing in capacity, but all agreeing in purpose; viz. not for war or harmful agency, but all to be used for human betterment and God's glory.

What is your talent or genius? I myself write some verse—not for money. On request I send my poem "School Children," one to a school, free.

T. Richardson, Gray,

Edgewood, Iowa.

EVANGELISM THAT WORKS IN OUR CHURCHES

The evangelism that works in our churches is the same as that which works in other churches, the evangelism that has always worked. Paul, after preaching for some time in different places, wrote to the church at Rome, "I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." And though we present the same old message we need to present it in an orderly manner. "Evangelism is the presentation of evangelical principles." Evangelism should then be first of all.

Rational or consistent with reason: Christianity is reasonable. In Isa. 1: 18, God speaking to the sinner says, "Come now, let us reason together," and still it is not according to man's wisdom; it is rather a reasoning with God than about God. Conviction of sin is the result of

reasoning. In Acts 24:25 we read, "When Paul reasoned of righteousness, temperance, and judgment to come," that Felix trembled. We need to speak plainly so that others may understand, as we read in 1 Cor. 14:9, "Except ye utter by tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air." So we need to be ready always to give an answer to every man that asketh us, a reason of hope that is in us.

And then our evangelism should be practical in order to be successful. Very few people want something for which they have no use. We need to show men that they need Christ, that all have sinned and come short of God's glory, and that the wages of sin is death. We need to show man that he cannot save himself. Not "by works of righteousness which we have done," only then can we show him his need of a Savior and point him to the Lamb of God which taketh away the sin of the world. Our evangelism becomes practical only after we have proved it to be not only useful, but needful, as we read in 1 John 5:10, "He that hath the Son hath life and he that hath not the Son hath not life."

Above all else, our evangelism must be Biblical. When Christ answered the Sadducees concerning the resurrection, he said: "Ye do err not knowing the Scriptures nor the power of God." It is Biblical evangelism that works. The Bible should not only be our textbook, but a book of rules for us to follow. David said, "Thy word have I hid in my heart that I might not sin against Thee." We should not only follow the word of Scripture, but the example furnished by Scripture. Not only do what is told us in word, but also what is shown us by example. Too many preachers have limited their evangelism to pulpit preaching and class teaching, which is in itself well and good, but most of the disciples as well as many others in the New Testament were won to Christ by personal evangelism. Many who have the grace and courage to stand in the pulpit or before a class will hesitate to speak to a person privately, and yet such Bible characters as Peter, Andrew, Nathanael (John 1:40-45), the Philipian eunuch (Acts 8), and the woman of Samaria (John 4), as well as many other were won by personal evangelism. Almost all the great men of our own day became Christians through the faithful preaching and teaching of God's word or through the personal testimony of someone

who dared to speak a word in season. So then because "faith cometh by hearing and hearing by the word of God" (Rom. 10:17), let us go in the power of God proclaiming the unsearchable riches, knowing that our labor is not in vain in the Lord." Jacob Unruh, Wolfsburg, Pa.

CORRESPONDENCE

Salem Mennonite Church, Ruff, Washington, February 2, 1936. We have again elected officers and made arrangements for another year. We have asked Rev. M. J. Galle of Odessa, Wash., to serve us once a month in the afternoon. The Evangelical and Congregational churches of Ruff, Wash., are also being served once a month on alternate Sundays by their pastors, thereby making it possible for the few members of the different denominations that are not able to travel to attend church services more than once a month. Being able to look over the denominational border our members, living in Ruff, number less than the fingers on one hand, are also enjoying a fellowship Sunday School with their fellow citizens.

In the past year Rev. M. J. Galle served us seven times and Rev. P. R. Aeschliman of Colfax, Wash., once. The meetings were much enjoyed by all present.

In the past year our church lost five members, of which three joined the Menno church at Schrag, Wash., and two passed to their heavenly rest, namely Father and Mother Cornelius Jantz, charter members of our church, were both laid to rest in the past year. Corr.

Lind, Washington, February 1, 1936. Menno Mennonite Church, Lind, Washington, sends greetings to the editor and readers of the Mennonite. With the exception of a very cold spell in October we have had a lovely open winter with much rain, until this week when we got a three-inch blanket of snow and then zero weather for the last few days. The farmers are all hopeful for a good crop. When we would read in the papers of the continued cold and snow in other parts of the United States, we were thankful that we lived in Washington.

The Sunday School children enjoyed giving their Christmas program on Christmas night.

The Menno choir rendered a beautiful cantata, "Chimes of the Holy Night," by Holton, December 22, directed by Rev. Galle. This

cantata is especially effective because it works in many of the old familiar Christmas carols in obligato and various arrangements.

In the midst of our joys of the new year, sorrow has already visited us when the father of a home, Henry L. Franz, was called to his eternal home. However, Christians are able to turn such sorrows into blessings.

The choir is now beginning the practice on an Easter cantata. We all love to sing and look forward to the practice every other Sunday, when Rev. Galle can be with us.

All organizations have had their business meetings and gave encouraging reports of the past year.

The Sunday School in the past year has increased in attendance, interest, and collections, under our able superintendent, Julius A. Franz. He was re-elected for the superintendency for the coming year.

The C. E. is taking on a renewed interest in the work under the newly elected president, Joe Jantz.

The deacons of the Ruff church and of the Menno church are meeting in the near future to make arrangements for combining the membership of the two churches. This will not only strengthen the Menno church in number, but also in spirit. May the Lord bless this union. Truly, the new year is beginning with much new courage and hope for more definite work in the Master's field.

Cor.

Freeman, South Dakota, January 28, 1936.
I was appointed for this year to be the reporter from our church to the Mennonite. Although there are not always important news to report, it is nevertheless worth while to write a few words as a token of life and a sign of friendship and unity in our common denominational work.

There are four churches in this community, belonging to the General Conference. The Bethany church is located in the city of Freeman; the Salem church is located five miles southeast of Freeman; the Salem-Zion church is located five miles east of Freeman; and the Bethesda church is located nine miles north-east of Freeman. The readers of the Mennonite may be interested in knowing this.

Some years ago I took a notion to make a little trip through the southeastern part of our state to visit a few pastors of different denominations in order to find out what they believe,

and what they are doing; and believe me, I received a great benefit and a blessing from this tour. I visited with twenty-four pastors of different denominations, one professor, and one college president, all of whom were strangers to me. When I entered their home, introduced myself, and told them the object of my coming, I received by almost every one a most cordial welcome. When I said that I belonged to the Mennonite church, I was surprised to hear that we are known in our state, principally by three things. Some of them exclaimed, "Oh, you are a Mennonite! Then you come from the colony (meaning, of course, the Hutterish communistic colonies. Of these we had quite a few here, some years ago. There are two left here, the others have all moved to Canada some years ago." Others said: "Oh, you Mennonites have a college out there in Freeman, have you not"? And still others said: "If you are a Mennonite you must surely know John Horsch"? And when I had asked them in return what they knew about our colonies, college, and John Horsch, I heard some very interesting remarks about them. Yes, we have a Mennonite college here in Freeman, and it is doing good work. All of our professors possess Christian characters, signed the Articles of Faith, on which our college is resting, and do not implant doubt and confusion into the minds and hearts of our young people, regarding the faith of our fathers. Besides our college, we have a first class high school, which is filled with young people. The Lutherans have their own parochial school of about sixty pupils, and Rev. J. J. Engbrecht started a Bible school, called The Sunnyside Bible School, here in Freeman ten years ago, and they have 35 students. All these are in a city of about 1000 people. If education is the principle thing for our youth, then they are getting it, but I fear with all their education only few may be new born and transformed by the power and Spirit from above. I even fear that our Sunday School, C. E. Society, and church work is too much educational and not enough consecrational. There is a vast difference between the two. A mere knowledge puffeth up and availeth nothing without love and the gift of life from Christ, our God. Education is good as far as it goes, but regeneration is the principal thing.

The weather here is extremely cold now, with much snow, for which we are glad, not having had enough moisture the last few years.

Money is very scarce in our community, yet we have always had enough to eat. We praise God for it.

Last fall at our yearly Mission and Harvest Home Sunday we had Rev. Albert Claassen, now pastor of the Salem Zion church, as our principal speaker. In December, Missionary Mannings from a Belgian Congo mission visited here. And now Missionary J. P. Sudermans from Oraibi, Arizona, were here. I believe it means a lot to the churches and also to the missionaries, when they personally learn to know each other. The mission work among our American Indians is a hard and slow process, but not an entirely fruitless one. Eternity will reveal the value of it.

Rev. Walter Gering has had charge of our pastoral church work the last few years and did very efficient work. Should Rev. Gering be sent into our foreign mission field, we doubt not that the Lord could use them there also and make them a blessing to the people who are still in darkness and ignorance so far as salvation is concerned. S. P. Preheim.

Ebenezer Church, west of Bluffton, Ohio.

Rev. P. A. Kliever expounds his new year wish, that the Ebenezers might be on fire for the Lord, that all praying may keep a bright fire on the altar. He uses electrical equipment to illustrate spiritual current between God and His creation, or man's pitiful condition without the current.

Sunday School at 9:30 after which the beautiful anthem from the choir loft, "The Lord is in His Holy Temple," under the direction of Miss Mabel Amstutz, is heard. This rendition is enjoyed by 539 enrolled members, besides approximately 95 children, and last but not least, the little jewels of 1935, which are 19 in number. Luke 18:16, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

January 10, Mrs. Leah Augsburg passed to her reward after a long illness, at the age of 45 years. This young widow leaves three orphaned children. Her perseverance to the end brought her from faith to victory, as we read in Rev. 7:14, "These are they which have come out of great tribulation and have washed their robes white in the blood of the Lamb." The sermon text was Isa. 43:1-2 and Isa. 26:3-4, which was her consolation in life as well as her

request for her funeral, as also were the hymns rendered.

Among the many guests at the Ebenezer church during the holidays were students from Moody Bible Institute, Wheaton College, Columbus State University, Bowling Green State College, and Bluffton College.

Bro. Ezra Steiner and family, who are here on furlough from the mission field in India and Tibet, are meeting a warm welcome in the home church. They favor us with thrilling experiences of the past. Bro. Ezra's lectures are scheduled to begin Sunday, January 26. He will give illustrations also in connection with Dr. J. Oliver Buswell, Jr., president of Wheaton College, whose Bible lectures date from January 27 to February 2.

Among the Ebenezers are the following organizations: Gospel Team, meets every other week; Girls' Missionary Band, meets in homes once a month; Ladies' Missionary Society, once a month in church; three C. E. meetings every Sunday night; Sunday School has some organized classes meeting once a month in homes; one organized mixed chorus; teacher's meeting; prayer service once a week.

Rev. Rudolph Larsen and wife, Kathryn Kliever Larsen, are located in the American Inland Mountain Mission, Corbin, Kentucky. Although they are laboring under a undenominational board, church and Sunday School take pleasure in contributing toward their support.

Brother Kliever, our minister, has house visiting to attend to: several disabled, some aged, 70 to 90 years old among our members, as also some outside of our congregation with whom he prays and breaks the Bread of Life.

January 22 we had a severe blizzard, snow banked on Dixie and Lincoln Highways, keeping the snow plows on a chase, yet great trucks were ditched. While modern wreckage equipments were dislodging trucks, traffic was held by police force until a great procession had accumulated, including a school bus. The thermometer registered 20 below zero. The byways were impassable, and the U. S. mail was not distributed for several days. No wonder Jesus said, Matt. 24:20, "But pray ye that your flight be not in the winter."

The Ebenezer church extends sympathy to our beloved Jones family, who is saddened by the death of Mrs. Jones' mother. Funeral services were January 26, P. M. Rev. P. A. Kliever officiated.

THE SUNDAY SCHOOL LESSON

Vision and Service

Luke 9:28-43

Golden Text: He that abideth in me, and I in him, the same beareth much fruit. John 15:5.

Peter, James, and John often entered into the more intimate relations with Jesus. There were potential powers in these men that would at a later period make them the outstanding witnesses of the crucified and resurrected Christ. Peter, as a leader; James, as the first martyr; and John, who was to survive as a witness long after the other disciples had passed on. In times of crises Jesus wanted them to be with Him.

The purpose of going up into the mountain was to pray. Jesus was a man of prayer. He commanded continued prayer and without prayer His will is not to be accomplished. We here get a picture of Jesus in prayer. "His countenance was altered and his raiment was white and glistening." He, the light of the world, was in communion with the Father, the source of light. The glory of His heavenly form was upon Him. It was the glory He had laid aside in order to come to earth and take upon Himself the things of earth.

The disciples at first were sleeping. They slept then as they did in Gethsamene because they did not resist their weakness at a time when they might have received even greater visions. It is one of the failings of men to give way to sleep when they should be alert. A sleeping church and sleeping Christians simply mean that much of the blessings possible are missed. "Awake thou that sleepest," should be the slogan before the eyes of all who would enter into the full blessings that God makes possible.

To the awakened disciples there came a sight such as no other humans ever saw or will see so long as the world lasts. They saw Jesus and His heavenly visitors. Who were they? Moses, who symbolized the law, and Elias, who symbolized the prophets. Their coming was to prepare Jesus for the death before Him and these two men who passed out of this life differently from the passing of other mortals, were there to comfort Jesus in the assurance of the life to come. We are given to know the

subject of their conversation. It was concerning decease which should shortly be accomplished. All this was a preparation and an encouragement in the face of what would happen in a little while at Jerusalem when Jesus should die.

The voice from heaven was God's testimony to the sinless life of Jesus. At baptism the voice was heard by which the Father testified to the hitherto perfect life of Jesus. He who was to save the world from sin must be sinless himself. One who had sin could not take a sinner's place. He must attend to his own sins. Here, near the close of the ministry of Jesus was again God's testimony to the blameless life of Jesus.

Peter's suggestion, that tabernacles be prepared for the entertainment of the heavenly guests, was an absurd one to which Jesus did not even reply. They were on the Mount of Transfiguration, but only for a little while. It was not to be their destiny to remain there away from the practical duties of life that awaited them. The revelation here was to prepare and strengthen them as it was for Jesus for the emergencies that were to follow. God sometimes permits us to come upon the mount and have a taste of glory, but that is only that we may all the more find strength and encouragement for meeting hard problems that are to follow.

That the heavenly guests were recognized, gives us the assurance that "we shall know each other there." The life of eternal happiness will be one in which the saints shall be with the Savior and with those who in the words of the poet "We have loved and lost the while."

This vision that the select few of the disciples saw was one not for immediate proclamation. They had been specially favored because they were specially fitted for it. Later it was to be one of the things that gave them courage and made them absolutely certain of their message. They had seen and heard and nothing could then shake their conviction. In fact, all their experiences with the Lord were such that they were ever ready to give their lives in proclaiming them and ready to die in their attestation.

Once on the mount, they had again to come down to earth. Earth has its tasks and its problems that are to be met. A moment of exaltation often comes, not that we may remain

to bask in its joys, but that we may be all the more prepared for what is before us.

In the mountain the favored disciples saw a revelation of the kingdom coming in power, in brightness and glory, but once back to earth they saw the manifest power of the devil. The heartbroken father and the helplessness of the disciples, as well as the suffering of the boy, only go to show how mighty is the power that the devil uses in this world over men. There are demoniac possessions in our day or else we have no way of accounting for some of the evil manifested by those whom the devil takes possession of. Only the power of God through Christ is able to overcome the power of the devil who is the prince of this world.

The command of Jesus, "Bring hither thy son," is one that might well be heeded by many fathers. There can be no better blessing a father can bring to his son than to bring him to Jesus. Perhaps the reason why boys often do not become the kind of Christians they should be, is that fathers who might do so, neglect the all important duty of bringing their sons (and daughters, too) to know Jesus. The miracle was a striking one, but the secret of any victory over the devil is that faith and prayer must enter.

CORRESPONDENCE

First Mennonite Church, Bluffton, Ohio.
Christian co-workers: At the annual congregational meeting of the church on New Year's day, the following members were elected to supervise various phases of Christian work: Deacon, Dr. J. S. Schultz; trustee, Dr. Ezra Moser; member of Committee on Christian Education, Mrs. Edwin Amstutz; congregational chairman, Dr. S. K. Mosimon; vice-chairman, Mr. D. W. Bixler; correspondent to the Bundesbote, Mrs. S. K. Mosiman; correspondent to the Mennonite, Mr. Roland M. Bixler; and auditing committee, Mr. Leland Diller (chairman), Mr. Philip Steiner, Mr. Peter Gratz.

The adoption of the budget, plans for providing church music and welcoming the new pastor, and consideration of reports were other items of business.

The Rev. H. T. Unruh, pastor of the First Mennonite Church, Halstead, Kansas, for the past fourteen years, assumed his duties as minister of the local church at the morning ser-

vice, Sunday, January 19. Since the departure of the Rev. A. E. Kreider last August, the church had been without a regular pastor; consequently, the occasion was one which brought renewed confidence and courage to the large congregation assembled. Music provided by the 60-voice vested A Capella Choir of Bluffton College, was an outstanding feature of this worship service.

A luncheon reception for the Rev. and Mrs. Unruh and daughter Mildred was given under the direction of the church council Sunday evening, January 26, prior to the evening services. Over 250 members were in attendance for the affair. A chorus of high school girls, a chorus of college girls, and an orchestra favored with music. Words of welcome were expressed by Mr. Ezra Moser of the church council; Mrs. D. W. Bixler, president of the Ladies' Missionary Society; and Miss Eleanor Niswander, of the Young People's Department. In thanking the members for their cordial greetings, the Rev. Unruh said: "We deem it a privilege to cooperate with you in furthering the Lord's work."

An important post-Christmas event, sponsored by the church's four ladies' missionary societies, was the Ladies' Missionary Fellowship Supper, honoring two missionary guests, Miss Frieda Sprunger of Chang Yuan, China, and Miss Loretta Lehman of Champa, India. Both workers had spoken at the morning service.

Following the fellowship gathering participated in by all the ladies of the church, the evening service was devoted to a ladies' missionary society program, featuring reports by children of the junior department and the junior missionary society, who had been each presented with 25c last April and had since invested the money. A final count showed that the children's quarters had increased manyfold into a total of \$68.26. Agricultural projects, baking and retailing food, making and selling candy, and similar methods were reported. One girl, Dorothy Garmotter, increased her allotment to \$10.00, a 4000 percent return, while many others also showed splendid records.

Do you feel as if no one cares for your soul? Is your heart pining to unburden itself to some one who cares? Jesus cares! He yearns for your soul. He watches over you as a mother watches over her child (cf. Is. 66:13 with John 14:1, 16, 26).
—R.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller, Halstead, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Suderman Andres
100 East 5th, Newton, Kans.

A PRAYER

God, let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight;
Please keep me eager just to do my share.
God, let me be aware.

God, let me be aware.
Stab my soul fiercely with others' pain;
Let me walk seeing horror and stain;
Let my hands, groping find other hands,
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge; drench me in light.
Please keep me eager just to do my share.
God, let me be aware.

—Miriam Teichner.

LOBBYING FOR MARS, 1936

Thoughtful Christian citizens are sobered by the fact that the same war hysteria which drove America into the first world war is driving her dangerously close to another. Mars is again lobbying in Washington. Let the man who fights the war and pays the bills hearken and beware.

Mars is trying to nullify or kill the new neutrality legislation by amending the bill so that we must insist on that ancient and obsolete doctrine of the "freedom of the seas," a doctrine which the world war knocked into a cocked hat. Munition makers are opposing embargoes on munitions by the insincere argument that an embargo would aid the League of Nations. What a crime! And finally, large groups of Italian or Ethiopian sympathizers are asking that no embargoes be laid against the present belligerents.

In spite of demands for relief, huge tax burdens and unbalanced budgets, the militarists, under the guise of "adequate defense," are clamoring for more money. They wish to alarm Canada by the construction of new air

bases near the border; they would further stimulate the already dangerous armament race by building more airplanes and cruisers. Our expenditures for Mars have increased since 1913 more rapidly than those of any other nation save Japan. Here are some recent figures:

1934—\$479,694,307 actual expenditure

1935— 533,597,243 actual expenditure

1936— 744,839,588 revised estimates

1937— 996,669,566 estimated

And remember, the State Department, our only department to preserve the peace, must get along in 1936 with a mere \$15,938,505!

But still more lobbying! One resolution calls for withdrawal from the Kellogg Pact. One lobby would starve the munitions investigation by withholding funds, another would kill the proposed Nye-Kvale bill which prohibits compulsory military training in colleges, while still another would secure the passage of the Military Disaffection bill, making it a criminal offense to criticize in any way the military or naval establishments. The latter is a case of pure Fascism!

Congress is talking profits for ship builders through a subsidized merchant marine, but may forget the bill to limit profits in war time.

If our President says truthfully that we have no enemies and that we shall pursue a good neighbor policy, then let us insist that he act accordingly. We must break the Mars lobby.

CHRISTIAN ENDEAVOR

Amelia Mueller, Halstead, Kansas

C. E. Suggestions

March 8, 1936

Why Be Religious Anyway?

Acts 17:23-28

A WORSHIP SERVICE

Prelude—"Holy, Holy, Holy."

Call to Worship

I will follow the upward road to-day;
 I will keep my face to the light;
 I will think high thoughts as I go my way;
 I will do what I know is right.
 I will look for the flowers by the side of the road;
 I will laugh and love and be strong;
 I will try to lighten another's load,
 This day as I fare along. —Mary S. Edgar.

Hymn—"Rise up, O men of God," "Give your best to the Master," or "I am Thine, O Lord."

Scripture and Prayer.

Hymn—"Take my life and let it be," "Higher Ground," "Dear Lord and Father of Mankind."

Discussion of Topic.

Closing.

QUESTIONS FOR DISCUSSION

1. What is meant by being religious?
2. Is there a difference between being religious and being a Christian?
3. What does a religious person get from life that a non-religious does not?
4. In what ways does being religious help us to make the most of our lives?
5. Would you prefer working with religious persons? Why, or why not?

FOR YOUR MEDITATION

Rev. J. J. Plenert

Catching Up With Christ

And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him. Mark 6:33.

No doubt, the problems of these people were similar to what we find people having today, namely, searching to know the fuller meaning of life. When they caught up with Christ they made some great discoveries. They found in Christ: 1. That He was an observing Christ. "Saw the people." Not merely another crowd, He saw that there were human beings. 2. That He was a sympathetic Christ. "Had compassion on them." As human beings He sensed the need of these people. 3. They found a reasonable Christ. "Began to teach them." Get a man to think straight and he will act straight. 4. They found a practical Christ. He did not send them away hungry, but supplied their need. If we as a nation and as a people would catch up with Christ we would find that all our social,

economic, political and spiritual needs would be solved.

Prayer: O blessed Christ, help us that we may run to Thee and catch up with Thy Ideal and Way of Life, and go out into the highways and byways and help hungry humanity to find the meaning of Thy way of life. Amen.

INTERMEDIATE SECTION

Emma Ruth, Reedley, California

March 1, 1936

Topic: Teachings of Jesus: God as Father
 Matt. 6:8, 9

A PLAN FOR YOUR MEETING

Pre-Prayer Circle (Meets 15 minutes prior to the opening of the regular meeting in an adjoining room. Use John 15:16 as a prayer verse this evening).

Praise in Song

"Come Thou Almighty King," "This is my Father's World," "Far out on the desolate billow." Announcements.

Worship Service

"Nearer, My God, To Thee," instrumental, with variations.

Call: "God is spirit: and they that worship him must worship him in spirit and in truth."

Hymn: "Near to the Heart of God."

Prayer: The Lord's Prayer (unison).

Scripture: Luke 15:11-24 (read in modern version).

Hymn: "Love lifted me," or "Love Divine."

Participation Period

1) **Leader's Talk:** Speak of how little we would know about God without the Bible, and how much Jesus taught us about God as Father through His life and words. Purpose of this meeting is to get the picture of God as Father, that Jesus presented.

2) **Topics for Talks:** (Use each of the references as the basis for a talk).

What does it mean to us that God as Father: Gave His Son, John 3:16; Is like Jesus, John 14:9; Is infinitely good, Matt. 19:17; Is a Provider, Matt. 6:25-33; Cares for us, 1 Peter 5:7; Is loving, 1 John 4:16; Hears prayers, Matt. 6:5, 6; Is ever the same, Matt. 5:45; Accepts us as His children, John 1:12.

Consecration Moments

1) Poem:

"How strong and sweet my Father's care,
That round about me, like the air,
Is with me always, everywhere!
He cares for me.

The thought great wonder with it brings,
My cares are all such little things,
But to the truth my glad heart clings,
He cares for me.

Comfort me ever in Thy love,
Dear Father, watching from above,
And as through life my steps shall move,
O care for me." —Anon.

- 2) Sentence prayers. (Each Intermediate giving thanks to the Father.) Benediction verse, Ps. 19:14.

Something Special

1) Cut small pictures of Bibles from a catalogue and paste them on the cards with the topics for the evening, with this heading, "Search the Scriptures." Under this print or write, "What does it mean to us that God gave His Son"? John 3:16. Treat the other topics the same way. Hand them out in advance to the members.

2) Have someone draw a large open Bible on the blackboard. Across the top of the pages write, "God as Father." Then as the different qualities of God are brought out write them underneath, so that when the meeting is finished you have a list of the characteristics of God on the pages of the Bible.

Additional helps on the Intermediate topic may be found in the C. E. World Quarterly and the "Year of Meetings" booklet.

How To Improve Your C. E. Meetings

6. Begin on Time

Be prompt. Begin. Begin ON TIME. If you can not start with the number you intended to have first, because someone is late, change your plan. It takes only one person to read Scripture or the words of a hymn and one to listen. Don't wait for the crowd. Late comers usually make one or two excuses to themselves. One is, "They will wait for us." And you do. The other is, "They never begin on time anyway, why waste the time sitting there." Surprise both groups. Start on time.

To insure a successful beginning, remind your pianist and song leader that you expect to start your meeting on the stroke of the clock, regardless of the size of the crowd.

It is the business-like thing to do. Paul says, "Be not slothful in business." Who ever heard

of a successful business house opening from 10 to 15 minutes late, with workers stringing in one by one during the first half hour? Not if it expects to hold its customers. The workers are there ahead of time. Why shouldn't we do as well in the Lord's business?

It is the fair thing to do. By delaying your beginning you are wasting someone's time. Those who come early could have found something more worth while to do. If you cut your meeting short, someone who has prepared will be disappointed because there is no time for his number. If you run overtime to complete your program, you take that which does not belong to you.

An hour for your meeting means sixty precious minutes which are a sacred trust. Not one should be lost. During the wasted moments of a late beginning something could perhaps have been said that would have led a soul to Christ. Hold your pre-prayer circle 15 minutes ahead of time, and you will be prepared to start your meeting on time and in the right spirit.

JUNIOR SECTION

Mrs. Joanna Suderman Andres
700 East 5th St., Newton, Kansas

For the Leader

Program Suggestions for March

General Theme—Our God

Memory Verse for the month — "Ye shall seek me and find me when ye shall search for me with all your heart." Jer. 29:13.

Song for the month:

Oh, worship the King, all glorious above;
Oh, gratefully sing His power and His love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor and girded with praise.
Oh, tell of His might, oh, sing of His grace,
Whose robe is the light, whose canopy, space!
His chariots of wrath the deep thunder-clouds form,
And dark is His path on the wings of the storm.
Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.
Frail children of dust, and feeble and frail,
In Thee do we trust, nor find Thee to fail.
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer, and Friend.

Versification of Psalm 104 by
Sir Robert Grant; Music by J. Michael Haydn.

General Outline for the Month

- March 1—God the Creator of all.
March 8—God the Perfect One (His attributes).

March 15—God the Great I Am (the Ever-Present One).

March 22—God the Giver of all good gifts.

March 29—God the One I Worship.

Program Suggestions for March 1

God, the Creator of All

1. **Setting**—Blackboard with the words of this month's song. A poster (made with the help of a junior) with this month's memory verse. All writing and printing for group use should be clear. Care should be taken that the poster bearing the memory verse be beautiful, appealing—something that the junior will love. Would it be worth a bit of extra effort? Could these verses be made into artistic mottoes and these mottoes find a place on the walls of your junior department and elsewhere in your Sunday School rooms? They would also make nice gifts at Christmas time or be of courage and strength to a sick friend whom you visit. These verses will be of more value to your juniors if they can have the joy of hanging them on the wall. One junior could be put in custody of these mottoes until the end of the year.

2. **Call to service**—By prelude.

3. Opening service

1) Song service in charge of junior chorister, opening with "Come Thou Almighty King"; then asking for favorite hymns of which, to give more an opportunity to choose, only one or two verses should be sung.

2) Preparing for something new in your worship program (see January 14 issue). Learn the score from the "Holy City," Holy, Holy, Holy, Lord of Hosts; Holy, Holy, Holy is the Lord of Hosts. Amen. This theme is found in the Service Hymnal. You can, however, take it directly from the "Holy City" by Gaul and add an "Amen" or have some musical member of your church do it for you. Learn also Psalm 51:10, "Create in me a clean heart, O God, and renew a right spirit within me."

4. Announcements.

5. **Period of Study.** Aim: To strengthen the truth that God is the Creator of all; He is the Creator of man.

1) Introductory remarks as to the theme of

the month and topic for evening—Junior chairman.

2) Leader's prayer—That God might open our eyes that we might see Him; our ears that we might hear Him; our minds that we might understand Him; our hearts that we might feel His love and love Him too.

3) A few minutes with our song: "Oh worship the King." (a) Listening to its words—Let a junior who reads well, read it to the group; let him stand at the blackboard following the lines with a pointer. (b) The psalm which prompted Sir Roger Grant to write these words—Let a junior read Ps. 104:1-5, 10-13, 24. (c) Singing the song in unison. Use blackboard only. You will find the children memorize more rapidly without the use of books.

4) This King we praise is the God, the Creator of all—In charge of a junior who takes his place at the table in front. (A table large enough to hold seven posters. If this is not available, the platform can be used, or a place provided to pin on the posters.) This junior reads Gen. 1:1, 2, closing with the question, "What happened on the first day"? The junior having the poster of THE FIRST DAY, comes forward, sets poster on table and tells story of Gen. 1:3-5. Repeat this until all seven days have been reviewed by seven juniors, each presenting a poster of their own interpretation.

5) Leader's minutes—A short talk on "God created man in His own image, in the image of God created He him." Lead the junior heart to a deep gratefulness to its Creator; prepare it to worship Him. Turn the blackboard on the back side of which you have ready the outline for the closing worship. Ask the group to follow it at the close of which the assembly is dismissed.

6. Period of Worship

1) Hymn in unison—"Dear Lord and Father of Mankind," verses 1, 2, 5, as in the Mennonite Hymnal.

2) Responsive reading—Ps. 95:1-7.

3) Rise for sentence prayers of gratefulness by juniors.

4) Praise God from whom all blessings flow—in unison.

JOTTINGS

Among those who are scheduled to appear on the program of the Mennonite world congress, to be held in Amsterdam, Holland, in June, American Mennonites are represented by Dr. E. G. Kaufman, Rev. P. R. Schroeder, and O. O. Miller.

Rev. P. H. Richert, pastor of the Tabor, Kansas, church, spent several days in Meno, Oklahoma, where he conducted services in the New Hopedale church of which Rev. H. U. Schmidt is pastor. It was in this church that the General Conference met in 1914.

Rev. and Mrs. Alfred Habegger, missionaries at Busby, Montana, are recovering from injuries they received in an automobile accident. They were on their way to Sheridan, Wyoming, taking an Indian woman to the hospital, when the accident occurred, a truck having collided with their car at a turn in the road. Rev. Habegger sustained a scalp injury and bruises, and Mrs. Habegger received a severely injured right foot.

The Old Colony Mennonites in Mexico are finding it trying to meet conditions in that country where they settled some twelve years ago, having come from Canada. Those trying to return, have discovered that they are neither citizens of Mexico nor Canada, and that the borders of the United States are closed to them. It is hard to speculate what will be the fate of this group that for a time prospered under favorable conditions which since that time have been withdrawn by the Mexican authorities.

The Victor Class, an organized class in the East Swamp, Pa., Sunday School, is an active organization. A number of times they have gone to Bethlehem, Pa., and taken charge of the services in Christ Rescue Mission, the pastor did the preaching. Wednesday evening, January 22, they gave a program at the Children's Home near Quakertown, Pa. They provide flowers for our sick and funerals and at the anniversary of our beloved dead they bring a bouquet and set it on the altar in front of the pulpit.

The Sunday School of the East Swamp church had a white Christmas in connection with the regular program and the distribution of candy and oranges to the children. Part of the donations went to the Children's Home near Quakertown and the rest to the Boehr family. Members of the congregation and friends also sent a lot of clothes to the Altoona Mission.

Owing to the snow and severe cold weather the weekly Bible Study of the East Swamp church had to be discontinued until more favorable weather sets in.

The Mennonite Hospital in the city of Beatrice, Nebraska, cared during last year for 579 patients, 141 children were born in the hospital, and there were 32 deaths. The institution has been able to meet all of its financial obligations.

While crossing the North Canadian River on the ice on his way to conduct service, Willie Meeks, a native Arapaho helper, of Clinton, Okla., received a wetting which resulted in an attack of pneumonia from which he died. Funeral services were held in the Clinton Arapaho church, January 31.

The Mennonite church of Beatrice, Nebraska, reports a membership of 346, with 133 children. Five were added to the membership during the year. One was transferred to another congregation, three of the older members have died, three children were born to parents in the congregation. The Second church is located in the city.

Hard times make us think of others who had to face periods of depression. Back during the panic of 1874, a Mennonite farmer moved to Philadelphia, but soon found himself at the end of his resources. About all that he had to turn into cash was a barrel of dried apples, and there was no sale for them. It then occurred to him that he might convert the "snitz" into apple butter. The product being finished, he peddled the apple butter from door to door and the demand for his ware led him to go into the business on a larger scale. In the course of several years an extensive business grew up and, though he has long ago died, the business continues as one of the largest fruit preserving concerns in the country.

The late John Egley, who was one of the oldest members of the First church, Philadelphia, came originally from the Friedrichstad church in Schleswig-Holstein. This congregation is said to have been established since the time of Menno Simon. It was from this congregation that the late Prof. C. J. van der Smissen was called to the Wadsworth school. Bro. Egley preserved some interesting documents relative to the church of his childhood, among them a letter from Switzerland written in the eighteenth century.

Announcement is made of the World Congress of Mennonites to meet in Amsterdam, Netherlands, in commemoration of the four hundredth anniversary of Menno's renunciation of Rome. The date is June 29 to July 3, 1936. An elaborate program has been worked out by a committee consisting of Christian Neff of Weierhof, Germany, A. H. Van Drooge of Deventer, and A. A. Sepp of Zaandam, Holland. Provision has been made on the program for representatives of Mennonites from all the countries where they are settled. The general theme of the discussions will be Mennonites past and present. Those responsible for the program want to be informed as to who is planning to attend this meeting. Notice should be sent as soon as possible to Alg. Doopsgez. Societeit, Amsterdam.

Rev. P. A. Kliever, pastor of the Ebenezer Mennonite church west of Bluffton, Ohio, conducted a two weeks' series of evangelistic meetings in the Presbyterian church in Kalida, Ohio.

The announcement that the Foreign Mission Board will hold its regular meeting February 18, is to be corrected. The meeting will be held on the 19th.

Dr. J. E. Hartzler, former president of Witmarsum Seminary, has accepted a position on the faculty of Bonebrake Theological Seminary, Dayton, Ohio, an institution of United Brethren church. Following the closing of Witmarsum Seminary five years ago, Dr. Hartzler has been a member of the faculty of the American University at Beirut, Syria.

Bluffton College uses its campus as a bird refuge. A sign informs the public that birds are friends and must not be disturbed. Recently a number of pheasants were released on the campus and arrangements were made for feeding the birds when snow covers the ground and food is hard to find.

On Friday, February 21, Dr. Gregg, the author of the "Power of Non-Violence" and head of the Quaker graduate school at Pendle Hill, Pa., will be at Bluffton College for conference, chapel, and lecture in the evening. The counsellors of The Mennonite Peace Society will meet with him for a conference at 1:00 P. M.

MARRIAGE

Gottshall-Berkheimer.—On January 4, 1936, at the home of the officiating minister, W. S. Gottshall, his nephew, Edgar S. Gottshall and Ida Berkheimer, both of Gwynedd Valley, Pa.

DEATH

Augsburger, Jacob K.—Son of Jacob N. and Barbara Kinsinger Augspurger, was born near Trenton, Butler County, Ohio, June 24, 1880. He died very suddenly of a heart attack on January 23, 1936, at his home, 816 Auburn Ave., Middletown, Ohio. In his early youth he united with the Mennonite Church of Trenton, Ohio, where he was an active member until taking up his residence in Middletown, at which time he transferred his membership to the First Presbyterian Church of that city. On September 12, 1905, he united in marriage with Miss Jennie Linkins of Middletown, Ohio. He is survived by his devoted wife, one daughter, Mrs. Thomas H. Wilson; one granddaughter, Mary Jean Wilson; one brother, Benjamin K. Augspurger; and one sister, Miss Lydia A. Augspurger.

Funeral services were held from the First Presbyterian Church Monday afternoon, January 27, at which time Dr. Gordon and Rev. Amstutz spoke words of comfort to the bereaved family, friends and neighbors. Burial in Woodside cemetery, Middletown, Ohio.

Hattie, Wile.—On December 21, 1935, at the home of her sister in Pottstown, Pa., Hattie Wile, a member of the Boyertown congregation, passed away at the age of 59 years, 2 months, and 3 days. Funeral services at the house were conducted by her former pastor, W. S. Gottshall, assisted by Rev. Althaus of the

Reformed church, and interment in Fairview cemetery, Boyertown, Pa.

PROGRAM

of

THE MENNONITE TEACHERS' ASSOCIATION
March 1, 1936

Alexanderwohl Church, Goessel, Kansas

Theme: The Peace Attitude of the Mennonites

Afternoon Session: 2:30 P. M.

Devotions.....	Rev. Paul Erb
Music.....	Girls' Quartet, Lehigh H. S.
The Historic Mennonite Position on Peace (20 minutes)	
Rev. H. P. Krehbiel	
Music.....	Buhler M. B. Men's Chorus
Report of the Recent Conference of Historic Peace Churches (15 minutes).....	
Dr. E. L. Harshbarger	
Music.....	Girls' Quartet, Goessel H. S.
A Look Forward (20 minutes).....	
Prof. P. C. Hiebert	
Business Meeting	

Evening Session: 7:30 P. M.

Devotions.....	Rev. P. H. Richert
Music.....	Tabor College Choir
Is Non-Resistance Practical.....	
Milo Kauffman,	
President of Hesston College	
Address.....	Dr. V. F. Schwalm,
Music.....	Hesston Ladies' Chorus
President of McPherson College	
Music.....	Bethel College A Capella Choir
(The public is invited as well as the teachers)	

THE BIBLE IN NEW LANGUAGES

The number of languages in which the Bible or some part of it has been published now totals 972, according to an announcement issued by the American Bible Society.

Among the recent publications of the Society is the revised Ponape New Testament and Psalms which will be used in Ponape, the largest of the Caroline Islands. Five nationalities are participating in this project: Translated by Germans, printed in England, financed by Americans, distributed by Japanese, and used by Ponapasians.

Other Scriptures recently published include the Gospels of St. Matthew and St. John in Rundi, one of the many dialects of the Bantu language family. This volume, published by the British and Foreign Bible Society, will be used in Danish Baptist Mission work in the Belgian Congo. The New Testament in Meninka and the First Epistle of St. John in Kissi were recently published on the mission press in West Africa of the Christian and Missionary Alliance.

An analysis of the American Bible Society's records shows that of the grand total of 972 languages in which Scripture publication has occurred the complete Bible has now been published in 175 languages; the New Testament in 208 additional languages; portions of the Bible, or one complete book, in 514 more, and selections from the Bible, that is, less than a complete book, in still 75 more languages.

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III. Egypt to Canaan, showing route of Exodus.

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VOL. LI

HILLSBORO, KANSAS, FEBRUARY 25, 1936

No. 8

EDITORIAL

A MENNONITE WORLD CONGRESS

Notice has been given in a previous issue of the Mennonite World Congress, which is to be held in Holland this summer. It is to commemorate the four hundredth anniversary of Menno Simon's renunciation of the church of Rome. Menno belongs to the second generation of Reformers, but his place in church history is outstanding. He was the most persecuted of all of them. He was a prolific writer whose works were popular with the common people rather than the political and intellectual leaders in the religious activities of the times. The Protestant leaders of his time were not in sympathy with him and too often lent their hands in persecuting his fellow Christians to death. Menno was not the founder of the Mennonite church. He identified himself with a brotherhood that had existed long before his conversion. Because of his outstanding personality the world came to give his name to the body with which he was identified. It was enough to call those who were associated with the priest who for twenty years went from pillar to post with a price on his head, Mennonites. The church in which Menno became a leader was unique in that it was a protest against state religion and because of this stand was energetically persecuted by state churches. Peace principles, non-swearing of oaths, a ministry not theologically trained and a congregational form of government that was not tied to obedience to synods, were outstanding features of the church of our fathers. All these things represented new and radical ideas in the Reformation times and opened the way for persecutions from both church and state. The history of the church of Menno, says one in writing of the trying times of our fathers, "smacks with fire."

It is remarkable that a group so small as the

Mennonites should be so widely scattered and yet remain in comparatively close relationship. In Holland, Germany, Switzerland, France, Russia, Poland, Danzig, the United States, Canada, Paraguay, and Brazil there are Mennonites and among them there exist ties of language, relationship and common interests that continue to keep them in vital touch one with another. It is to be hoped that the coming World Congress of Mennonites will tend to a still closer relationship among Mennonites the world over.

COLD AND CHURCH ATTENDANCE

During the cold spell which has been sweeping over the country most of us have at least been fortunate enough to have warm houses to shelter us and warm churches to keep us comfortable during service. A dear old sister, recalling her childhood days in Europe, tells us that there never was heat in the village church and that the worshipers stood on the cold flag stone floors during the entire service, yet everybody went to church. A Swiss friend of ours described how that, during all kinds of weather, he and his family used to cross the mountain on foot, involving several miles of travel, in order to attend service on the other side. Things are different in our modern congregations, where nearly every family has a car and fairly good travel is possible during the worst kind of weather over roads that are kept clear, it is no unusual thing to hear that because of bad weather the church attendance took a big drop. We wonder, has this generation become soft? Or are people not sufficiently interested in the public services of the church to face small inconveniences in order to be in their places on Sunday?

THE NEED OF A SEMINARY

When Witmarsum Seminary closed its doors for an indefinite period, many throughout the

church were saddened because such a much needed institution had ceased to function, for a period at least. A renewed interest seems to be developing in this school that has now been inactive for five years. It may have been poorly located, it may have had a financial struggle, and it may, for the time, have had a small student body, but such situations did not mean that the need of a seminary has passed. If reports are reliable, the trustees of the institution are feeling out whatever sentiment there is concerning the re-opening of the seminary. That, at least, is a healthy sign. There is a crying need for such an institution. We want ministers in charge of our churches who will have the proper training for their work. We want them to be trained in a Mennonite atmosphere under Mennonite instructors qualified for the work. We expect men who enter our ministry to come with a knowledge of the meaning of Mennonite doctrine and history and an intimate knowledge of the church as a whole. It must be expected of them that they are thoroughly loyal to the church that calls them to leadership and that they are, by training and by conviction, committed to the church and all for which it stands. Our churches and conferences stand squarely committed to the inspired Word. We want above all trained servants of the church about whom there is no question concerning their attitude toward the things that are fundamentally biblical. We cannot see how these needs may be properly met except in a seminary of our own in which we may have confidence in its loyalty to the Word of God.

PUBLICATION NOTES

The prolonged severe cold spell of the last few weeks has seriously retarded the work of soliciting new subscribers to the Mennonite or Bundesbote. It is to be hoped that God will soon give us milder weather.

Will the churches then do us the Christian kindness to make a serious effort of placing one of the papers in homes where none is now kept?

Until now about 150 new subscriptions have come in. If our churches in the United States could, on an average, win seven new subscribers this year, that would give nearly 1000 more. Wouldn't that be cause for rejoicing! One would almost feel like celebrating a second diamond jubilee year. Next year, if we all did

a little, we might unitedly be able to add 1000 more.

Will the churches, headed by their pastors, not put forth some extra effort the next few weeks to reach at least the goal of 1000 more subscribers this year? May God help us do our duty and bless our efforts! —J. R. T.

CONFERENCE OF HISTORIC PEACE CHURCHES

An important gathering in the interest of the cause of Peace was held recently in Newton, Kansas, when representatives of the Friends, Brethren and Mennonites came together to discuss this great principle held jointly by all three historic peace groups.

The Conference was in the line of succession of a series of Pacifistic Conferences that have been held from time to time since the World War. Brother H. P. Krehbiel had been commissioned at the time of the Mt. Morris, Illinois, Conference, to arrange for the next gathering of this kind and he, with the aid of the Western District Peace Committee, and the co-operation of the General Conference Peace Committee, planned and arranged for the Newton meeting.

About eighty delegates and visitors, representing various branches of the three co-operating groups, were present. The Rev. Krehbiel sounded the purpose of the Conference as being a challenge to the historic peace churches to rally in loyalty to Jesus Christ in a new determination to promote the cause of Christian Peace. In organizing, the Conference chose C. E. Davis of Independence, Kansas, member of the Church of the Brethren, as chairman; A. S. Rosenberger, secretary; and Mrs. S. H. Stetson, Chicago, member of the Society of Friends, as stenographer.

Three distinct notes of discussion prevailed in the Conference. The first of these dealt with the promotion of the cause of Peace in general. The second was that of what might be done in a supreme effort to prevent the coming of another war which seems so imminent. A third note was that of what steps should be taken by the Historic Peace Churches in case war actually breaks out.

Considerable time was spent in discussion of the biblical basis of convictions on Peace. A statement was adopted by the Conference which

in essence states that our peace principles are rooted in Christ and His Word; that our attitude is based on a relationship to Christ through whom we are reborn spiritually and through whom we are constrained to love all men and regard war as sin; that we believe that only through good can evil be overcome and that we are willing to assume all sacrifices that may be attendant upon this position.

In a definition of patriotism, Conference made it clear that the group of people it represents are lovers of our country and desire its highest welfare, but refuse to fight because they believe that war is unchristian and destructive, and that security must be found through love and protection through goodwill. The statement concluded that "we feel we are true patriots because we build upon the eternal principles of right which are the only foundation for stable government in our world community."

Several practical and definite steps were taken by the Conference. One of these was the authorization of a joint Committee of Historic Peace Churches charged with the duty of formulating its own plan of procedure and perpetuating the co-operative program. This committee is to consist of three members, one each appointed by the American Friends Service Committee, the Peace Committee of the Church of the Brethren, and the Mennonite Central Committee. Orie O. Miller has been appointed by the Mennonite Central Committee. Subcommittees are to be appointed as necessary to complete the representation and organization.

This joint committee was asked to create a joint subcommittee to arrange for the exchange and dissemination of literature of mutual interest and value. Considerable stress was made in the Conference of the value of each group profiting by the literature produced by other groups and of the need of production of more peace literature in general.

A further program of united action was suggested which included the following points: Cooperative peace conferences; exchange of speakers in our educational program; peace work for young people, especially in colleges; that the Historic Peace Churches be asked to be diligent in the presentation of the peace message to others than their own members. A plan of action was agreed upon to be taken in case the United States becomes involved in war.

The Conference provided that the following

message should be transmitted to our government: "The Historic Peace Churches of America, consisting of Friends, Brethren and Mennonites, in conference assembled in Newton, Kansas, believing that the teachings of our Lord and Master Jesus Christ forbid the use of military force in settling disputes and differences, and that His teachings set forth that love and goodwill are the only way of solving difficulties, do hereby petition our governmental authorities to continue the utmost efforts to keep our country out of war. We commend the government for its stand for neutrality in the present situation and respectfully suggest that the Kellogg Pact continues to be the basis for our country's relation with other countries. We present our request with a deep sense of our love for our country and with the conviction that we cannot cooperate in military service if war should come."

Further also a request is to be laid before the authorities of educational institutions requiring military drill, asking for exemption for all such whose religious convictions forbid participation.

A deeply religious spirit pervaded the Conference. There was a conviction that here is a Christian cause for which we need to stand and work as those who look to God for guidance and wisdom. The gathering in itself was a tremendous inspiration to those who were present and the practical steps taken are such as should not only insure future conferences of this type being held, but should lead to greater co-operative efforts by the Historic Peace Churches in this cause.

All practical steps taken will, of course, need to be ratified by the participating bodies, but a program has been outlined that should be challenging and inspiring to all those committed to the leadership of Jesus Christ, the Prince of Peace.

A. S. Rosenberger.

WHAT OUR ORPHANAGE SOCIETY IS— ITS AIMS AND PURPOSES

The Orphanage Society was organized thirty years ago by some earnest women of the First Mennonite Church of Philadelphia. Their purpose in organizing was to provide assistance for needy widows and orphans and some day to build an orphanage.

Having in mind the purposes of the founders, those who now carry on the work are endeavoring

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

oring to carry out their plans, though some of us question the advisability of building an orphanage at this time.

The Orphanage Society has assisted by providing coal and clothing to needy widows and orphans. For the last six or eight years the Society has supported an orphan in India. During the past year we were caring for three widows and their families, one in Bedford county, one in the Lansdale district, and one in Philadelphia.

The organization raises its funds by free will offerings, Children's Day offerings, and by special contributions of Ladies Aid Societies. Through this period of thirty years of heroic effort and many sacrifices, the Society has acquired an endowment fund of \$5000 and a working fund of \$376.52.

The Orphanage Society welcomes to its midst members of Mennonite churches who will enroll and support the work by free will offerings and otherwise. The membership consists of sixty men and women from the churches of the Eastern District Conference who have identified themselves with the cause.

Ada M. Landis, Secretary.

THE BOYS' SCHOOL, BIRRA, INDIA

B. J. Thiessen

Not everything has gone smooth during the quarter, especially with me personally, since I had that sick spell in June last. It kept me from the work for several weeks; yet by this time all is well enough so that I can carry on again, for which I am indeed very thankful to

God. We do hope and pray that health will again return to the hundred per cent level, because there is still very much to be done, and we are willing to do all we can.

During our enforced absence, Bro. Wiens supervised the work in general and our Indian brethren carried on in particular. This, of course, refers to our school work and our boarding and our industrial and agricultural work connected with our boys' school here. Our Indian teachers had taken a good hold of the work and did it remarkably well. It gave us great joy to see how well everything looked when we came home again. The teachers themselves said that nearly every boy in school had taken a more purposeful attitude toward the industrial phase of our school work than ever before. It has been of great interest to our teachers to read in the newspapers how school after school, high schools, colleges, and universities in Europe and America widen their curricula to include more practical subjects. That is just what we here in India try to do with our school for Christian youth. Several years ago some of our teachers thought it was more or less the missionaries' fad, but now practically all see that if we want to be useful to our rural Christian church, then we must teach what rural Christians need.

One of our teachers took a special course in religious teaching in Coonoor, South India, at the Sunday School Headquarters. Mr. Annett is at the head of the Sunday School work in India. He is a very fine man, who has more insight in the way of presenting Christ to India than most people. And Mrs. Annett is his equal. Now our teacher brings that vital way of work into our classes of Scripture teaching. In such and similar ways we try to keep alive always, so that our impact on India might be as fruitful as possible.

THE PRESIDENT EVANGELIZED HIM

"This book marks a great forward movement in our civilization," said General Ubico, president of the Republic of Guatemala, when presented with the first copy from the press of a New Testament in the Cakchiquel language. The volume, suitably inscribed, had just been printed by the American Bible Society following more than nine years of arduous labor by the translator, the Rev. W. D. Townsend, of the Central American Mission.

More than half of Guatemala's two and one-half million population are pure-blooded Indians and among them the Cakchiquel group is important and influential. The advancement of these Indian groups who speak different dialects is one of Guatemala's serious problems.

Through missionary channels there recently came the account of an interesting sequel demonstrating President Ubico's sincerity in making the statement quoted above. An Indian evangelist was holding meetings in the town of Comalapa. At the close of a service he asked if any present would like to accept the Lord as Savior. In response an Indian stood and later was received into the Christian faith. Asked how he had become interested in the Gospel he replied that President Ubico had introduced him to it. This was how it happened:

Some action of the government had disturbed his fellow townsmen and they had appointed him to go to the President and voice a protest. In an interview the President received him kindly, told him that the trouble with the Indians in Comalapa, as elsewhere, was that they were bound by customs, superstitions, and ignorance, which held them back and kept them poor. What they needed was to break loose—to make progress. Handing the Indian his Cakchiquel New Testament, the President asked him to read some of it. The President next advised him to get a copy and read it at home with his fellow townsmen, saying that through that book they would learn how to make true progress.

Thus it was that he learned of the New Testament. He later obtained a copy and, as a result of reading and studying it, he decided to be received as a Christian. He proudly says that the President of his country evangelized him.

Beware of the general tendency to unduly hurry. The time you give to quiet and intelligent meditation will repay you well. Cultivate quietness, poise, and deliberateness. It is at times of inward stillness that you can best hear the voice of God, and learn His will. It is then that you can most clearly realize the Divine presence and power.—G. K.

There are no dull times for an upward looking mind. Your life will be rich and productive in the proportion that you begin each day with right intentions and apply yourself with diligence to the task before you.

CORRESPONDENCE

Wayland, Iowa, February 8, 1936. Dear Editor and Readers: As I am writing this I hear the wind howling outdoors. To the snow which was already on the ground we had more snow this morning. It is drifting badly, which makes traffic impossible in places.

1935 is history! It is quite a long time since I made a contribution to our church paper. As we look into the future with a new vision, I am also looking back over the summer's experience.

It was the privilege of the writer and her children to tour in fourteen of the western states. Leaving home June 19th, in the afternoon, traveling over 10,000 miles, visiting friends, seeing sights and viewing God's handiwork everywhere. It was our privilege to attend the Jubilee session of the General Conference at Upland, Cal. We were also permitted to attend all sessions of the first Mennonite Retreat at Seven Oaks in the San Bernardino mountains in southern California. We traveled over the Columbia Highway through Yellowstone Park and Shoshone National Park. It was our privilege to meet some friends in Redfield and Freeman, South Dakota, that we had not seen for many years. For some of us it was an absence of over twenty-five years.

Early in the morning of September 2, we reached home in time for school at 9 a. m. We are thankful to our heavenly Father who allowed such a happy experience. Not an accident on the entire trip, nor any illness. Thanks to all the friends on our trip who made everything so pleasant for us.

Rev. and Mrs. Basinger and Miss Mary Eichner of our church were also touring in the west this summer and attended the conference. Rev. Basinger was sent as a delegate. During the pastor's absence there were others who occasionally filled the pulpit.

December 15, our church choir under the direction of Prof. Ivan A. Kortkamp presented the cantata "A Christmas Vision." The work was well done. Mrs. Mabel Wattrig accompanied the choir on the piano. The solo parts were taken by members of the choir.

December 24, the children under the supervision of the Children's Department of the Sunday School, gave a Christmas program.

Our annual meeting took place January 1.

The following officers were elected: Deacon, J. W. Wittrig; trustee, B. W. Eiche; secretary, Noah M. Leichty; treasurer, William J. Eicher.

Thursday, February 6, Rev. Basinger left for Columbus, Ohio, to visit his daughter, Mrs. Laverne Geiger, and also to attend the annual Bible lectures and the Seminary Board Meeting at Bluffton.

The wind is still at it in full force. We had only one day of school during the past week. If this keeps up we may have more vacation next week.

May God, who is so kind and good to us always, abundantly bless you is my prayer for you all.
Selma C. Sommer, Corr.

First Mennonite Church, Philadelphia, Pa. I have been requested to make periodical reports through the columns of the Mennonite of the work that is being done in our church.

Having just gone through the holiday season, we feel grateful to our Lord and Master for the spiritual blessings that were ours to enjoy at Christmas time. Our Sunday School rendered two well prepared programs, one with the little folks and one with the Senior and Adult departments. We had an early Christmas morning service from 6 to 7:15 o'clock. This meeting was well attended and was opened by the trustees of the church, serving breakfast buns and coffee. Promptly at 6:30 o'clock the program began, which was indeed well rendered and was very impressive. The choir also gave an evening program, which was full of the Christmas spirit and much enjoyed.

On Sunday, December 29, we had the pleasure of having Rev. J. J. Plenert of Hutchinson, Kansas, preach for us. At the close of this service we had a congregational meeting and voted to extend a call to Rev. Plenert to become our pastor, succeeding Rev. C. J. Landis, who terminates his services as pastor, March 15th. On January 8, we had our annual congregational meeting, at which we were able to announce Rev. Plenert's acceptance to become our pastor. At the annual meeting, Mr. Nelson S. Weiss was elected a deacon of the church, to succeed Mr. A. B. Martin, who had served faithfully for more than ten years. The ordination of the new deacon took place Sunday morning, February 2, and was conducted by the pastor, Rev. C. J. Landis. The service was very impressive.

During Rev. Landis' absence for three Sundays, Miss Wilhelmina Kuyf, ordained for missionary work in China, will supply the pulpit. Miss Kuyf is a member of our church.

Sunday morning, March 15, has been set for a joint service with the retiring pastor, Carl J. Landis, and the incoming pastor, Rev. J. J. Plenert. We hope this service will be richly blessed, and may we enlist your prayers to this end?

The Ladies Aid Society invites you to its anniversary to be held Wednesday evening, March 18, at 8 o'clock. We are fortunate to have Mrs. Jennie Griffith as our speaker. Her subject will be "Experiences during thirty years of Christian Social Service." J. B. B.

Chicago, Illinois. A blessed New Year to all, especially to our many friends far and near! A few of the many things which we see and hear in this great city:

The weather: There is more rain and snow here than in Oklahoma (our home), but it is not much colder, at least not so far. Up to Christmas the weather was simply "lovely." I have not used my heavy Oklahoma overcoat yet. (Later the cold wave broke all records.)

Churches: We attend mostly at Moody's, which is within walking distance from us, although we have our car here. We have also found other churches where the good old Gospel is preached in its purity. But almost all churches are more or less modernistic. We have not yet found time to look into some of the "fashionable" ones. We have previously learned (in New York, where I studied for two years, and in Los Angeles) that in a large city one must not try to "take in" everything good, but make wise selections. We have not found all of the Mennonite churches and missions in this city yet.

"The Doom of Protestantism! Not long ago a prominent Protestant minister, known over the world, spoke on this subject: "If Modernism continues (as it most likely will) to pervade our Protestant denominations, it will soon be better to be a Catholic than a Protestant. The 'apostate' church will be the Romish Church, the Modernistic Protestant Church, plus the many false -isms. There are true believers in all churches—and at least no Modernism in the Catholic church! Who will gainsay that?"

The Mission Church of the General Conference, which was practically closed, is reopened

and is growing by leaps and bounds. They soon will be an independent church. God certainly has blessed the work of Bro. A. H. Leaman and his faithful helpers. Bro. Leaman is a man of wide experience, having also been a teacher in Moody Bible Institute for a number of years (till the depression pushed him out). I have served in that church (Mission) several times, especially in the absence of Bro. Leaman. One of our daughters is Sunday School teacher there.

Work: We do not forget that we are here for work, not in the first place to enjoy the countless good things found here. I find endless opportunities for my presentation of the "work" of the Lord among Russians. My "few months" which I had planned to be here, are up, and I have only begun my work. So I told my church in Oklahoma, at my visit there at Christmas time, that they had better decide to find another leader who could give them all his time. I have been serving only half time. But they are not yet willing to dismiss me altogether. That home church work others can do; in this work for the poor Russians very few seem to be interested.

Visitors: Our son Theodore, pastor at Goltzy, Okla., and several young men are to come here for the Moody Founders Week. They expect to drive through on the car, in twenty-four hours, changing off at the wheel—only 35 miles per hour, all pavement. Twenty-five of the best Bible lecturers will be on the program. This should be worth while.

Radio: Do all the readers within several hundred miles of Chicago know about the noonday services (1:15-1:00) broadcast over WJJD, 1130 kilocycles? The best fundamental evangelists are preaching here. Tune in! The good Lord only knows how long such blessed service over the air may be permitted.

The Moody Radio: (WMBI, 1080 kilocycles) is not so strong. They broadcast frequently. I have invitations to speak over this station, in three languages: English, German, and Russian. There are at least 200,000 Germans and 50,000 Russians in the city, and many more around here.

Politics: This does not particularly interest me, only as it affects the general situation in this country and the world. The Townsend Plan is being explained much and advocated. Almost on every street there is a Townsend Club busy to present this "remedy for all ills."

I fear that we have reasons to believe that this year, 1936, will bring forth some great and far-reaching events—and these not of the most peaceful kind! By November our land will know a few things. This is the feeling I and others get here, without paying much attention to politics..

The Mennonite Seminary: In case this will be reopened—and I hope it will—it is to be located in this city, by an almost general consensus of opinion. And since this Seminary is to be connected with some other evangelical seminary, to save large expenses, Chicago is the place where a number of seminaries can be found. But the greatest difficulty, I fear, will be to get the different views of our Mennonite people of various Conferences to an agreement, as to which Chicago seminary it shall be. Is there one on which the great majority at least will agree? And, will the great majority easily agree on what they consider to be the essential doctrines which must be taught? Modernism by this time (Thank God!) has made itself obnoxious to most of our people, that even a touch of it in that seminary will hold back many from supporting it. Yea, even the suggestion of Modernism in that seminary would divide our small denomination as to the hearty support of it. And the lack of general support was the downfall of the Bluffton Seminary. We do not wish a repetition of such an experience. Positively speaking, a very large part of the Mennonite constituency will demand that the premillennial return of our Lord be not merely taught, but that this must be in the very "atmosphere" of that school. We seem to disagree, among other things, on the inspiration of the Bible, etc.—very essential things! What, then, are the prospects of getting our people together on these lines? And is there such a seminary in Chicago? Or anywhere in one of the centrally located cities? And will it be easy to find instructors among us who will quite satisfy the majority? Remember, we are only a small denomination, and cannot afford to be divided much, and run a seminary.

A Bible Institute: Although we (our family) and many other Mennonites are quite well satisfied with some of the Bible Institutes, as far as they go, but our ideal would be an All-Mennonite Bible and Missionary Training School in connection with a Mennonite Seminary. Yours,

J. B. Epp.

THE SUNDAY SCHOOL LESSON

March 8, 1936

Jesus Teaches Neighborliness

Luke 10:25-37

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. Luke 10:27.

The lawyer of the New Testament was the theologian of his time. He it was who undertook to teach the law and interpret it. The lawyers of Christ's time were not sympathetic with Him. Indeed, His teaching and His life was a constant rebuke to their inconsistent lives. They had a knowledge of the law, but they did not live consistently with it. They imposed it upon others, but themselves were not faithful to it.

We are told that the lawyer in this lesson asked a question, tempting Jesus. The question was one of supreme moment, but it was not sincerely asked. Nothing can be asked upon which so much depends as, "What shall I do to inherit eternal life"? It is a matter to be definitely and sincerely asked. It is not just a subject for discussion for discussion's sake. The lawyer hoped that he might lead Jesus to say something that might be questioned or used against Him. It was not his idea to get information. In the end we find that when the lawyer set out to test Jesus he was himself tested.

Jesus referred the questioner to the law with which he, the lawyer, was thoroughly familiar. The duty of man was therein clearly set forth. It involved a supreme love for God and for fellow man. It was simply stated forth and the lawyer quoted it correctly. Yet, in its very simplicity it had a convicting force. Men do not love God supremely in their natural state, and they do not love their neighbors as themselves. The lawyer did not have this love. He despised his neighbor, especially the Samaritan, he did not love God, or he would have shown that love to God's children and to God's Son in whose presence he was standing.

When Jesus rebuked He placed His finger straight on the sin. Like his kind, the lawyer hated the Samaritans and it was the Samaritans who were his neighbors. Who is my neighbor? was answered by showing that the despised Samaritan was the neighbor. "Love your enemies," is an unqualified command of

the Master. Without such love there can be no hope for the sinner for whom Jesus died.

A parable is a picture from life. Such robberies on the Jericho road were common. Victims were to be found who would perish if they were not helped. The certain man who went down from Jerusalem was leaving the city of God for the city under a curse. He was not the only man who went down. The world is full of men and women who forsake the things of God for the things that are not for God. The result of such a backsliding is sure to be grievous. The man fell among thieves, who nearly killed him. On the Jericho road there are always those who lay in wait to do hurt to their victims. They rob him of his spiritual life and leave him the wreck helpless and hopeless, unless succor is near.

The priest came along. Opportunity was there for him to do a good turn. His profession should have made him conscious of his duty. Perhaps he feared being found out doing something merciful, when his whole make-up led him to think that it would be beneath his dignity to minister to such a member of a despised race. He passed by on the other side. Perhaps he was in a hurry and thought other duties could not be neglected. But a human life was at stake, and above everything that is important is human life. To minister to those in need is Christ-like: to avoid such a ministry is devilish. Priestly robes did not exempt him from a plain duty to humanity.

The Levite looked, but he passed by, as did his superior. He at least was following the example of his superior. Persons in high places need to be conscious of the fact that they are examples. Whatever responsible position one fills is one that influences others—it may be for good or bad. However, the fact that the Priest did not do his duty was no reason why the Levite should also fail in doing his. We are responsible for doing good even though others of higher rank set a bad example.

The Samaritan, whose name forever remains a mystery, stands out as a real man. He saw the suffering victim. Some people prefer not to see when it is their plain duty to see.

He was moved with compassion. Nationality was forgotten, and he let the heart speak. Pity and mercy are good qualities in any one, especially when they move one to action. Not only was there compassion, but the Samaritan came to him. He went out of his way to help, while

the Priest and the Levite had gone out of their way to avoid helping. Jesus came to seek and to save. It is the plain duty of all who would call Him their Master to go where there is need and minister to the needy. The binding up of the wounds of the sufferer reminds that in this world there are many who are wounded and need succor. Sin wounds and distresses. We need to stand in readiness to help those who suffer from the evil effects of sin. The assistance was thorough. The man was placed on the beast and carried to the inn and provision was made for whatever later help he needed. Some of us do some good. We may give a coin or an old garment to a needy one, or we may contribute to some worthy cause. Is that enough? Will one loaf of bread or a small coin solve the needs of a distressed fellow man? What are we doing in our daily life to prove that this parable points out a plain life's duty? There are those who are in trouble in body, mind, and soul. They are children of our heavenly Father and so are our brethren. Do we always do a real brother's part?

The lawyer had to admit the logic of the story, but he remained the same old hater. He would not even then mention the name of the Samaritan. He needed to know that into his life there must come something of the Samaritan if his question was to be answered.

IMPORTED IDEAS

P. R. Schroeder

Do you think? Do you think original ideas? Original ideas are at a premium in show window displays and in new automobile models. But there is a mould into which even original ideas must fit. Is it true? Is it necessary? Does it satisfy? Are questions that every inventor of so-called new ideas must consider? Who made the mould? If new ideas are acceptable only if they fit into a mould, someone who made thinking possible, determined long ago what is true and what is not true. Could that be anyone else but God?

But some people object to the truth that fits into God's mould, the Bible. Is there another mould by which these people decide what they will accept as truth? Yes. It is the appearance of truth.

Truth is a plant of heaven whose fruit is so plentiful, so beautiful, so varied, so dependable, and so permanent—that no one need go hungry or unsatisfied in all the world.

But the appearance of truth is a plant of the world just as plentiful, in appearance just as beautiful and varied, seemingly just as dependable and permanent—that whoever tries to fit it into his mould of truth imagines himself to be just as satisfied.

After all, original ideas are probably almost as rare as hummingbirds in Greenland. But there is a thought director in each person's mind, an invisible prompter, an appetizer (if such a mixture of figures be granted to describe him better), whose chief task is to bring to the individual's attention so called new ideas and sources of ideas that fit that person's mould.

With the person who is unevangelical, be he religious or profane, it is the spirit of error, sometimes also called the spirit of antichrist. 1 John 4:3, 6.

Our theme is imported ideas. The human mind is the receiving warehouse for cargoes of truth where the Spirit of Truth is the thought director. Where the spirit of error holds sway the mind is ever on the lookout and open for the fruit that grows on the tree of the appearance of truth.

Modern religious liberalism, based upon the so-called school of historical Biblical criticism, has become the mould for the religious thinking of many people in our day. Its main thesis is that there are errors in the Scriptures; the Biblical writers were inspired in about the same way as any religious writer is inspired in our day; the records about Jesus are partly dependable, partly not: perhaps even Jesus was in error on certain points.

Is this the same mould as the one into which the religious thinking of evangelically minded believers fits? Is it the same mould as the one that determines the thinking of believers in the written and the living word of God? No.

Our ideas are mostly, if not all, imported into our minds. They are accepted as true, they are necessary, they satisfy, in as far as they are in harmony with the Spirit of Truth or the spirit of error that has charge of our thinking.

If your ideas are original, can they be true? If imported, where did you get them? Are you converted to the Lord Jesus Christ, or to a 1936 model of Jesus of Nazareth? The former is "the Way and the Truth and the Life." The latter is a product of the thinking of someone who is probably ignorantly committed to the Prince of the Powers of the Air. Eph. 2:2-3.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller, Halstead, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Suderman Andres
100 East 5th, Newton, Kans.

THINK ON THESE THINGS

Separation of church and state has been a cardinal principle of Mennonitism. The laws of God as revealed in Christ and His Word are superior to man-made laws. Loyal Christians can easily make the choice when laws of God and those of man seem to conflict.

This well-defined and historic principle, however, has created some curious facts in practice. We think it proper to pay taxes, but how a corrupt government may use that revenue is none of our concern. We gladly accept increased prices for our wheat even though the increase be due to the massacre of our fellowmen. We accept the blessings of organized society, but do little to improve it. We refuse to fight, but do nothing to prevent a war. We expect government recognition and aid in hours of adversity, but in times of prosperity we do not protest in any adequate way the evil in high places. Tradition and custom rather than consecrated thinking determine our course.

Is it not time to square ourselves with God and reality? Whether or not we like it we are a part of a social, economic and political order. Living apart from it is impossible. To find out how to live in it and still do our Christian duty is our major problem.

Take peace for example. We say that war is sin, but we do little more than say so. Yet when we go to mission fields to convert the lost we also build hospitals, schools, roads, teach agricultural and business methods, etc. Are these two positions logical and consistent?

We must insist on separation of church and state as of old. But a mere knowledge of Mennonite tradition and credo is not sufficient to meet our problems in this complex age. Must we not also, as a church, furnish our members with other information which will enable them to live a consistent, wise, contagious Christian life? Should not our church boards furnish such literature?

CHRISTIAN ENDEAVOR

Amelia Mueller, Halstead, Kansas

March 15, 1936

Topic: Putting Christian Purpose Into Life

Romans 12:1, 2

QUESTIONS FOR DISCUSSION:

1. What is meant by Christian purpose in our life?
2. Can a man or woman really be Christian in the world as it is today?
3. What are some worthwhile things a young Christian can do today?
4. What should be the life purpose of a real Christian?
5. What might happen if all the professed Christians in America would live their belief?

FOR YOU TO THINK ABOUT

The following are some life-attitudes of various people. Think about each of them. Which would be good purposes but not Christian purposes?

1. "Eat, drink, and be merry today, for tomorrow we die."
2. "Take what comes; one day at a time."
3. I want to be the best I can be.
4. I want to make a better world.
5. I will always ask, "What would Jesus do?" and then do that.

Someone has said, "If every Christian would act like he says he believes we could have a truly Christian nation in 1936. It is Christian purpose and actions alone which will redeem the world." What are you doing to build this Christian nation and world? Is your purpose in life a Christian one?

"Happiness does not consist in getting something; it consists in becoming something."

SOMETHING TO TRY

Have each person at your meeting write out

his purpose in life. Do not sign names. Collect the papers and discuss them. Perhaps expressing this on paper will help the members to think out clearly just what they are striving for in life.

DAILY BIBLE READINGS

Mar. 9—God's purpose for Paul. Acts 9:10-18
 Mar. 10—When pride purposes. Gen. 11:1-9
 Mar. 11—Purposes without God. Jas. 4:13-17
 Mar. 12—A purpose for all. Matt. 6:31-34
 Mar. 13—A purpose completed. John 17:1-4
 Mar. 14—Purpose to follow Christ. Luke 9:57-62.

A PRAYER

Dear Savior, hear the pledge we make
 To serve Thy church and Thee.
 Help us to do this for Thy sake
 In loving ministry.

Help us to serve Thee day by day
 In thought and word and deed;
 Help us to read Thy word, and pray,
 And all Thy precepts heed.

O Savior, hear the prayer we make
 In deep humility;
 Rededicated lives now take.
 Our offering unto Thee.

—Paul McKnight.

FOR YOUR MEDITATION

Rev. Olin A. Krehbiel

Obeying God's Voice

"Obey my voice, and I will be your God."
 Jeremiah 7:23.

Having heard the voice of God speaking to us, care should be taken that we do not forget what He has said. He becomes our God in fact when we obey His voice and His Spirit has so possessed our hearts that it really makes a difference in our lives.

INTERMEDIATE SECTION

Emma Ruth, Reedley, California

March 8, 1936

A Plan For Your Meeting

Pre-Prayer Circle (Use James 5:16 as your promise verse).

Song Service: "I Gave My Life for Thee,"
 "How Can I Help But Love Him," "What a Wonderful Savior."

Announcements. ..

Worship Period:

Fairest Lord Jesus: Instrumental prelude.

Hymn: Oh Jesus, I have promised.

Leader: "Whatsoever He saith unto you, do it." John 2:5.

Response: "As much as in me is I am ready."
 Rom. 1:15.

Solo: "It was for me."

Sentence Prayers (close with "Into my heart.")

Topic Discussion

Leader's remarks: Speak of the importance of giving ourselves wholly to anything we do, if we would make a success of it. The Christians who have counted most for Christ were surrendered Christians: Moody, Livingstone, Florence Nightingale, Kagawa.

What the Bible teaches.

Questions answered from observation.

Closing Moments: Poem:

"The Master said, 'Come follow.'

That was all.

Earth's joys grew dim,

My heart went after Him,

I rose and followed,

That was all.

Will you not follow if you hear His call"?

Song: "All of my heart" or "I can hear my Savior calling."

Benediction: "May we live this whole week through asking, "What would Jesus do"? Amen.

A Bible Study of God's Plan

Christ gives us: Cleansing (1 John 1:7); forgiveness (Rom. 8:1); justification (Rom. 5:1); peace (John 14:27); access to God (John 14:6); eternal life (John 3:36).

Our part: Believe Christ (Acts 16:31); receive Christ (John 1:12); give self (Rom. 2:1, 2).

How Others Have Given Themselves

"It is no longer I that live, but Christ liveth in me," Gal. 2:20.—Saint Paul.

"If I could tell you all you would see how God has done all, and I nothing. I have worked hard, very hard, and I have never refused God anything."—Florence Nightingale.

"I am Christ's captive! A slave of the Cross! I am determined to abandon everything that bears the mark of this world, and sally forth along the road which leads upward to the state of the sanctified."—Kagawa's Meditations.

Some Questions To Answer

1. What are some hindrances in giving ourselves wholly to Christ?
2. Can we receive Christ without giving ourselves?
3. What should be our motive in giving ourselves to Christ?
4. What part of life is hardest to yield to Christ?

Daily Bible Readings

- Mar. 2 Giving means giving "all" of us. Matt. 16:24, 25.
- Mar. 3 Presenting our bodies. Rom. 12:1, 2.
- Mar. 4 One that could not give all. Matt. 19:16-22.
- Mar. 5 Yielding to Jesus. Rom. 6:16-23.
- Mar. 6 Thousands converted. Acts 2:37-42.
- Mar. 7 Salvation made plain. Acts 16:22-33.
- Mar. 8 How give ourselves to Christ? Acts 9:6; 8:35-37.

How to Improve Your C. E. Prayer Meetings

7. Announcements

Any announcements for the society that need to be made should be given early in the meeting, preferably during or after the opening song service. This avoids breaking into the spirit of the worship period or the topic discussion for this purpose.

The leader of the evening should request the president to take charge of this part of the meeting. The president who is on the job has all announcements that are to be made, listed in his note-book. Then instead of vaguely asking, "Does any one have an announcement?" he can begin positively by saying, "So-and-so has an announcement," and call on the person to give it. This gets the attention at once. Everyone knows it isn't something that was thought up the last minute, if the president knew about it, and must be worth listening to. Each one in turn who has an announcement to make is called on in this fashion. Then the president adds whatever announcements or comments he may have to make.

This method will make your announcement period one of the most look-forward-to parts of your meeting, providing, of course, that you have some announcements. A dead society never has anything new to report to its members or any requests to make of them. Revive

your committee work and do something "for Christ and the Church," and you will have an interesting time making your announcements on Sunday night.

NEW INTERMEDIATE SOCIETIES ORGANIZED

An Intermediate C. E. Society has been organized in the Mennonite church at Pratum, Oregon, with Henry Beutler, president. They have their own officers who act under the supervision of Alma Stauffer, Martha Gerig, and Ellen Steffen. There is good talent and fine programs may be expected.

The Intermediate Society which has just recently been organized in the church at Los Angeles is starting out with a great deal of enthusiasm. This is the fifth society in this church.

JUNIOR SECTION

Mrs. Joanna Suderman Andres
700 East 5th St., Newton, Kansas

For the Leader

General Outline for March

1. God, the Creator of all.
2. God, the Perfect One.
3. God the Great I Am.
4. God, the Giver of all good gifts.
5. God, the One I worship.

Song for the month—"O worship the King, all glorious above."

Verse for the month—"Ye shall seek me and find me when ye shall search for me with all your heart." Jer. 29:13.

Program Suggestions for March 8

1. **Setting**—Perhaps a decorating team composed of ten juniors appointed by your junior president, could function at each meeting this month, there being five Sundays. The team could be divided into five groups of two juniors each and each group be in charge of one Sunday. In this, too, rests a responsibility upon the junior leader, that in the junior be cultivated the understanding of that which belongs within the temple and that which does not; that dignity is the law, and beauty sincere and pure.
2. **Call to worship**—by prelude.

3. **Worship period**—rise.

- 1) Song in unison—"The Lord is in His holy temple."
- 2) Prayer in unison—"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehova, my Rock and my Redeemer." Be seated.
- 3) Song in unison—"O worship the King all glorious above."
- 4) Scripture reading—Isa. 6:1-4; Psalm 99: 1, 2, 3, 5.
- 5) Refrain in unison—"Holy, Holy, Holy, Holy, Lord of Hosts; Holy, Holy, Holy, is the Lord of Hosts. Amen." Sing with eyes lifted in adoration.
- 6) Prayer of humility and need (in unison) "Create in me a clean heart, O God; and renew a right spirit within me." Speak with heads bowed.

4. **Announcements**

5. **Study Period.** Aim: To inspire awe and reverence and love for Him "that sitteth upon the throne, high and lifted up."

- 1) Introductory remarks by junior chairman closing with the thought "we are seeking to know more of our God; how can we find more of Him"?
- 2) God's promise to us—By a junior who steps up to the verse of the month which is in the form of a motto on the table; states that here is God's promise and ask all to join in reading it twice.
- 3) Short meditation that God would lead our hearts to find Him today. Let piano play softly one verse of "Nearer, still nearer."
- 4) **God is holy**—In charge of a junior who steps forward and gives out the following passages one by one. The junior who finds the passage first is allowed to read it. Lev. 19:2; 1 Sam. 6:20; Psa. 119:142; Isa. 6:3; Rev. 15:4; Eze. 39:7; Ex. 3:5.
- 5) How Moses learned that God is holy—By a junior who tells the story of Ex. 3:1-5.
- 6) When can God draw near to us?—By a junior telling how God still wants quietness and reverence and telling how our house of worship could be a place where God would like to come.
- 7) Special music—By selected junior voices singing, "Tread softly, tread softly, the Master is here." See January 21 issue.

- 8) **God is merciful**—In charge of a junior who proceeds as above using these passages: Ex. 34:6; Num. 14:18; 1 Ch. 16:34; Ex. 34:7; 2 Ch. 30:9; Psa. 145: 9; Psa. 86:5.
- 9) How God showed His mercy in Gen. 8:20; 9:17.
- 10) A poem—"There's a Wideness in God's Mercy"—By a junior.
- 11) **God is love**—In charge of a junior using these passages: 1 Jno. 4:8; 1 Jno. 4:16; Jer. 31:3; Psa. 63:3; John 14:23; 1 Jno. 4:19; John 3:16.
- 12) The story of God's great love—By the leader or a guest speaker.
- 13) Special music—"Nearer my God to Thee." Let it be sung by a group of girls dressed in white, using candles for light and these words:

"Nearer my God, to Thee, nearer to Thee,
Through the great Sacrifice on Calvary,
On Him our debt was laid,
And through the price He paid
We come, whose souls are saved—Nearer to Thee.

No longer wanderers, our God, are we;
No more can darkness come 'twixt us and Thee;
Through Christ, by whose great might
Grace vanquished sin's dark night,
We rise on wings of light, nearer to Thee.

Vain, ev'ry Bethel now, upraised to Thee;
Vain, ev'ry earthly scheme us to set free;
Vain ev'ry stony grief,
Vain woes to bring relief;
Christ, by our heart's belief, bring us to Thee."

(If anyone reading this would like the last two verses of this version it will be forwarded upon request.)

14) Rise and dismiss with benediction.

THE GOLDEN PRESENT

Today is mine, not yesterday,
Nor yet the day to be;
I cannot now retrace my way
Nor can I paths foresee;
But this one day is surely mine—
O God, may it be wholly Thine!
No gift is mine which lies behind,
And none which lies before,
But in this present day I find
A full and precious store
Of all my life and heart can need:
With this, I am content indeed.
—H. W. Frost.

JOTTINGS

Ministers of the Western District Conference recently arranged for an exchange of pulpits. Rev. Gerhard Friesen, of Lehigh, Kansas, exchanged with Rev. Schmucker of the Bethel College church. Rev. B. W. Harder of Whitewater conducted services in the First Church, Newton, Kans. Rev. and Mrs. Suderman of the Oraibi, Arizona, Mission were guests of the First Church, Newton, at the evening service and illustrated their work among the Indians with a number of interesting pictures.

Now that the military faction in Paraguay has seized the government of that country, one wonders what complications may be thrown in the way of the Mennonite colonies in that country. They were induced to settle there by assurances of freedom from military service. A new turn-over, by which a military group has jurisdiction, may mean that it will be difficult for Mennonites to hold on to their privileges.

President A. C. Rosenberger of Bluffton College filled the pulpit of the Berne, Indiana, church last Sunday in the absence of the pastor, Rev. C. H. Suckau. On February 28 and 29 he will attend the Forum Institute on Christian World Order to be held at Manchester College, North Manchester, Indiana, where the subject of his address will be "Christian Cooperation and World Peace."

Grace Mennonite church of Pandora, Ohio, issues its annual year book and directory. The present membership is 371. The total congregational receipts for the year were \$3342.86. The congregation maintains a Sunday School, Woman's Missionary Society, a Dorcas Missionary Society, and Senior, Intermediate and Junior Christian Endeavor Societies. There is also a well organized choir. Rev. Paul Whitmer is pastor of Grace church.

The Swamp Charge, Pa., Rev. A. J. Neuenschwander, pastor, consists of three congregations: West Swamp at Milfors Square, Bethany in Quakertown, and Flatland, several miles out of Quakertown. Caring for these churches is a busy job for the pastor, involving considerable travel. West Swamp has a membership of 192, Bethany has a membership of 135, and Flatland 51. In each of these a flourishing Sunday School is maintained. In West Swamp there are a Ladies and Missionary Society, a Young Woman's Missionary Society, and Senior, Intermediate and Junior Christian Endeavor societies. Bethany has an active Ladies' Aid and Missionary Society, and in Flatland there is a Young People's Society.

Thirty-three years ago last October members of the Mennonite church in Bluffton, Ohio, held a meeting to consider the matter of erecting a church building in the town of Bluffton. The present structure is evidence that this matter of a third of a century ago was successfully carried out. Two General Conferences have since then held session in the building.

The Juniors of the Eastern District Conference celebrated Christian Endeavor week on Saturday, February 1, 1936, at the Zion Mennonite Church at Souder-ton. Mrs. Florence Schultz, the new Superintendent, had charge. The following societies were present: Schwenksville, Souderton, East Swamp, Mennonite Church of Quakertown. The program consisted of recitations, duets, chorus and instrumental numbers. The speaker was Mrs. Carolyn Hendricks of Lansdale, County Superintendent. She based her talk on John 3:16, with illustrations.

The trustees of Witmarsum Seminary, closed five years ago, recently met to consider plans for the future of the seminary. Some recommendations are expected to come as a result of this meeting.

Rev. W. S. Gottshall, pastor of the East Swamp, Pa., church, has accepted the pastorate of the Saucon church, a few miles away, and will continue to serve both congregations. He succeeds Rev. Elwood Shelly at Saucon. This church is one of the oldest in the Eastern Pennsylvania District.

Mrs. Amanda Fretz, wife of Rev. A. M. Fretz of Perkasio, Pa., on January 15th, while walking on the icy pavement in pursuance of her work as member of the Ladies Mission Society of Bethel Mennonite church of that place, fell and fractured her right arm. The pastor with his various pastoral duties has, together with his faithful wife, tasted the inconvenience of housekeeping with one arm in a cast.

Both Deacon Samuel Gross and Mrs. Gross, for many years most active and faithful members of the Deep Run, Pa., church and teachers in the Sunday School, have by bodily infirmities due to advancing age plus an automobile accident, been hindered from attending worship for several months. At a recent congregational meeting Bro. Levi S. Moyer was elected assistant deacon to Bro. Gross.

Dr. J. E. Hartzler writing from Lancaster, Pa., says: "I am lecturing at Bonebreak Seminary on Oriental Religions and on Christian Apologetics and my engagement with Bonebreak is for the spring term only. At present I am delivering a series of lectures in St. Paul's Reformed church, Lancaster. Next week I begin a series of Bible lectures in Aurora, Neb. Then a week at Topeka, Ind."

The Lutheran bishops of Norway passed a resolution strongly condemning war. "The idea must be established that war is sin, and all idealization of war must be ruthlessly put aside.—A nation that will not submit its cause to arbitration becomes guilty of acts that lead to war. — Over-hasty defense, isolated action and taking the law into one's own hands are sinful acts of war under the mask of self-defense."—Lutheran Ugeblad.

According to a late report, the Hitler government in Germany has suppressed all religious publications of both the Protestant and Catholic churches. This may mean that the only information of a religious nature coming from Germany must come from private sources. This may be the severest blow that the German government has as yet aimed at the churches of the Reich.

In a total of 660 cases studied by the American Medical Association the statistics of the causes of insanity were reported as follows: Drunkenness, 110; Social Diseases, 100; Ambition, 73; Excessive labor, 73; Misfortune, 69; Old Age, 69; Disappointment, 54; Love, 47; Religion, 29; Politics, 26; Crime, 10.

Mr. Richard B. Gregg, author of the book "The Power of Non-Violence" and a director of the Pendle Hill Quaker graduate center near Philadelphia, was the guest of Bluffton College on February 21. It was during the bloody Pullman strike in Chicago that Mr. Gregg, then a lawyer, started questioning the use of violence in solving any social conflict. Since then he has devoted his entire life to both scholarly and practical study of the use of violence.

DEATH

WILLIE MEEKS

"Our faithful native helper, Willie Meeks, has gone home to be with the Lord. He died of pneumonia at the Clinton Indian Hospital January 31, 1936, at the age of about 67 years. On the cold Sunday of January 19, he started out as usual to walk the two miles to church. The shallow North Canadian River was frozen over. When Willie was partly across, the ice broke through and he slipped on one of his knees and got some water into one of his high-topped rubber boots. By the time he walked the other mile and got the fire started in the church, he was quite cold. After the services he walked home and ate supper, without feeling any evil effects of his unfortunate experience. But that night he became quite sick with hiccough and pneumonia. On Tuesday he was taken to the hospital. A week later he rallied some, but Friday morning a change for the worse took place and at 10:30 in the evening the Lord called him home. Repeatedly he had remarked to his children and the missionaries that visited him, that he was not afraid to die and ready to go when God called. His second wife preceded him in death on April 17, 1930. He leaves two married sons, two married daughters, and a number of grandchildren. Funeral services were held Sunday afternoon, February 2nd, the missionary Linscheids, Bro. Ediger and Bro. Davis, a Baptist missionary, assisting. Many Arapahos were present in spite of the bad weather, some coming from other districts. Some remarked, that in Willie the tribe had lost their best man. The mourning, especially that of the relatives, was pathetic. No doubt many felt guilty because they had so often not followed the good advice, teaching and example of Willie. He was honored and respected by all who knew

him, both in Oklahoma and also Wyoming. Since 1910 he has faithfully labored in our mission as evangelist and assistant to the missionary. Now he rests from his labors and is with God in glory. We could not wish him anything better. But how he will be missed! The Arapahos seemed to especially need him under present conditions. May the Lord find others to continue his work."

Pray ye the Lord of harvest that He may send laborers into His harvest! P. H. Richert, Secretary.

Treffinger.—In Dublin, Pa., on December 28, 1935, Elizabeth Treffinger, aged 86 years, 11 months, 12 days. Funeral services and interment on January 2, 1936, at Deep Run. Pastor A. M. Fretz officiated. The deceased was a born Overholt; was married to Joseph Holcomb, and again to Mr. Treffinger.

Mrs. Priscilla Shelly, nee Stauffer, was born at Milford Square, January 21, 1855, daughter of Enos S. and Catherine Stauffer. In early life she accepted Jesus Christ as personal Savior and was baptized upon confession of this faith into the Mennonite Church, and remained a faithful member to the end. August 21, 1875, she was united in marriage with Anthony S. Shelly. To this union five children were born: one son, Norman, deceased. Those surviving are: James M., Warren G., both of Philadelphia; Mrs. Philip Porter and Marian of East Northfield, Mass.; seven grandchildren, and one greatgranddaughter, besides two brothers, Uriah S. and William and Mary Weiss. Mrs. Shelly shared many experiences with her husband who was an honored and widely known minister in the Mennonite church. The last few years were spent with her daughter, Mrs. Porter, in whose home she fell asleep on Saturday, February 8, 1936, thus bringing her age to 81 years and 17 days. Text used, I Thess. 4:13-18 by A. J. Neuenschwander, her pastor, assisted by Rev. W. S. Gottshall. Interment West Swamp cemetery.

Wismer.—In Dublin, Pa., on January 10, Amanda Wismer, nee Pickert, wife of Henry L. Wismer, aged 68 years, 1 month, and 14 days. Services and interment on January 15, at Deep Run. Pastors A. M. Fretz officiated, assisted by M. Bishop.

Hochman.—In Pipersville, Pa., on January 30, Clementine, widow of William K. Hochman, aged 89 years, 7 months, and 16 days. Services and interment on February 3, at Deep Run. Pastor A. M. Fretz officiated. The deceased was a born Fretz, and was twice married, first to William J. Myers, son of William Myers, for many years deacon at Deep Run, and again to Mr. Hochman.

"If I walk in the pathway of duty,
If I work till the close of the day;
I shall see the great King in His beauty,
When I've gone the last mile of the way."

—Gospel Banner.

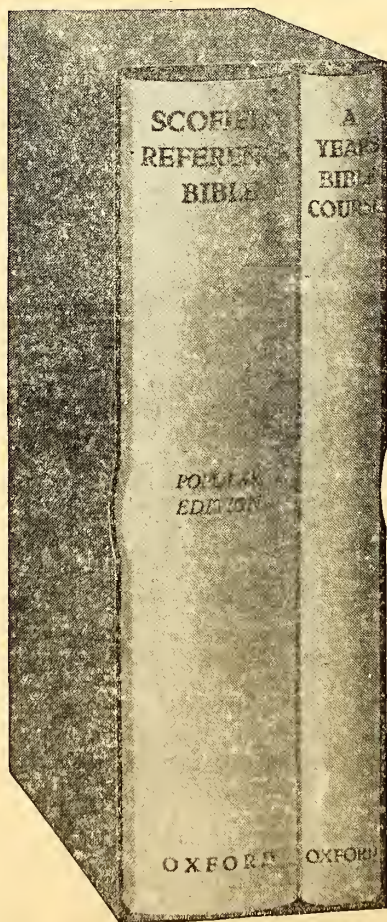
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The Mennonite

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No. 9

EDITORIAL

LATE-COMERS

A story going around that is worth repeating is that of a family that always came late to meeting. They lived five miles out of town and people were naturally charitable enough to consider this fact when they saw them come into meeting long after it had started. By and by came the auto. Crops had been good that year and the family, happy in its new possession, could cover the distance to town in one third of the time. Did that end late coming? It did for a few Sundays, but in a few weeks they were again entering the church about the time the announcements were being made or the second hymn was being sung. Then came the time when the farm was sold and the family found itself comfortably settled in a house three blocks from the church. There was no need of getting out the car for such a short distance—they could walk. But they never started in time so that they could have a part in the first hymn. Finally, they moved into the house next door to the church. But here they did as many others do, they demonstrated the fact that those who live nearest to the church are the ones who are latest in church attendance. We just wonder, are there any churches that are not afflicted with habitual late-comers?

THE OBSERVATION OF LENT

This day—the day of this writing,—many churches throughout the world begin the celebration of Lent, making it a period for special emphasis upon spiritual things. To be sure, there is no reason why any Christian should be a better Christian now than at any other time. However, just as the Sabbath was set aside for the special practice of religious duties and privileges to the blessing of those who entered into them, so it becomes opportune that Christians

should for a prolonged period give special attention to the things of the Spirit. In some quarters the liturgical churches seem to be the ones that place greatest emphasis upon the observance of Lent, but in recent years the non-liturgical churches are coming more and more to concern themselves with devotions in connection with this period. This is specially true in communities where churches of various denominations unite in Union services through Lent, leading up to the observance of Easter.

LOYALTY OATHS

In numerous quarters pressure is being brought to compel teachers to take the so-called Loyalty Oath, while in other sections the matter is already one fixed by law. A teacher is expected to prove by oath that he or she is a loyal, one hundred percent American in order to hold his or her position. The object of these laws is to limit free discussion and to secure a fascist hold upon the teaching influence of the country. Loyalty is not a matter of taking an oath, neither is it a matter of teaching a certain brand of Americanism. Loyalty is affection that radiates affection. The childish notion that setting up a standard of loyalty by requiring an absurd oath is not going to save either the coming generation for America or the country itself. Taking oaths is one of the things that people do lightly and thoughtlessly. An oath would mean nothing to a disloyal person and it would not make one who is loyal more loyal.

CARING FOR WILD LIFE

During the snow and ice of the past weeks more concern has been shown throughout the country for God's creatures, and specially birds, who were foodless and shelterless, than ever before in our memory. Boy Scouts, school children, and others volunteered to scatter food where the feathered friends could find it, and

even airplanes were used for scattering feed in places that could not otherwise be reached, such as swamps and mountain woodlands. Along the sea coast and other water fronts great flocks of water fowl have been kept alive by the feed so carried to them. There are several reasons why so great concern has been shown for wild life. One of these is a sportsman's reason. He wants to preserve wild life so that when the time comes when he can kill for the mere fun of killing there will be plenty for his bag. Pity or even appreciation of the usefulness of wild life does not enter into the conservation of the sportsman. He is merely cautiously selfish. On the other hand, there is an increasing appreciation of the fact that "Birds Are Our Friends," and that their place in nature is of such importance that without them, for one thing, insect pests would make life miserable, if not impossible altogether. Listen for the first glad notes of spring the robin will bring you, friends, and when you hear them a thrill will be yours that counts for happy days to come.

MENNONITE PEACE SOCIETY

Several years ago the Mennonite Peace Society under the leadership of its executive secretary, Miss Vivian Musselman, started an active peace program in many Mennonite churches. Unfortunately, the depression and the loss of its executive secretary, who entered the profession of teaching, prevented the Society from continuing to function effectively. In view of the war like attitudes of the nations at the present time and the duty of such historic peace advocates as the Mennonites to let their light shine before the world and win others to the same convictions for peace, the Mennonite Peace Society will enter upon a greater and a more determined program for peace than ever before. We must and do feel a solemn obligation to Christ not only to continue our stand for peace as Mennonites, but also to spread as widely as possible the Christian ideals of peace, and as far as lies in our power to make a reality the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men."

The executive committee of the Mennonite Peace Society is therefore glad to be able to announce that Rev. Carl J. Landes, who recent-

ly resigned his pastorate of the First Mennonite Church, Philadelphia, Pa., will assume the work of executive secretary of the Society. He will take up the work where the former secretary was compelled to lay it down. His deep Christian convictions on the problems of peace will make him an effective and ardent worker in this field of service. He will visit Mennonite churches and will work with groups of people in these churches who have a like desire to advance this great and necessary work. Individuals or organizations who wish to combine their efforts for peace may get in touch with Mr. Landes by writing or calling him at his home at 534 W. Diamond Street, Philadelphia, Pa. When the opponents of peace are so active let us preach and live the true gospel of peace inspired by the Spirit of Christ in the hearts of men and women who have confessed to be His followers.

MISSIONARIES REV. AND MRS. W. C. VOTH GIVE AN ACCOUNT OF THEIR WORK

Taming, Hopei, China, November 21, 1935.

Dear Friends: Just yesterday we returned, in relays, from the Annual Workers' Conference held at Kai Chow. We had unusually much rain in this part of China this fall. The roads were very bad. Two days by ricksha going down and two and a half by wagon coming back being required to make the trip of 45 miles. We made Tsingfeng, one of our "out-stations," but a thriving city of 32,000, our Sunday stopping place. Nanlo, 15 miles onward, was allowed a half day because of the special meetings in progress there, bringing the total to four days. The boys found diversion by jumping off the cart at water puddles and exploring the roadside for possible stakes indicating the proposed railroad between Taokou and Tsinan. That would connect our two main stations, Kai Chow and Taming, and run within 24 miles of Ch'ang Yuan, where Brother and Sister Ewert are. We hope this will soon become a reality.

The Chinese church of our field organized into a Conference last August. At our missionary conference we took steps to turn over much of the responsibility of the work to the Chinese church. We trust it will work out to the steady growth of the church and the advancement of God's Kingdom. There was a crisis in our Chi-

nese church in 1933 as a result of the decrease of funds from America. This seems to have brought about a purifying of motives, those who really had experienced a change of heart and who possessed spiritual vision, saw that this Gospel and this task is theirs. Since then we have increasing evidence of a change in attitude. The Bible lectures by Rev. Cheng at the Summer Institute last summer did much to help them realize that Christ is not only their Savior, but that His Spirit needs to find expression in everyday living. His theme for two weeks was "Sheng Ming yá Sheng Huo,"—"Life and Living." Many said they "had never heard it on this wise," again a proof that the best preacher for the Chinese is a Chinese. Friends, keep up your support for local evangelists and Bible women—it pays.

As to baptisms, there have not been so many this year. This was due in part to greater discrimination on our part in passing upon the candidates for baptism. Also we were too much laden with other work and the difficulties of travel to prepare people for baptism. The total for the year will be about 30 in this district. There were, however, more inquirers this year and last than in the two preceding years.

The going on furlough of our dear friends and colleagues, Sam and Pauline Goering and Robert, to regain their health, left a big vacancy. With the city and tent work added to our lot, we simplified the country work this fall by having all the instruction classes at practically the same time, the evangelists at each two places helping each other out. The Country Health Nurse we mentioned in last year's letter came to us the first of September. From her clinic headquarters in the south suburb she and a woman evangelist visit homes which have been reached through our Child and Maternity Welfare work. About 130 babies have been saved from the agony of tetanus from infection at birth, though many have later succumbed to disease because of lack of proper care.

Last spring our Chinese Christians and we all were blessed by two series of special meetings, one in our mission led by Rev. Wang of the C. I. M. at Kaifeng, another at the Nazarene Mission led by Dr. John Sung. The former is a well balanced, deeply spiritual pastor, the latter a fiery evangelist of the Billy Sunday type. A graduate of Ohio State University

and Union Theological Seminary, he failed to find peace until one night, alone in his room, he fought the battle to a finish and found his personal Savior. He has had many obstacles, but surmounts each in Christ-given victory. Though but thirty-four years of age, he is a power for God in his country.

We were privileged to spend a summer resting at Pei Tai Ho, going with the Goerings as far as Hantan R. R. station. Differences between the farmers and the county magistrate over taxation brought on difficulties which precipitated a fight just after our departure. We heard after arriving at Pei Tai To that we had been fortunate to obtain a bus, for the next day the "busses" stopped running. We thoroughly enjoyed the summer at Pei Tai Ho and came back refreshed in every way. Outstanding features were the Bible Conference and the Group Fellowship meetings. Dr. Gibb, director of the China Inland Mission, was an outstanding speaker at the Conference. A quiet talk on the rocks, sharing life's problems and one's own shortcomings with an understanding spiritual advisor is a creative experience. So also are the heartfelt testimonies from those who have found Jesus as the victorious Christ and to whom God's guidance is a blessed reality. Praise God for His faithfulness!

October 5th, we were happy to welcome back our long-looked for and prayed-for S. F. Pan-nabecker family. Our family was most happy to be present at their arrival and reception at Kai Chow. The Chinese gave them a warm welcome. Stephen Wang, who was in America, and Chang Ching, formerly preacher of the Taming church, now principal of the Bible School, were the principal speakers. This increases our missionary force somewhat again, but need for more missionaries is still keenly felt, especially at this northern end of the field.

Our two older children, Stanley and Leland, continue in the Nazarene Mission School at this place. Our gatekeeper accompanies them every day on their bicycles the two miles. We are grateful that we can have them at home during the impressionable years. The years speed by and all too soon comes the time when missionary parents must part from their children. Maurine does a little pre-school work at home with her mother.

We thank God also for His divine protection throughout the year. While we were at Kai Chow kidnapers carried away Miss Chen, a

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nurse on the so-called "Houlding Farm," one half mile from here, which is now the property of the Bethel Mission of Shanghai. It is the first time in the history of Taming that bandits have dared to kidnap any one from a Mission. Truly, the power of darkness is growing. Besides abducting many, particularly women, around here in recent months, a number of bicycle riders were relieved of their vehicles in broad daylight. On the surface the Central Government is practically in control of the southwest communistic situation. The Japanese bring pressure to bear to have autonomous government for the five provinces, Chahar, Shantung, Hopei, Chansi, Shensi. The Central Government does not approve of splitting the country. Thus the government has rapidly concentrated several hundred thousand troops on the southern border of these five provinces. High tension prevails, fearing these troops may come to blows with the north or Japan.

When we went to Pei Tai Ho the past summer there were several silver smugglers on the train we traveled. These men wore special vests covered with long pockets both in front and back. They wore long Chinese coats over the top, but as soon as the conductor with his four soldier guards was out of the car they took these "heavy" vests off and put them under the seat. This silver smuggling was going on to an alarming extent, so that the Central Government took drastic steps—all silver dollar payments are now prohibited. Only paper notes are legal tender since November 4. However, in the northern provinces Japan demands the legal use of silver dollars. Where will all this confusion lead to?

For preaching the Gospel this time offers good opportunities. When "men's hearts fail them for fear" is the time to point them to The Mighty Fortress. "We have also a **more sure word of prophecy**; whereunto ye (or we) do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." II Pet. 1:19.

We would ask again that you kindly remember us and the work in prayer. At this Christmas season "Let us bring Him our best gift, and say, 'Were the whole realm of nature mine that were a present far too small: Love so amazing, so divine, demands my soul, my life, my all!'" We thank those of you who have taken time from your busy hours to answer our letter of last year. It is an encouragement to us and we deeply appreciate it.

May God's presence go with you through the new year, is the wish of your comrades in the work,
Mr. and Mrs. W. C. Voth.

OUR PEACE TEACHING

Here we are—a large group of Mennonites—a group of people who have banded themselves together into a separate religious sect because of our peace assertions—peace assertions which we have been 400 years in asserting. For 400 years we have said, "I will not fight," and then have been smugly comfortable with a sense of our own superior righteousness. For 400 years we have said, "It is wrong to kill. I will not kill," and have not turned our fingers or raised our voices to keep others from slaughtering each other—we have merely shrugged our shoulders and believed ourselves to be superior because of this assertion.

For 400 years — 400, mind you — we have believed in a principle — a principle which is one of the prime elements of civilization, a principle which is certainly one of the larger nuggets of Christ's teaching. For 400 years we have believed in the worthwhileness of this Mennonite principle of peace, and not only have we believed, we have tried to adhere and, and there we stopped — and where are we now?

We still have our lofty Mennonite ideal, but what of it? In the event of another war, I fear our beautiful ideal will not be able to keep its head up. War pays small attention to individual ideals. Instead of keeping this ideal to ourselves, it is up to us to make it universal.

Instead of just saying "I will not fight," we must do our bit to prevent chances of needing to fight. War, you know, is not inevitable, though you may have been told that it is, that it is instinctive, that as long as man dislikes others there will be war. If that were true, that we will fight upon mental provocation—think of the danger in which you would constantly find yourself. I shudder even to imagine myself without an armor. But that is not so, people do not love to kill, they are forced to kill, and it seems that much of this forcing is done by people whose guns are used to fight, whose shells are shot, who make airplane motors; most of the forcing is done by munition makers who reap a lovely profit and whose wives wear beautiful gowns and give charming dinners, and whose daughters go to the best schools — they are the ones who push for war, and they accomplish it by working the senate, by having men in the war department, by scaring the nations—they get war. And we stand by and let those men who never intend to do any fighting, who won't have legs taken off, faces disfigured, lives lost, — we stand by and let them make a war which we must fight. Doesn't that ever bother you? Doesn't it make you rebel, to think of giving your life, your brother, your sweetheart, your happiness, to put money into some man's pocket? Don't you mind at all? Then why don't we do more than just say, "I won't fight"? Because they will take all we have—men, women, and children!

What we need to do is to be missionaries of peace and spread the principle so far and make it so emphatic that another war will not be started.

Some Mennonites, realizing that this is what we need, have made plans for an international relations conference to be held next spring at Bethel. This is to be a conference for southwestern United States—a conference at which international and national problems will be taught, our ethical and religious duty in regard to these problems will be stressed and methods for accomplishing settlements and results will be taught. For this conference, which Mennonites are planning with Friends, Brethren, Methodists, and any peace-minded people, internationally known speakers will be secured—men, who can really tell us what to do with our assertions for peace.

The most necessary things that we young Mennonites can do is to support this confer-

ence and go there and learn. The least we can do is give support, financial and moral. It will take money, but after all after 400 years of asserting, we should be able to give some, and money is a small price to pay to get rid of the demands of war. We should be able to raise several hundred dollars among us and we should send a hundred or more Mennonites to this conference, people who will learn what to do for peace—and do it, prepare the world for it, so that when they hear a call sounding, "If any man would come after me let him deny himself, take up his cross and follow me," it will be Christ they are following and not some greedy war maker.

—Mabel Goering.

MINUTES OF THE SPECIAL SESSION OF THE WESTERN DISTRICT MINISTERS' CONFERENCE

Held in the Bethel College Chapel, on
December 30, 1935

The conference was opened at ten o'clock in the forenoon by the singing of songs No. 8 and 301 from the Mennonite Hymn Book. The chairman of the conference, Rev. Arnold E. Funk, read an appropriate passage of Scripture from James 1:5-6 and II Chron. 1:7-13, made introductory remarks, and led in prayer.

The conference had been called by the officers of the Ministers' Conference in response to a request by the board of directors of Bethel College to consider how the debt of \$121,000, which has now burdened Bethel College for a number of years, can be paid; this in accord with the resolution adopted almost unanimously by the last annual session of the corporation that a plan be formulated and submitted to the officers of churches, ministers, deacons, and S. S. superintendents, and to the churches through their respective church officers.

An address was given by Rev. J. M. Regier on Isaiah 49:15, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Application of this passage of Scripture: The church is the mother and Bethel College is her child. The address included a comprehensive presentation of the close relationship and interdependence of the churches with Bethel College and their sacred duties in regard to her.

Dr. E. Kaufman, president of the school, next presented the necessity of preserving Bethel

College as a Mennonite school, in that its control be not delegated to non-Mennonite agencies through the acceptance of large outside gifts. He also explained the "Bethel College Institutional Pattern Map of 1935 from the North Central Association of Colleges." According to a statement by the North Central Association, there is a large work for Bethel College which no one can do among us except we Mennonites ourselves. "The work is being done satisfactorily and well," the inspectors stated.

A comparison between Bethel College and other colleges was made by Missionary Sam Goering. Had more heard these remarks they would have been encouraged to greater appreciation and support for our "Bethel."

Kagawa, the world-renowned minister from Japan, upon meeting a Mennonite on a special occasion said, "Are there still any Mennonites in existence"! and greeted him by rising and shaking his hand. If we want to remain Mennonites we need Bethel College.

The afternoon session was opened by singing songs No. 213 and 295 from the Mennonite Hymn Book, reading of Psalm 125, and prayer by Rev. H. J. Dyck.

Then followed the presentation of the plan formulated by the directors of Bethel College to the assembly. After a number of helpful suggestions for carrying out this plan were considered and discussed, the following resolution was adopted: "Resolved, that this body of ministers, deacons, S. S. superintendents, and fellowship committees endorse the proposed plan, leaving the details to the church, and we encourage our churches to open their doors to help carry it out."

This was followed by an address by Prof. B. Bargen on "Impressions from the Bethel College Campus." In an impressive manner he told of the Christian spirit which prevails and is evident among the students. He said, "I would rather live at Bethel in poverty, than to go elsewhere and enjoy riches."

A Christian spirit was felt in all deliberations and discussions with the resultant impression that Bethel College deserves our support in every way possible.

The session was closed with the singing of Hymn No. 36 from the Mennonite Hymn Book and after a number of brethren had led in prayer.

Arnold E. Funk, Chairman.
J. J. Ratzlaff, Secretary.

WHAT ARE WE GOING TO DO ABOUT IT?

E. M. Kennee

Church members are responsible for the liquor conditions in America today. That scourge in all its monstrous hideousness, its thousands of crushed bodies of children, dead, maimed and disfigured fathers and mothers, young and old, victims of the mixture of alcohol and gasoline; in its besmirching effects upon the lives of the youth of our land, the effects of which we will not learn for at least another decade. And to be regretted, it is all with our official approval and the signature of the chief executive of our great land.

To be certain that we are not taking some things for granted, we need only watch our daily newspapers and refer to such quotations as the following from a St. Paul newspaper publishing tabulations that were made by the Northwestern Life Insurance Co. as of May 9, 1935:

"Indications that the youth of the country has indulged in alcoholic beverages more than its elders since repeal were contained in a report made public today, of insurance applicants in 1935 compared with 1932. Records revealed consumption among all applicants increased 74%. Persons in the age group of 30 consumed 138 percent more in 1935 than in the corresponding period in 1932; excess in alcoholic beverages rose 149 percent as a cause for uninsurability. In 1932 according to the records, 11.9 out of every one hundred cases in the age group under thirty were rejected because of alcoholism. By 1935, April 1st, the figure had risen to 29.7 cases out of every one hundred. In the age group from thirty to forty-five the increase was only three percent."

Ah, I know the liberty howlers will say that conditions have improved, and so they have, in a way, in comparison to the high tension days just prior to the historic crash. But may we be reminded that repeal has in fact been in process almost since 1921, when the first pangs of our actual economic condition were staved off with an over-dose of political opiates. Even at its best prohibition was never accepted and in the poorest manner of sportsmanship was never complied with. This, however, is not surprising as that particular crowd never did know the meaning of true sportsmanship or fairness.

Why blame the church people? Because

without the vote of church people, professed Christians, repeal could never have come about, much less could the eighteenth amendment have been stricken from the constitution. Unfortunately Christian people are still swayed more by popular opinions of the place or the time than by prayer and deepseated convictions. To be sure, the average individual could not be expected to see through the maze of entangled, social, and economic situation of the time, but is it not for just such moments when faith must have its inning? But faith, like religion, has not failed, it just has not been fully tried.

The situation in pre-repeal days was not the result of prohibition laws any more than was the failing of banks due to the Federal Reserve bank law. **IT WAS THE RESULT OF THE IMPENDING MORAL DEPRESSION** which followed the plunderous period of 1914 to 1919, the same as financial depressions are sure to follow periods of false expansion and waste. The truth of which we experienced in dramatic fashion. At this instance a statement made to a friend in France at the close of the world war comes to my mind. "The cost to America in money, in killed and wounded, is but a mite as compared to the cost in the exploitation of moral fiber." And the staggering truth of that statement stared at the writer time and again during fifteen years of social and relief work.

Those few who remembered pre-prohibition days and who felt they saw and understood the entangled relations of law, liquor, society and economics were soon buried under the devil's snowball avalanche of agitation which was inspired down the slopes of depression hill. And in the panic which followed all sense of proportions and good intentions were swept aside and once more a host of fine Christian people were victimized.

Now that thinking and good Christian people are beginning to realize that they have been duped and are being brought face to face with the actual facts of the case, there is a new hope dawning. But oh, how much valuable ground has been lost! A new avenue of approach to the problem will need to be found and in all probability the task will now need to be accomplished without the aid of law. After all there is probably only one way anyway and every Christian ought to know that. If all Christendom could somehow but remember the tricks

of Satan and his allies, such as John Barleycorn, perhaps the price that was paid is not too great.

CORRESPONDENCE

East Swamp Church, Quakertown, Pa. The awards for perfect attendance of the members of East Swamp Sunday School were given to thirty-three members. Three were given certificates, four a second year seal, four a third year seal, three a fourth year seal, one a fifth year seal, one a sixth year seal, five a seventh year seal, two were given a pin and a new certificate for completing eight years continuous attendance, five were given ninth year seals, two were given tenth year seals, two were given eleventh year seals.

Our membership in the school is 156. Our percentage in class attendance has increased. Our average attendance of members was 111. We also had 255 visitors. Our offering also has increased, an average of \$7.54 plus per Sunday.

In February, 1935, were started mission talks monthly by Missionary Boehr and visiting missionary. These talks are held the last Sunday of each month. Our contributions amounted to \$114.55. This money is used entirely for this purpose at various places where it is most needed.

The attendance has not been as good as last year the same Sundays, due to the severe snow storms and blocked highways, but we are now getting back to our normal attendance.

We lost one of our devout members, Mr. Abraham Nace, who was always a willing helper and faithful scholar.

On February 23, the Intermediate Society of the Young People's Society visited the Flatland Young People's Society and rendered a delightful program. Miss Lillian Landes was leader, and Rev. W. S. Gottshall of the East Swamp church gave the address of the evening.

May God richly bless the feeble efforts that are put forth by the people of the church and its various auxiliaries to further send the Gospel and spread the good tiding of great joy and hope of eternal life. William W. Cope.

Give God the first of your time, of your service, of your money, and you will be richly blest in Him.—W. W. H.

THE SUNDAY SCHOOL LESSON

March 15, 1936

Jesus Teaches His Disciples To Pray

Luke 11:1-13

Golden Text: If we ask anything according to his will he heareth us. 1 John 5:14.

Christ is our example in prayer. We note that "as he was praying" the disciples asked to be taught how to pray. We note, too, that prayer was a characteristic of John, that great saint, and that John made it a part of his calling to teach his disciples how to pray. None can teach us how to pray like Jesus. We should read often and meditate upon the recorded prayers of Jesus. There were many more that have not been recorded, but they were noted by the disciples in their lives and in their teachings they could point to Jesus as the one great example in prayer. We look upon prayer as a duty. We are to pray without ceasing, but we may also look upon it in a higher sense as a privilege. We may come to our God and make known the desires of our hearts. We may come into His presence and ask even though we are unworthy and unreliable followers of His Son.

The so-called Lord's Prayer should be called our prayer. The Lord's prayer is to be found in John 17. When Jesus gave a form of prayer it was to be a model along which our prayers might be planned. Jesus does not say in these words only is prayer to be made, but the prayer includes the essential desires of prayer. Just repeating over and over the words of the prayer is missing the mark. Vain repetitions are things that Jesus condemns. Just saying a form of words like some magic formula gets one nowhere. Every petition in any prayer must come from a deep desire of the heart and not just from so many words.

The prayer that Jesus taught is addressed to God as "Our Father." This would mean that we are the children of God. The Fatherhood of God is everywhere shown in Scripture, but it is specially emphasized in the prayer that Jesus taught and the comments He made in reference to this prayer. The child comes to the father with a sense of confidence. The undutiful child may come with a sense of fear, but the child who really loves the Father comes with the assurance that the Father delights in giving

good gifts. Every day of our lives we are conscious of the fact that the Father is really giving us good gifts, some of which we appreciate and some we often are not even conscious of.

The name of God is holy. Those who ignore this fact have not the kind of a feeling that would lead them to God in faith asking for His blessed gifts. The aim of every Christian should be to hallow the name of God. Make it the most precious and most sacred word taken upon human lips. The great sin of profanity, so lightly and so often on human lips, brings the condemnation: "I will not hold him guiltless who taketh my name in vain." Reverence in approach to God through prayer must be an essential of prayer. Above all things is God the only Being who can answer prayer.

The expression "Thy Kingdom come" is a desire to establish God's rule. This rule must first be established in our own hearts and then it should be established in the hearts of others. A kingdom needs a king to rule. Earthly kings are earthly and imperfect and therefore cannot give a perfect rule, but with God the King, and this King all lovely and all wise, desiring in His greatest power that His children have only that which is for their eternal good, we alone may be truly happy. Coupled with the establishment of the Kingdom is the desire that the will of the King be done. No king can rule without obedience on the part of his subjects. The first duty we owe to our heavenly King is obedience. Disobedience is sin. Sin makes it impossible for the kingdom of God to be established.

Another desire that should be supreme in the mind of those who would worship God is that His will be done on earth as in heaven. In heaven it is perfectly done and so there is perfect joy. Earth's joys are always unsatisfactory because the will of God is not done. Making earth a heaven will only be possible when the will of God is honored above all else.

The prayer for daily bread is a recognition that all our needs are supplied by our heavenly Father. Were He to withhold the things needed for our existence there could be only one end—destruction. Of the many common blessings for which we need to give thanks day by day, daily bread is the most common. God's children do not lack bread. We may crave luxuries sometimes, but when it comes to a real need our daily bread supplies that for our bodies. All other things are not really neces-

sary, yet it is surprising to find that God makes so many luxuries possible in our lives.

We pray for forgiveness, but we do it conditionally when we pray this prayer the Master taught us. We say, "Forgive us our debts as we forgive our debtors." The unforgiving person need not expect forgiveness. Jesus illustrated this in the parable of the man who had been forgiven a great sum of money and then would not forgive the fellow servant who owed him a small sum. It is unreasonable to hope for forgiveness from men if we will not forgive our fellows, and in the same way it is unreasonable to ask God for forgiveness when we will not forgive others. In praying this prayer it is possible for one to pray himself into hell.

Temptation is a trial common to every one. Our Lord was tempted. He warned His disciples against falling into temptation. None of us go through life without having to battle with temptation. God does not tempt men, but He leads them into places where temptation is possible. We know that we will not be tempted above our strength, but we need the help and power God gives us to meet temptation. Some people seem to flirt with temptation, going into its way. They are inviting ruin. To some temptation may be like the child rolling over and over the sugar plum in his mouth to enjoy it all the longer. We need to be kept as far away from the power of temptation as possible. We need God's help in doing this.

The parable of the friend coming at midnight furnishes an example of earnest, importunate, pleading prayer. We are reminded of Abraham pleading for Sodom, or Jacob wrestling at Pniel.

Human experience leads us to know a fatherly attitude. The "how much more"? of our text shows us that far above the human instincts of human fatherhood is the fatherhood of God.

CORRESPONDENCE

Essex United Mennonite Church, Leamington, Ontario, Canada. As this is the first report for our Young People's Society in "The Mennonite," the readers would perhaps like to know something of our organization.

On January 12, we had our first meeting this year, at which we had our annual election. Mr. Henry Krueger was appointed chairman for

the evening, and Mr. John Enns, secretary. The reports from the various officers for the year 1935 were satisfactorily presented by the chairman, after which a new committee was appointed for 1936.

We have a program committee, consisting of six members who arrange the program for our meetings. We meet every Sunday evening excepting one a month which is left open. The other evenings generally comprise of, one evening a month choral practice, under the leadership of Mr. Henry Krueger, one evening for Religion, when Rev. Nikolai Driedger tells us of the foundation of the various churches and of their religion, and the last Sunday evening is left for entertainment of a miscellaneous kind when both young and old attend.

This is the general arrangement of our work, and we are hoping that it will prosper again this year and that it will bring with it the many blessings expected.

Mary Janzen, Corr.

ORPHANAGE SOCIETY

Dear Brother:—

At the annual meeting of the Orphanage Society of the Eastern District Conference held in First Church, Philadelphia, Pa., on October 12, 1935, it was moved that we request the pastors to appoint some interested person in each congregation as a representative of the Orphanage Society.

It has been felt by many that better cooperation of each church would help very much in our work. To bring about this contact the above motion was passed. We feel sure that every pastor will realize the value of such a representative to be on the lookout for needy widows or orphans (the purpose of the organization), and to report such cases to the Executive Committee. It would also be the duty of such a person to solicit contributions for the Orphanage Society, or to make any suggestion which might further the work.

A brief outline of the aims and purposes of the Orphanage Society is enclosed for your information and also for the use of the representative whom you may appoint in your congregations. We should be glad to learn the name and address of such representatives either from you or directly from the representatives.

Respectfully submitted,

Executive Committee:

Ada M. Landis, Secretary.

Mrs. Ely R. Fretz, President.

Mrs. Jacob R. Fretz, Vice President.

Miss Emma Ehret, Treasurer.

We are rich only through what we give; and poor only through what we refuse and keep.—M. S.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Amelia Mueller, Halstead, Kans.

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. Joanna Suderman Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

(For the next few weeks we want to consider **Worship**. Each week will find a different way in which we may worship God.)

WORSHIP IN THE CHURCH SERVICE

"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." John 4:23.

As true worshipers we meet together on the Lord's Day,—not because of custom, nor from mere conviction of duty, nor even to hear a good sermon,—but we meet sincerely, reverently, and humbly to worship God. Worship is the conscious outreach of the soul toward God; a hungering and thirsting for the living God to enter into the prepared and waiting heart. Thus the morning hour of worship is the most important hour of the whole week. "A day in thy courts is better than a thousand." For we have an appointment with God; the most important engagement in the world. Worship implies "worth-ship." We meet Him in adoration and praise for all He has been "worth" to us, for we have a deep feeling of reverence and gratitude for His goodness. Nor are our hearts content merely to receive God's gifts; in real worship we are satisfied with nothing less than God Himself.

But such a meeting with God requires preparation. Not only must we keep the divine appointment punctually, but we must have made preparation of heart and mind that we may be able to worship "in spirit and in truth." Such the Father "seeketh" to worship Him. There is a beautiful significance in that word "seeketh." Not only are we seeking God, but He is actually seeking us; and with such a double seeking there is bound to be a meeting between God and man,—a meeting that will enrich our lives beyond all description.

There are certain steps or elements in worship which are quite common to all. Isaiah's temple experience is the best illustration one could give. The five different stages of his experience are the logical steps of the soul's experience as it meets God.

1. **Vision.** Coming into the temple in quiet contemplation, Isaiah caught a vision of the majesty of God; the worth-ship of the Lord of Hosts. He saw the Lord, high and lifted up. "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." So in the worship service. We must early be made conscious of God's presence and have such a vision of the Father patiently and lovingly seeking us, that for the moment all else drops from us and we stand face to face in His presence, in awe and wonder and reverence. Praise, adoration, and prayer flow from our souls toward Him and the whole earth seems full of His glory.

2. **Humiliation.** As Isaiah contemplates this vision so high and great and irresistible, his mind instinctively reflects back to his own unworthiness to stand in such a presence. He can scarcely endure the comparison and in deep humility cries out, "Woe is me! for I am undone; because I am a man of unclean lips." It is the same experience that Peter at one time had when he cried out, "Depart from me, O Lord, for I am a sinful man." In such an experience, having met God in all His majesty, and seeing by comparison how unworthy we are, confession becomes a vital fact in our worship, and our heart cries out, "God be merciful to me a sinner."

3. **Cleansing.** At this point something happened to Isaiah. A live coal from the altar was put to his lips with the statement, "thine iniquity is taken away and thy sin purged." Something also happens to us when we confess our sins, sincerely and humbly. Such a living contact with God frees us from our smallness and selfishness and sinfulness. Our souls are

restored and clean hearts are created within us and a right spirit renewed within us. Our whole spiritual being is vitalized and energized.

4. Illumination. Now that he had been cleansed there came to Isaiah an illumination and a definite challenge to service. All barriers had been removed between him and God and the light shone into his soul so that he could see what God wished to have him do. Those are great moments when some divine inspiration lays hold of our soul and we hear God say, "Whom shall I send, and who will go for us"? We seem to be lifted out of ourselves and catch a vision of what God would have us do and be and the "still small voice" becomes clear and distinct.

5. Dedication. Now comes a very important step in worship. It is wonderful to have a great vision of God. It is very important that we confess our sins and receive His cleansing power. It is essential that we be divinely enlightened in the path of duty. Yet all these steps are but leading us on to this last step of absolute self-dedication where we say from the depths, "Here am I, send me." We are not left in a vague state of temporary ecstasy, but we put ourselves utterly and entirely into the hands of God. This is the climax of the worship service. We have met God and something has happened to our lives. We leave not merely as we came, but with a renewed dedication of our lives to the leadership of our Lord and Master Jesus Christ. We become more than conquerors through Him that loved us. God has spoken to us and we can not do otherwise than obey. We have worshiped in Spirit and in Truth in the beauty of holiness. May every worship service in the house of God stand out above life's other experiences like a mountain peak over the hills. —Rev. J. N. Smucker.

CHRISTIAN ENDEAVOR

March 15, 1946

Putting Christian Purpose Into Life

(See last week's Mennonite)

Suggestion Topics for using the Worship Theme

1. The Need for the Church Worship.
2. Atmosphere of Church Worship, silence and meditation.
3. Inspiration through United Worship.
4. How can our Church Improve its Worship Service?

Western District

The Kansas Institute of International Relations is to be held at Bethel College this spring, June 9 to 19. This will give the young people of this district a wonderful opportunity of hearing some of the world's outstanding peace speakers.

In order to make this institute possible at Bethel, the young people through its C. E. Society have pledged \$300 in cash and \$200 in sending delegates. The first contribution for the institute was made by this group.

INTERMEDIATE SECTION

March 15, 1936

Topic: The Meaning of Baptism

A PLAN FOR YOUR MEETING

Pre-Prayer Circle

Use 1 John 1:9 for a few moments of meditation before prayer.

Praise in Song

I know whom I have believed.

Christ receiveth sinful men.

Announcements.

Worship Service (with lighted cross)

Hymn: "When I survey the wondrous cross."

Topic announcement.

Leader: Repent ye: for the kingdom of heaven is at hand. Prepare ye the way of the Lord, make his paths straight. Matt. 3: 2, 3.

Hymn: "Just as I am."

Sentence prayers. With heads still bowed, sing the first stanza of "My faith looks up to Thee."

Poem:

"Christ is a path, if any be misled;
He is robe, if any naked be;
If any chance to hunger, He is bread;
If any be but weak, how strong is He!
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth."
—Today.

Topic Discussion

The Leader's Part: Read Romans 6:1-11 and use it as a basis for your opening remarks on the topic.

Participation by members. Questions and Bible references.

Pastor's closing talk.

Benediction: Ps. 51:10, "Create in me a clean heart, O God, and renew a right spirit within me."

Questions to Answer

1. According to John's preaching what came before baptism? Luke 3:3. Is that necessary today?
2. Why do you think that Jesus added "teaching them to observe all things" when He gave His great commission to His disciples? Matt. 28:19, 20.
3. Why does the Mennonite church hold the doctrine that baptism must be on confession of faith?
4. Why is the attitude of the believer more important than the form of baptism?

To the Superintendent

This is an important topic and one with which the Intermediates are more or less familiar and yet may not understand. This is the time of all meetings when the pastor should be present, if possible, to listen to their discussion and give a closing talk on the subject, which will answer any questions or clear up any misconceptions they may have. Be prepared to give explanations if the scripture references from the daily readings are used.

An Illustration

On the cattle ranches in the west the calves that roam at large are called "mavericks" before they are branded. At the annual "round-up" the man who gets his brand on them first can claim them. A little girl who had been baptized in a western town the day before, was questioned by her schoolmates when she came to school on Monday morning as to the meaning of her experience. "Well," she said, "I will just tell you. I was a little maverick out on the prairie, and that man put the Jesus mark on my forehead so that when He sees me He will know that I am one of His children."

Daily Bible Readings

- Mar. 9—Baptism and cleansing. Eph. 5:26.
 Mar. 10—Baptism of the Spirit. Matt. 3:11.
 Mar. 11—Baptismal burial with Christ. Col. 2:12.
 Mar. 12—Baptism and a good conscience. 1 Pet. 3:21, 22.
 Mar. 13—Baptism and the new life. 1 Cor. 6:11.
 Mar. 14—Baptism the symbol of purification. Heb. 10:22.

Mar. 15—The Meaning of baptism. Rom. 6:1-11.

A Lighted Cross

For this and the following meetings until Easter, a lighted cross can be used very effectively during the worship period. Such a cross can easily be made from a deep cardboard box. Cut a cross out of the top of the box, and cover the opening with a thin yellow paper pasted on the inside of the lid. In one end of the box cut an opening large enough to fit over an electric socket. Take an electric cord with socket and bulb attached and fit it into the box, so that the bulb is inside of the box under the yellow cross. Close the box so that no light can escape, except through the cross. Place it on the piano or some other conspicuous place in the front of the room. Connect with the current. Turn off all other lights and you have a beautiful lighted cross.

YOUR SUGGESTIONS REQUESTED

After preparing the material for the Intermediate topics for two months, I feel the suggestions and criticisms of those who are using the material, would be very helpful. Does it meet your needs? What additional help would you like? What parts do you find unnecessary or impractical? Your cooperation will help to make this department what it should be, of real service to you. Your suggestions are earnestly requested. Please send them to Emma M. Ruth, 1049 West Ave., Reedley, Calif.

JUNIOR SECTION

For the Leader

General Outline for March

1. God the Creator of all.
2. God the Perfect One.
3. God the Great I Am.
4. God the Giver of all good gifts.
5. God the One I worship.

Song for the month—"O worship the King all glorious above."

Verse for the month—"Ye shall seek me and find me when ye shall search for me with all your heart." Jer. 29:13.

Program Suggestions for March 15

God the Great I Am

1. Call to Worship—By prelude.

2. Worship Period—Rise.

- 1) Song in unison—"The Lord is in His Holy Temple."
- 2) Prayer in unison—Psa. 19:14. Be seated.
- 3) Song in unison—"O Worship the King."
- 4) Responsive reading—Psa. 134:1-12.
- 5) Refrain in unison—"Holy, Holy, Holy" (with eyes uplifted).
- 6) "Into my heart, into my heart," sing twice with heads bowed.

3. Announcements

4. Study Period—Aim: To lead to a fuller realization of an ever present God who is our Father.

- 1) Introductory remarks by junior chairman connecting new thought with previous thought studied.
- 2) God the Great I Am. What does it mean? By leader. On one half of blackboard put heading **God the Great I Am**. Write this in orange chalk. On other half put heading: **What does it mean?** Beneath the first write numbers one to six with scripture passage beside each number. Put a dash in center of blackboard corresponding with each number. Ask the group whether they can find what God the Great I Am means by studying the first passage. Have all juniors look for each passage. Ask for answers until you have gleaned the correct one. Proceed in the same manner until all five passages have been studied and the blackboard shows this result:
 1. Psa. 90:2—God is eternal.
 2. Jer. 23:23, 24—God is everywhere present.
 3. 1 John 3:10—God knows all things.
 4. Matt. 19:26—God can do all things.
 5. Psa. 33:13, 14—God sees everything.
 6. John 11:42—God hears everything.
- 3) Song in unison—"God will take care of you," verses 1, 3, 4.
- 4) Minute talks by juniors—
 - a. God is everywhere present, He is near me always. Story—The Cloud and the Fire. Ex. 13:17-22. Remarks—God is near ME always.
 - b. God knows all things, He knows ME. Scripture—Ps. 139:1-4.
 - c. God can do all things, He can do anything for me. Story—The walls of water. Ex. 14:21-31. Remarks—God can do anything for ME.

- d. God sees everything, He sees me always. Story—The Worms. Ex. 16:11-24. Remarks—God sees ME always.
- e. God hears everything, He hears me. Story—The Small Voice in the Huge Wilderness. Gen. 21:14-21. Remarks—God hears ME.
- 5) Solo, "His Eye is on the Sparrow," a junior. Change "when Jesus is my portion" to "for God is near me always."
- 6) Leader's three minutes—leading the junior heart to a fuller realization of God, our Father, and to a fuller love for Him who is more than any father can be. Tell how by simple belief in Christ He makes us to be sons and daughters. Close with the thought that we need Jesus for He is our Guide lest we lose the way to the Father.
- 7) Meditation: "I need Thee, O I need Thee" during the playing of one verse of this hymn.
- 8) Song in unison—"I need Thee every hour most gracious Lord." Verses 1, 2, 4. Sing verse 4 with eyes lifted up to Him.
- 9) Closing prayer—Repeat chorus softly with heads bowed.

A Thought for Thought

- "How silently, how silently,
The wondrous gift is given,
So God imparts to human hearts
The blessings of His heaven."

Would a quiet hour with the song of this month impart a new revelation of our God? Only if He is great to us, can we reveal His greatness.

THE SECRET OF A RICH LIFE

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

Who communeth with the Lord in the spirit of lowliness will "worship the Lord in the beauty of holiness."—Unknown.

JOTTINGS

Immanuel Church, Los Angeles, California, observed February 23 as "India Sunday." Rev. and Mrs. Duerksen, who have completed seven years of service in India, were present to participate in the service. Mrs. Duerksen gave the message for the Junior worship service. Rev. Duerksen preached the sermon at the morning service and in the evening they presented the cause of missions at the Christian Endeavor meeting.

An unusual service has been arranged for March 15 in the First Church, Philadelphia. On that occasion the outgoing pastor, Rev. Carl Landes, and the incoming pastor, Rev. J. J. Plenert, will participate in a joint service. Rev. Plenert comes from Hutchinson, Kansas, and Rev. Landes will take up special work under the Mennonite Peace Society.

On March 18, the Ladies Aid Society of the First Church will celebrate its anniversary and on that occasion there will be included the farewell to Rev. and Mrs. Landes and the welcome reception to Rev. and Mrs. Plenert.

Rev. Albert Claassen, pastor of the Salem-Zion church, Freeman, S. D., has been under the weather for several weeks, but it came just at a time when church services were impossible on account of blocked roads.

South Dakota is experiencing the most severe winter on record, according to Sioux Falls weather reports. Numerous country and city schools and Mennonite churches near Freeman are unable to carry on their work regularly. Freeman College has been shut down for two weeks due to coal shortage.

The meeting of the program committee of the Northern District Conference which was to have taken place at the Salem church parsonage, was postponed because of snow blocked roads. The committee consists of the brethren A. W. Friesen, Henderson, Neb.; John J. Becker, Mountain Lake, Minn.; and P. R. Schroeder, Freeman, S. D.

There are thirty-five pupils in the Eden Mennonite church, Schwenksville, Pa., who have had a perfect attendance record during last year. The Sunday School finds itself crowded for room so that it has been found necessary to use the main auditorium of the church for some of the departments.

The Old Colony Mennonites, numbering about 7000, who settled in Mexico some years ago, are about to abandon their homes and farms and return to Canada. While they have plenty to eat, they have been subjected to considerable annoyance from both the Mexican Government and bandits. The government has banned the use of the Bible from their schools and bandits have robbed and murdered members of the colony. Leaving behind the fruits of years of work means no small sacrifice to the colonists, no doubt

Mexican peasants will take advantage of what they find has been left. Already, according to a news dispatch from El Paso, Texas, three hundred have left in small groups for their former homes in Canada.

The First Mennonite church of Chicago is arranging for a baptismal service to be held March 15. Rev. P. R. Schroeder of Freeman, S. D., will officiate.

Rev. and Mrs. John C. Kaufman of Marion, S. D., are on an extended church visitation trip. They left on February 5. On their trip they will visit churches in Oregon and Washington.

A series of evangelistic meetings was held in the First church of Lima, Ohio, of which Rev. John J. Esau is pastor. The meetings were under the direction of Rev. Daniel Unruh of Lansdale, Pa.

The male chorus of the Eden Mennonite church presented a sacred concert at the West Zion church, Moundridge, Kansas, on the evening of February 23. The Mission Workers of the West Zion church held a regular meeting at the home of Mrs. Barbara Rupp. Members invited husbands, brothers, fathers, and friends. The men had charge of the meeting.

Rev. Christian E. Hirschler, who was pastor at various times of churches in Kansas and Oklahoma, died at his home in Moundridge, Kansas, February 7. He was born in the Rhineland and received his education in the Mennonite school at Weierhof. With his family he came to America in 1882, and later located in Kansas.

Mrs. T. J. Boehr, wife of our missionary, is at this writing seriously ill. The prayers of God's people are asked in her behalf. (Too late for last week's issue.)

Rev. P. R. Schroeder of Freeman, S. D., sends us the following prescription which deserves being passed on with the recommendation that it is highly worth while and should be tried out:

For Farmers in Spring:— Take a slip of paper two inches by five, copy onto it with pen or pencil Ephesians 1:3, or any other choice verse, roll or fold, put into your overall pocket in the morning before going into the field to plow or drill. When in the field take out this capsule about every second or third time you come to the end of a row, read it over carefully, and then as your tractor or horses move along, try to repeat and understand it, until it has been well absorbed by your mind and heart. Repeat daily with a new verse each day, and watch the results after taking these capsules regularly for one spring season. If this does not stimulate your soul as much as cod liver oil does the body, write to the undersigned apothecary's apprentice of the soul, or consult your pastor.

P. R. Schroeder.

Note: Persons other than farmers can adapt the use of capsules to their own conditions.

DEATH

Gladys Jeanette Pulaski, daughter of Lloyd and Elizabeth Toevs Pulaski, Newton, Kansas, was born July 2, 1933, making her age 2 years, 6 months, and 16 days. She died January 18, 1936. Funeral services were held at the home and in the First church, Newton, Revs. J. E. Entz and A. Warkentin officiating. Gladys became a member of the Cradle Roll of the First Mennonite church, Newton, November 12, 1933.

TO PASTORS AND SUPERINTENDENTS OF SUNDAY SCHOOLS OF THE GENERAL CONFERENCE OF MENNONITES

Dear Christian Co-workers: There are a number of matters of direct interest in the work of our Sunday Schools which I wish to communicate, as secretary of the Board of Education, to you as pastors or superintendents.

Possibly the outstanding item is to announce officially that the Board of Education has made plans to publish an English Sunday School Quarterly for the year 1937. This work is to be done in cooperation with the Publication Board who are to see to the actual printing and distribution of the quarterly. The duty of the Board of Education has been to provide the material for a quarterly as authorized in the past General Conference upon the expression of so much interest and desire for our own English Quarterly. The board is pleased to say that it feels that a very able, competent and spiritual editorial staff has been secured. Dr. A. Warkentin of Bethel College is the editor-in-chief, and he will be assisted by the brethren A. E. Kreider, L. Hostetler, S. K. Mosiman, and P. R. Schroeder.

It is planned to have this quarterly appear some time during the first half of 1936 that our schools may have the opportunity to inspect and evaluate it. The board is confident that it will be so good that our schools will want to order it not only because of Mennonite loyalty but because they will feel that it is really worth while. May we bear up this staff of editors in prayer that God may guide them in this important task. I hope your school will give the quarterly every consideration when the first copy reaches you for your inspection.

The board also wishes to give a report upon its attitude toward the establishment of a Mennonite seminary. This matter also was turned over to our board in the past General Conference for its study and recommendation. The board passed the following motion: "That we believe a Mennonite seminary and Bible school to be essential to the church and encourage the Witmarsum Seminary Board to proceed with plans for the establishment of such an institution with direct Conference representation on said board." This recommendation has been duly conveyed to the Board of Trustees of the seminary.

The board in its session discussed the possibility of carrying on field work jointly with the young people's committee. Our young people are active and eager to be accomplishing something, and our board felt disposed to join with them in a field work project. However, who will cooperate with the General Conference Executive Committee in its desire that all the boards unite in the employment of a field secretary.

An item of expense for the board during the coming year until there is some return from the sale of quarterlies will be the cost of producing the material for the quarterly as those who do the work should have a small compensation for their services. With the employment of a joint field secretary with the young people's committee in mind, and in consideration of other necessary expenses, the board set aside a budget of one thousand nine hundred dollars (\$1900.00) for the coming year. However, since this board will work with the other boards in this matter, it is probable that the expenses will not be so much. We will, of course, need finances to carry on our projects and trust that our schools will remember the request of the board for a quarterly offering for our work. Since our work is so closely related to the Sunday Schools, we feel that it is in order for us to request from them these contributions for our financial needs. Ten per cent of the total amount received by the board during the year will be laid aside as a student loan fund, the purpose of which is to aid worthy students to attend Mennonite colleges. The president and secretary of the board are asked to provide for the administration of this fund.

The board also gave its final approval to the "Guide to Christian Teaching" originally started as the Junior Catechism which is now complete and ready to be published upon approval of the Publication Board and enough orders to warrant going ahead with the project.

Reverend D. J. Unruh was again elected Director of Sunday School and Teacher Training for the coming three-year period. He will be glad to keep in touch with you both with respect to teacher training and to any other Sunday School problems in which he can be helpful. In fact it is the desire of the entire board to be helpful to our Sunday Schools, and we invite you to call upon us for any service that we can render.

Wishing you God's richest blessing personally and in your work for Him and trusting that your school may see fit to assist our board in financially carrying on this program, I am, Yours in Christian service,

A. S. Rosenberger, Secretary.

TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS

ference would contribute ONE CENT A MONTH or
ference would contribut ONE CENT A MONTH or
about TEN CENTS A YEAR for the work of the
Board of Education, that would meet the budget of
this Board.

The General Conference has delegated certain work to this Board. A part of this work, the most expensive part, is the preparation of the copy for the English Sunday School Lessons, edited by a staff of editors appointed by the Board of Education.

This staff is doing excellent work, a sample of which will soon be in the hands of the Sunday school superintendents.

A few churches and Sunday schools are sending contributions faithfully and regularly. If ALL the churches and Sunday schools will do their part, the Board will be able to do the work assigned to it.

D. H. Richert, Treasurer, Bethel College, Kans.

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Translated by Marion R. Draper

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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, MARCH 10, 1936

No. 10

SOME OLD BIBLES

One of the shelves in the editor's study is given to old Bibles, some of which are interesting in several respects and have behind them thrilling backgrounds. In this day of many kinds of Bibles skillfully arranged for the convenience of the reader and student, we still wonder whether, with all the elaborate help and guides, there is anything in the modern Bible that can take the place of the deep sentiments that hallowed the Bibles in the times when books were rare and costly and had to be read by the light of the candle.

Perhaps the most costly book of today is a Bible, the Sianitic Version, bought by the British Museum from the Russian Government some months ago,—but that is another story that must wait for its telling at some future time. It is a story that reads like a romance.

The treasure of the collection on our shelves is a small red morocco bound Bible. The inscription says that it was a gift from father to mother — that makes it a priceless heirloom; but the well worn pages on which appear the familiar passages that brought comfort and strength to mother, speak of a faith of that dear one who more than twenty years ago fell asleep in the Lord. We keep this precious memento carefully and protected from dust and wear, so that, were mother here to handle it again, she would find it in the same condition it was in when with weak and trembling hands she laid it away in its place in the bureau drawer where she always kept it.

Next to mother's Bible are several German Sauer Bibles (there were three editions of them). The Sauers of Germantown, father and son, printed the first Bibles to appear in a foreign language in America. The first Sauer Bible antedated the first English Bible by about eighty years. In those days no one could print a Bible in the English language without the

King's license. In order to keep the business of printing Bibles in England no licenses were issued for printing them in the Colonies. In examining one of these Germantown Bibles, after having owned it for more than ten years, we had the surprise of our young life. We found eight dollars in crisp New England bank bills dating to one hundred years ago. Someone must have thought the Bible a safe place in which to store money. Did that one suppose that a thief would hesitate to take money from such a hallowed place? Or did the one who hid the money figure out that since this Bible would be used so seldom it would be a suitable place for laying up treasures? We are reminded of the woman who brought out her Bible when the pastor came and asked him to lead the family in its daily devotions. He opened the Bible and out fell a pair of glasses. "Oh," she exclaimed, "I am so glad they turned up, I have missed them so badly during the past six months."

The large volume bound in beautifully embossed leather is a Douai or Roman Catholic version. To many people the difference between our King James version and the Douai Bible is so slight that they wonder what all this fuss is about anyway. The Douai version is a translation of an old Latin version, the Vulgate, and so very often it misses the fine shades of meaning that are to be found in our version, which is a translation from the Greek directly and not from the Greek through the Latin to the English. There is also a difference in the arrangement of some of the books which may be confusing, but not seriously hurtful. On the whole the layman finds very little difference between the Catholic and the Protestant versions. The particular volume to which we direct our attention was once the property of a noted Catholic priest who was attended by a Protestant physician, one of our friends. As a token of special esteem the priest gave this

Bible to the doctor, and upon his death the book was added to our collection. The priest was venerated for his piety, but few knew of all the ways in which it was expressed. Our doctor friend told us that there was a ring of callous about the body of the priest that came from continually wearing a belt of thorns. Even his parishoners knew nothing of this. One may question the necessity of expressing one's piety in such a torturous way and bearing the agony in silence at the same time, but we doubt whether the sincerity of the man would be questioned by any one.

A little black covered first edition of the Revised New Testament has its story, a sad story, to tell about a former owner. It was the gift from a great student and scholar, who gave to it his almost superstitious esteem but failed to heed its precepts. He was of foreign birth, the son of a college professor and a "dope fiend." In his letters home, thanking his generous parents for the money they sent him, he never failed to give glowing accounts of his improvement in health and habits, though he never made serious efforts to break the chains that held him. It was our privilege in a small way to be of help to him and the New Testament was his gift of gratitude, but he always went back to his dope." The police found him asleep on a doorstep one cold night. They thought he was drunk, but the coroner's inquest developed the fact that he had died of narcotic poisoning.

To be sure, we must not omit the old family Bible with its records of births, marriages, and deaths. What a mixture of emotions there lie behind the simple entries! They tell of joys and sorrows. They are not just cold vital statistics, but intimate records of family life as they run through several generations.

Did any of our readers ever hear of a Mennonite Bible? There is one in the collection before us. It was a subscription Bible. That is, agents secured subscriptions and then the Bibles were printed and the names of the subscribers were also printed in a separate section. The Bible appeared about 100 years ago and there were so many Mennonite subscribers on the list that people came to speak of it as The Mennonite Bible. Persons familiar with the older congregations in eastern Pennsylvania may, if they examine the book, find the names of many of the ancestors of our present day Mennonite families.

When the separation occurred in the Franco-nia, Pa., District that resulted in the establishment of the East Pennsylvania Conference or Eastern District Conference, as we now call it, many congregations were split. Some of these built separate meeting houses while, in other places, the two parties agreed to hold their meetings on alternate Sundays. In one of these Meeting Houses where they had agreed to abide in the same house two Bibles were kept, one for the Old faction and one for the New. The Old faction had a Sauer Bible, very plain, but strongly bound with leather and oaken boards. The New faction bought a larger Bible. It was elaborately bound in black, glossy leather and had many illustrations. When they held their services, each party took the greatest of care to use its own particular Bible and no doubt, had there been a mix-up, one of the parties would have been called to account. —G.

FROM HOPILAND

"Bless the Lord, O my soul, and forget not all His benefits." Psalm 103:2.

During Thanksgiving season our attention was especially directed to the blessings God has showered upon us during the past year. The Lord has blessed the preaching of the Word to the hearts of these people in Hopiland. In the hearts of six it has become a "power unto salvation," and to others it seems to be imparting a desire to be saved. God's promise is that it will not come back void.

The evangelistic meetings held during one week in November were well attended. The Hopis love to hear Brother P. P. Wedel. Even now one hears such remarks as: "We enjoyed the meetings very much this year"; "We have been very happy to be here and enjoyed the meetings"; "The messages have been given in simple language so we all could understand."

One of the Hopis gave Brother Wedel the Hopi Indian name "Suhsungva," meaning cool water. In this semi-desert country a good drink of cool water is greatly prized, as most of these waters here are exceedingly hard, or they have a salty or soda taste. Neither is water here plentiful, every one must learn to use it economically. The government well here at Oraibi is over 600 feet deep. We have to haul all of our water for the cows and general laundry and household use with our car and trailer.

Our cistern water we have for cooking and drinking only.

On Thanksgiving Day we had a song and preaching service in the forenoon. The sermon was based on Psalm 103:2. Special emphasis was placed upon being thankful in trials, tribulation, adversities, and in sorrow because of the death of some dear one. Examples of praising God in such circumstances of life were cited such as Daniel giving thanks thrice daily in the face of being thrown into the lions' den. Paul and Silas were singing praises to God in the prison at Philippi, and later when he was in the shipwreck on his way to Rome, he gave thanks and glorified God.

After the sermon about twenty-five minutes were devoted to tell for what each was thankful. Maybe you would like to listen to them yourselves as we write down what some of them said.

Tom, who was saved about two years ago, said: "What Mr. Suderman said is true and I believe it. I thank God today that He has kept us. I believe we should be very thankful for the spiritual blessings He has given us."

Alice, his wife said: "I praise God for His keeping grace and power. He has saved us and kept us and I am thankful for that."

Daisy, their daughter, who is a widow and has two children, said: "I praise God today for saving our whole family, my old grandfather, my three aunts, my father, my mother, my sisters, and me." (Daisy's husband was killed in a car accident four years ago and she did not know of it until four days after his burial. She was baptized last June.)

Stella, who came back and was again accepted as a member when she confessed her sins before the church, said: "I praise God today that He has restored me into the fellowship of the church so that I can be here today with you, my sisters and brothers in Christ. I thank Him for all He has done for me. (Stella's favorite child, Elizabeth, aged 14, died as a Christian a few weeks ago. Before her death she begged her mother, Stella, to turn back to Jesus Christ. Stella lived a very wicked life for a number of years. She was received back into fellowship during the special meetings, after she confessed her sins and received forgiveness.)

Rhoda said: "I thank God today for that peace He has given me in Christ, that peace for which I have groped in darkness for years."

(Rhoda took a stand for Jesus just a few weeks ago and will be baptized in the near future. Her daughter, Rowena, who was baptized at the Phoenix Indian School some time ago, also desires to have her membership transferred here.)

Martha: "I thank God that He has kept me and that my children desire to follow Christ with me. So my little children will sing a little song." They sang, "Can a little child like me thank the Father fittingly"?

Otto Lomavitu: "The Lord has been dealing with us in these last years. I am thankful that Christ calls sinners to repentance. Satan has tried again and again to disrupt this church, but God has kept us and has added to our number these last few years, as our group here today so plainly shows. I am thankful to God for revealing His great plan of salvation to us here. There are many in this world, especially those who are called "The People," who are far superior to us in intelligence and in other ways, yet many of them are ignorant of Jesus Christ as their Savior. Yet to us God has manifested His saving power. I am indeed thankful for these blessings."

Then there were others who testified as to their thankfulness to God for the spiritual blessings. We, who are more or less acquainted with the life of some of the Hopis, cannot help but think that the meetings which are led by Brother P. P. Wedel helped the Hopi Christians to rise higher in their Christian life. They are certainly helpful to us in the work, and we want to thank you as well as thank God that prayer has been offered to Him for these meetings.

Yours in Christ's service,

Mr. and Mrs. John P. Suderman.

Oraibi, Arizona.

LASTING PEACE

W. H. Dyck

Christianity, as a whole, has been passing through momentous changes in the past decade. It has been "rethinking missions" and finds that the "old fashioned gospel" has been antedated by newer and more applicable (?) social "movements." It has found that the old process of saving sinners "one by one" is all too slow to keep step with the new times. It does not feel so confident that Jesus foresaw our new day when He said, "Except a man be born

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

again, he cannot see the kingdom of God." The emphasis has been transferred from regeneration to education.

One of the "movements" which is at present sweeping through the ranks of our denomination, and which is promising to supercede our "age-worn" doctrine of "non-resistance," adhered to in the past, is the liberal and broad "Peace Program." If we could only make all of our members "sign on the dotted line," refusing to bear arms, then the rest of the world might soon be converted to this "idea," thus ushering in the promised millennium.

Before joining wholeheartedly and unreservedly with such a movement it might be well to again remind ourselves of one outstanding teaching which lies at the heart of our Christian message.

Lasting peace can abide only in the hearts of those who have accepted and enthroned Christ as Savior and Lord. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). True peace comes in no other way. "To be spiritually minded is life and peace" (Rom. 8:6). The natural man is not spiritually minded. See 1 Cor. 2:14. "Now the God of hope fill you with all joy and peace in believing" (Rom. 15:13). Unbelievers have no peace. "There is no peace, saith my God, to the wicked" (Isa. 57:21). Therefore, it is useless for the church to spend its efforts in teaching the world a life of peace when they have not personally accepted the Prince of Peace.

Peace is an attribute of Christ. "He is our peace" (Eph. 2:14). Peace is a gift from God. "Let the peace of God rule in your hearts" (Col.

3:15). Lasting peace "rules" in the hearts of believers. And if peace rules, it affects every phase of life. It identifies itself with the many graces which adorn a Christian's conduct.

Bearing this in mind, it becomes clear that it is futile to attempt a swaying of the masses in favor of disarmament. Lives are not changed by mob action. Nations which hate each other cannot keep peace treaties. Peace Societies would accomplish the most if their messages would be definitely evangelistic. Peace with God is the essential prerequisite to World Peace.

When Christ taught the parable of wheat and tares He clearly indicated that the whole world would never be turned to Him. Then He spake through Paul saying, "When they shall say, 'Peace and safety'; then sudden destruction cometh upon them" (1 Thess. 5:3). As scriptures clearly teach that false peace will be advocated in the latter days, it behooves true believers to be careful lest they be beguiled into hoping for a lasting world peace before the time of the personal return of the Prince of Peace.

But lest we be misunderstood — Christians should wholeheartedly encourage anything which makes for peace here and now. We are admonished to pray that we might be permitted to "lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2). But let us be on our guard lest we enter into activities which will counteract the only message which God has for a lost and dying world. May we teach only "whatsoever I have commanded you" (Matt. 28:20).

CHRISTIAN EDUCATION

A. S. Bechtel

The writer of the Proverbs says, "Train up a child in the way he should go; and when he is old, he will not depart from it." In Deuteronomy 6:4-7 fathers are admonished very earnestly to attend to the teaching of God's Word in the home circle.

We need to give very serious thought to Christian education in the home, the church, and in our schools, public and higher schools. Mere secular education in our schools is not enough. There needs to be a manifest Christian spirit in it all.

The home and the church need to take an intense interest in the education of our youth

and young people. We note that from early times of Old Testament history this was in the hands of the father and in the home. The reference from Deuteronomy shows that the subject matter was God's Word. Ezra taught the people of his day from the Book of the Law and prepared teachers for the people. Later a school system was established in which the subject matter was thoroughly religious. Its chief purpose was to develop the youth religiously. This is indeed the most importantly vital thing today.

The history of distinctly Christian education begins with Christ Himself when He lived among people and taught them, especially so the chosen twelve whom He trained for a special work. He outlined His program in the Sermon on the Mount, which was a great challenge to the people of His day and of ours, not merely words. His was or rather is, a program of life-living, a moulding power, an influence which penetrates and transforms hearts. This Christian influence is needed today in all our system of education. We need that Christian influence that will prepare the youth of our day to meet the real tests in later life, prepare them to solve their problems according to Christ's teachings.

Christ had a very high estimate of childhood and youth. This reveals the need of Christian education. He placed the child in the midst of the home. He placed the child in the midst of the church. The child furnishes the material for the training school in the church, the future members of the church, and the greatest problem of the church are her children. He puts the child in the midst of the community. The most important matter by far, for the community is the physical, mental, moral, and spiritual welfare of the children. The home, the school, and the church are responsible for this. Satan's school is always busy and youth learns readily.

In view of all this it becomes evident that we need a positive Christian influence in our schools so that the character building influences there may be distinctly Christian. The Bible and prayer should always have a place in our schools. Education in our schools without the Christian emphasis becomes pagan. This will demand teachers who are definitely Christian in beliefs and living.

It is of the utmost importance that the education in our higher schools, colleges, and uni-

versities be definitely Christian in spirit. It is a serious problem for parents to decide where to send their young people to higher institutions of learning. The religious atmosphere of these schools is very important. There is much of anti-Christian and atheistic teaching in too many schools, the type of teaching which is wrecking the faith and beliefs of many young people which they had learned in the home and church—in fact unbelief is taught in some institutions. The Bible is belittled and made light of only too frequently. Education without definite Christian influences only too easily produces pagans, moral and spiritual lepers. We definitely need the Christian religion in our education, our school work. It has to do with the whole of life—thought, conduct, character.

We should thank God for our denominational colleges which are Christ-centered, in which the Bible is honored as God's Word, in which there is a definitely Christian atmosphere. These need our prayers and our support. Our own Mennonite church needs to support education as she is supporting missions. She needs to pray for our own schools as she prays for missions.

"YOU FOLKS IN INDIA BUILD FOR COMFORT RATHER THAN BEAUTY"

The above was said by a visiting missionary in India. It may not be quoted exactly, but the thought is given. Why do we build for comfort? It is my conviction that not to do so would be tempting God. In a land of extreme heat, termites, snakes, lizards, vermin, and insects, it behooves us not only to pray for God's protection, but also to use His gift of common sense and good judgment. The greatest argument against a large bungalow in India is the fact that it is so foreign to the way in which the countless millions there live, but the missionary himself, his clothes, his mode of life, and his religion, are all so different that I think the home may well be different also without hindering the cause.

The standard bungalow in India has about five main rooms. Each room ought to be about sixteen feet square and about eighteen to twenty feet high. At nights the doors and windows are opened to let the coolest possible air in. Before the heat of the day they are closed to keep this cooler air in and the heat out. The larger the room and the bungalow,

the more effective is this procedure. To further insulate against the heat the walls of the bungalow are about eighteen inches thick. All buildings in India should have a veranda to keep the sun from beating against the walls.

Not only does the veranda help keep the bungalow cool, but it serves many other useful purposes. Much of the veranda is used for office, bathrooms, and storerooms. There are no corner grocery stores in the villages of India. It may be necessary to store a year's or six months' supply of food, clothing, school supplies, etc. For this storerooms are needed. The missionaries usually sleep on the veranda all year round. If company comes and there is insufficient room, the veranda is a possibility. If there is no garage, the car may be stored there. The veranda often serves to entertain village guests. It is used for Sunday School and church services, and as a classroom for instructing workers.

Brick are cheap, but so many are needed. Wood is cheap, but by the time the logs are brought from the jungle, dried, sawed, and the poor wood discarded, the cost is quite appreciable. All floors are of concrete and brick. Cement is much more expensive in India than in America. The incessant rains there necessitate a good roof. Tin to cover a large roof is quite an item of expense. Labor is cheap. Women laborers get about four cents per day, unskilled laborers get about six cents, and the better carpenters and masons fifteen to fifty cents. But the world over you usually get about what you pay for. The laborer in India is not to be compared with one in America.

It has been the policy of our Board to favor good buildings. They are to be congratulated on this policy, because it is not only the best but also the cheapest. A certain missionary lady working under circumstances where this policy was not carried out said, that when she died she had one wish, that is that they put the following epitaph on her tomb, "She died because of leaky roofs." This woman was responsible for the repair of poorly constructed buildings, and found the strain and worry of this added duty too much. The expenditure of the time and energy of a missionary made necessary because of temporary and poorly built buildings may be considerable.

These few lines are written to briefly present the readers another problem confronting the missionaries in India. At all times missionaries

have responded to the call of duty and have lived under adverse conditions in tents, mud huts, two or three families in a bungalow. They have worked among lepers, gone into cholera stricken districts, traveled in third class compartments with lepers, consumptives, and amidst such filth as is to be imagined if you can, but is not to be described here. The missionary is human, he needs your prayers.

—A Missionary.

CORRESPONDENCE

Bethel Mennonite Church, Wolf Point, Montana. Dear Readers: Since I have been chosen reporter, I'll try to give a short resume from June 11, 1935, to the present time.

On June 11, 1935, we had our annual church meeting: All reports of our various church branches were read, as Church, Sunday School, Christian Endeavor, and Ladies' Aid reports.

Rev. Albert Schultz was engaged as our pastor for the coming year. During the winter months he is also teaching at the Lustre Bible School.

The church was instructed to get plans and estimates of a church building. On October 2, 1935, a special meeting was called to discuss plans and estimates of a church building. N. F. Toevs gave a report of the plan and the material and prices and also an explanation of the building plan. Open discussion followed. Then a motion was made, seconded, and carried to pass slips around, that every one sign the slip and write down the amount of donation. These slips showed great interest in a church building. The total of the slip-donation was \$1415. Everyone felt enthusiastic that our hopes would come true. Motion was also made and carried that N. F. Toevs see all members not present in regard to getting donations for the building of the church. Later donations were given by members for a tower which amounted to \$105. Still more has been donated, but the writer does not know the amount. Next a building committee was elected. Frank Toevs, N. F. Toevs, and F. Zerbe were elected. The building committee ordered the lumber. It took three weeks until it arrived. It was hauled out on October 26. Then three weeks of snowy, blizzardy, and cold weather set in. It was about the middle of November when we started to build, and worked on the church until one week before Christmas. Since then we have not

done any work on account of blocked roads and cold weather. About one week of work is left to finish the church from the outside. It will be a fine building when finished.

Rev. J. F. Sawatzky was elected as our delegate to the General Conference at Upland, California, and so he came over October 13 and gave us a report of the conference.

On October 15, Rev. and Mrs. Kaufman visited our church. Rev. Kaufman gave us a fine sermon, while Mrs. Kaufman favored us with a special song.

During the week of October 16-29, Rev. J. M. Franz conducted revival meetings, which were well attended, and I am sure we were all blessed.

On October 27, we had our Harvest Thanksgiving Festival. A large crowd was present. We were unable to seat all the people in our basement. The speakers that we had as our guests were: Rev. J. M. Franz, Rev. Sawatzky, and Rev. A. Ewert.

Miss Sprunger, a missionary from China, gave an interesting discussion on missions in China, November 10.

November 24, we had baptismal service. Six boys and four girls who had consecrated themselves to Christ, were baptized. Then the following Sunday we had the Lord's Supper.

We had our Christmas program on Christmas Eve. Not so many attended, due to cold weather and bad roads.

Our dear Grandmother Toevs passed away to the Great Beyond on January 12. Her funeral was held January 15. Rev. Albert Schultz and Rev. Ewert preached comforting words. You will find the obituary in the preceding issue of the Mennonite.

There have been no church services or Sunday School for the past four Sundays, due to severe cold weather and bad roads. This is the longest time we have ever missed Sunday School since we came here. Very seldom we missed more than one Sunday at a time. The past week the thermometer registered from 30 to 45 degrees below zero. Sincerely,

A. A. Toevs, Corr.

Halstead, Kansas, February 23, 1936. Dear Editor and Readers of the Mennonite:— It seems as if our cold spell of winter is past, although it has not been as cold here as at other places we hear about.

Most of our readers probably know that our

pastor, Rev. H. T. Unruh, and family have left us. He has accepted the pastorate at Bluffton, Ohio. Before he left, the catechism class of twelve members was baptized on the Sunday of December 29.

On the evening of December 31, the church gave a six o'clock farewell dinner to Rev. Unruh and family. During the dinner some of the pastors of other churches spoke, and afterwards a program was held in the auditorium of the church. This program consisted of farewell talks, special music, and best wishes.

Rev. Unruh gave his farewell sermon on January 5, as a challenge to the church to build on. On January 12, final farewells had to be spoken, but not final goodbyes, for in German we still would say, "Auf Wiedersehen"! Our ways may have parted here, yet we are working in the service of the King.

On January 11, were held the funeral services for Miss Anna Bergholdt.

As far as I know the congregation has enjoyed fairly good health in spite of severe low temperature prevailing outdoors.

Since the vacancy left by Rev. Unruh has not yet been filled, the following have served in the pulpit: January 19, Dr. J. H. Langenwalter of Wichita; January 26, Dr. A. Warkentin of Bethel College; February 3, Rev. J. M. Regier of Bethel College; February 9, Rev. Voth of Bethel College; February 16, Dr. Kaufman of Bethel College; February 23, Rev. Phil. A. Wedel of Moundridge and a men's quartet of the Eden church.

February 16, the C. E. had Rev. Manning of Africa, who showed slides of his work, which were of great interest to every one.

Frieda Schirmer, Correspondent.

Lots of time for lots of things,
 Though it's said that time has wings;
 There is always time to find
 Ways of being sweet and kind;
 There is always time to share
 Smiles and goodness everywhere:
 Time to send the frowns away,
 Time a gentle word to say,
 Time for helpfulness, and time
 To assist the weak to climb;
 Time to give a little flower,
 Time for friendship any hour.
 But there is no time to spare
 For unkindness anywhere.—Anon.

THE SUNDAY SCHOOL LESSON

March 22, 1936

Jesus Teaches True Values

Luke 12:22-34

Golden Text.—Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you. Matt. 6:33.

In presenting the parable of the man who built greater barns to hold his possessions, Jesus pictured the normal thing of the world. Men think that their future and their happiness is insured when they have plenty of this world's goods to fall back upon. In the end the rich man's possessions amounted to nothing. He was beyond the possibility of using them. The same story has been told over and over again since the beginning of time. Men have trusted in their possessions and in the end have found that they could not help them or that they did not live long enough to need them. It was in opposition to worldly trust in worldly things that Jesus gave utterance to the words of our lesson. Jesus would have us value first things first, and since worldly possessions are not first things, He would have us look for something better and more lasting. Our Golden Text tells us to "seek first the kingdom." It would remind us that to seek other things that are of lesser importance would betray a lack of confidence in God which amounts to sheer unbelief. Is it not rather unusual that one is commanded to take no thought for one's life when God has made the human life the most precious thing on earth and has implanted in us desires and cravings that tend to the preservation of life and ministering to its desires? Life does have its responsible mission. We are here to meet these responsibilities, but above and more precious than life is the absolute dependence upon God who is the giver of every good and precious gift. We are to think of life, but the life we are to think about is that which is related to soul as well as body.

Jesus often turned to the experiences of life or to the plain and common things in nature as texts for His discourses. The man who trusted in what he had in his barns was a text from experience so applied that the simplest could understand. He drives home the truth He seeks to convey by referring to God's care of the birds; by illustrations of the impossibility

of our caring for ourselves; by God's care of the flowers; and by reminding us that God's children are not anxious as are the children of the world.

Life, Jesus tells us, is more than meat and the body more than raiment. Do we know any whose only thoughts are concerning good living or good dressing? If we do, it may happen that we fit into such a class. What we might call life, such as high living and vain display is not life at all. It is just conformity to desires and the fashions of men. True life is that which reflects that which is divine in one. We are to live that we may be a glory to God and a help to God's needy children. The robes of righteousness are the most fitting for those who would live the true life.

Jesus tells us not to be anxious about our daily food. God is a good provider and this is shown in the way He takes care of the birds. The special bird mentioned here is the raven. Some birds are useful and their part in the scheme of nature is recognized, but the raven is not a specially useful creature and at times is a positive nuisance. But God takes care of the needs of even a raven. The writer has seen birds of this kind in desert places, but they gave every indication of being fully provided with food. If such a mere creature as a raven need not concern itself about the food for the morrow the implication is plain, God will see that the needs of His children are met.

Next Jesus shows how impossible it would be for us without God to take care of our needs. A hair is one of the smallest organs of the body, but no person is able to change it. Neither is one able to add to his height by a hairbreadth. Man simply cannot do anything for himself without God. Why not, then, let Him do for us as we need? If we cannot do that which is least about ourselves, why worry? "God will take care of you" is a song we often sing. We wonder just how deeply we mean words such as those of this song.

Then here is the matter of beauty. God might have created flowers without color, scent or symmetry, but He chose to make them beautiful. God wants things to be charming to the eye, the mind, and the taste, and He gives them to us that way. In contrast to the commonest flower that might be mentioned Jesus pictures "Solomon in all his glory," voluptuous character in all history, but beside the humble lily Solomon is but a poor imitation. And God

has given lilies in abundance. They simply live the way God wants them to and so make the world better and happier for their having been in it.

To the little flock—those who would be as Jesus would have them “there is an assurance that fully outweighs all that the world has to give. “It is the Father’s good pleasure to give you the kingdom.” More precious than prosperity or plenty are the promises of God, for they are eternal. When the wealth of the rich and the beauty of the natural world shall have disappeared, the little flock will still have that which is worth more than anything else. Beauty is a grace. The Christian may show the grace of true beauty by sharing with the needy. He may rest confident that his treasures are secure, and though earthly treasures disappear the treasures of the Kingdom are eternally secure because they are beyond the destroying and corroding powers of a sinful world.

MEMORY WORK IN CHINA

Ch’ang Hopei, China.

The Psalmist says, “Thy Word have I hid in my heart that I might not sin against Thee.” This is what we have been encouraging the Christians and inquirers to do ever since we took up the work here over two years ago. We hung up a small blackboard at the entrance to the compound and each week a Chinese helper would write on two Bible verses to be memorized during the week. At nearly every Christian Endeavor meeting, which meets every other Sunday afternoon, opportunity was given to repeat Bible verses. It was hard to get them started to do it in public because when one would get up others would giggle at them and it seemed rather discouraging. I then suggested that we hang up a small blackboard in church and put down the names of those who repeated a Bible verse and see who could repeat the most. This gave competition and soon the ice was broken, and it seemed no longer strange to repeat Bible verses in public. From time to time they were asked to come to see how well they had done and if they knew enough verses little rewards were given, such as large Bible posters, or the Lord’s prayer, or the Ten Commandments on large sheets which could be hung on the wall.

Later only one verse a week was put on the blackboard at the entrance because too many

new verses would not give them time to keep the old ones reviewed. Last Sunday afternoon July 7, we left out the regular endeavor program and had only repeating of Bible verses from memory, and it was a joy to see how hard some had worked at it. The highest number of verses given by memory was by a young girl, about seventeen years old. She repeated two hundred and five verses, taken from different parts of the Bible. Another one repeated over a hundred, and quite a few over fifty, and a larger number from fifty all the way down to two. The meeting lasted almost two hours and there were quite a few who did not get a chance because it was time to close. Young people in the homeland, could you have done better? Is the time you spend in prayer for the work in China and the gifts you give worth while? Will you pray much for our work out here? Yours in His service,

August and Martha Ewert.

DIVIDED YET PERFECTLY AT ONE

We are at the summer resort. We have also been at other resorts in previous years. This time it is Kihungshan. Years ago a missionary returned from here making the following remark: “Just think, they have built a large assembly hall there with a written promise to all subscribers for the cause, that the other side shall never be permitted to present its views therein.” It could not refer to post-millennialism, for in the meetings here there is no such differentiation made; but I can easily see that modernism is barred out. What heartaches we have experienced at Peitaiho every year that we went there! While there were always good spiritual Bible conferences, such a large number of missionaries instead of attending those meetings would go right past the door to bathing shores and to basket and tennis courts. Out of a series of two week meetings they would not attend one. If some of them would get an opportunity to speak in the assembly hall on Sundays, they would slander the true gospel message and those that brought them, notwithstanding that they had been sent out to preach that very gospel, and that they were drawing their salaries upon the supposition that they were preaching the gospel to the Chinese masses. Here we have another resort where just as many shades of missionaries meet, but they all believe the whole Bible, and accept Christ as Savior and Lord. We can all meet in the same place, sing the same songs, and pray the same prayers. The messages are a full gospel and there is one Spirit filling all our hearts.

—H. J. Brown.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller, Halstead, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Worshiping God

"God is a spirit and they that worship him must worship him in spirit and in truth."

"Earth's crammed with heaven

And every common bush afire with God,

And only he who sees takes off his shoes."

—Elizabeth Barrett Browning.

ART IN RELIGION AND WORSHIP

That art has a definite part to play in religion is a fact that the majority of people perhaps are not conscious of. Yet it is true that art and more particularly religious art is almost as old as man, and likewise it is true that religion has been instrumental in producing art of the highest type.

Since worship is closely connected with religion, let us consider what place art has in worship. What does man do when he worships? Does he not give expression to his finest emotions and feelings? Does he not rise to sublimest thinking when he worships, and is not his innermost soul put at ease? In that sense, art of the highest type has something in common with worship, for art is an idea harmoniously united which has the power to calm. It is an expression of the individual's sense of the emotional significance of the universe. Art can also be described as the completion of the possession of the beautiful.

We see in history down the ages that art and worship have been closely connected, for as early Christian congregations met, wherever meeting was possible in larger dwellings of the members of the community, or in a "hall" secured for the purpose, later on as church building acquired self-consciousness and integration, there came to be "basilicas" which were important expressions in the field of architecture, and which were the earliest and most important churches.

Early Christian art, even though ugly at first, had in its impulses the beginnings of the most expressive religious art that history knows, which came to full flower in the Gothic cathedrals a thousand years after the first Christians painted their obscure hopes on the walls of the catacombs in Rome. Also about 100 A. D. the Christian subjects commence. Many pictures of Christ and His activities were painted.

What religious art did for the worshiper in the form of magnificent cathedrals with their soft stained glass windows and arches pointing heavenward, beautiful architecture in church edifices still does today.

Aside from architecture in worship, great and beautiful ideas have been preserved by men who have put them into painting and music, such as Handel's "Messiah" and others. Because the artist's concern in the deep things of man's spirit, he reveals spiritual values. Some of the most important pictures with a religious theme or of a religious nature deal with the life and passion of Christ. The pictures of the infancy of Jesus proclaimed what the artists would hardly have been allowed to proclaim in words; the religious beauty of domestic life; the sacredness of those common ties which were blasphemed by current theories, the divinity of a baby's hand pressed to a mother's bosom. To paint the Holy Family was to declare that a family can be holy. Every such picture placed in church, and mingling its suggestions with the worship of the people, sank like rain into the ground in which lay hidden the germs of a new birth.

As people behold pictures of Christ in the form of paintings or stained glass windows, or as they sit in their pews and permit the meaning of each to sink down into their minds—it is as if the spirit of the period had come back to speak to us and to say how it conceived of Him. One cannot look at these pictures with-

out having a deeper feeling and understanding of the life and meaning of Christ.

It can never be fully estimated just what value art has relative to the religion of the individual and upon public worship, as it expresses itself in music, painting, sculpture, and architecture. While there is danger of making these things an end, and there may be such a things as putting too much emphasis upon beauty and form of structures for worship, yet these together with music, ritual, and a sermon permeated with the spirit of Christ, cannot fail to have an uplifting influence upon the worshiper such as may be difficult to obtain otherwise.

Lena Waltner,
Bethel College, Kansas.

CHRISTIAN ENDEAVOR TOPIC

March 22, 1936

Main Theme: Worshiping God Through Art

1. The First Temple — Built by Solomon, 1 Kings 5 and 6.
2. Cathedrals of Middle Ages.
3. Religious Paintings (Use illustrations).
4. Modern Church Architecture (The Christian Herald magazine is a splendid source of information for this topic).

Topic of the International Society of Christian Endeavor, "Consequences of Great Decisions." Josh. 24:15, 16.

Northern District

Three young men stood in one of the galleries of Europe facing that great picture entitled "Come Unto Me." In it one could see the sick, the sinful, the discouraged, the worldly, every class coming toward the pleading arms of the Master. One of the three stood for a long time gazing into the depths of that picture searching the eyes of Christ. And then with his hands clinched, cried out: "O Man of Galilee, if I can help you in your great world job, count on me." That is the spirit needed today as we stand before the open doors of the heathen world pleading for the Gospel of Jesus Christ. Never has the world presented a challenge as today. Doors are open in every land awaiting the Gospel. Too often we think and say: "What can I do? The little I can do will make no difference." When Mary Slessor was asked: "What can a woman do"? she replied, "The question is not

what can a woman do, but what can a woman's God do"? It is not what we can do that matters, but what God can do through us if we but accept the challenge.

Walter Gering, Freeman, S. Dak.

INTERMEDIATE SECTION

March 22, 1936

Topic: How Can I Know I Am A Christian?
John 15:12-13

Advance Preparation

Maltbie D. Babcock once said that the most searching test he could apply to himself was to say at the end of each crowded day, "What have I done today that only a Christian would do"? A week before the meeting ask several interested members to watch for instances of deeds which only a Christian would do and report them at the meeting.

A PLAN FOR YOUR MEETING

Pre-Prayer Circle (Held in an adjoining room by the leader, officers and early comers 15 minutes before the meeting.) Use John 15:7 as your prayer verse. Pray for the meeting, leader, members' participation, the superintendent, the pastor, and needs of the society.

Praise in Song

More Like the Master; I would be like Jesus
Society Announcements
Topic announced by the leader

A Worship Service (With illuminated cross. See last week's plan).

Hymn: Jesus Call Us.

Leader: "If any man would come after me, let him deny himself, and take up his cross and follow me."

"This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

"By this shall all men know that ye are my disciples, if ye have love one to another."

Response: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Hymn: O Jesus, I have promised. (Read stanzas silently while piano plays. Sing the last one).

Sentence Prayers (Close with "Let the Beauty of Jesus").

Participation Period

Leader's introductory remarks. Speak of the fact that Christians in the early church were different from non-Christians. We can know if we are Christians. The Bible gives us the tests.

Short talks on "Some Bible Tests" using the topics for Daily Readings.

Reports on observations of Christ-like characters.

Questions in C. E. World Quarterly, and blackboard chart on "If I am a Christian."

Closing Moments

Hymn: O Master, let me walk with Thee.

Benediction verse: "Let me live this whole week through asking what would Jesus do."

Bible Tests of a Christian

Mar. 16 We know by following Jesus. Eph. 5:1, 2.

Mar. 17 The test of love. 1 Cor. 13:1-13.

Mar. 18 The test of Christ-likeness. Phil. 2:1-11.

Mar. 19 The test of self-denial. Matt. 16:24-28.

Mar. 20 The test of an honest life. 2 Thess. 3:1-13.

Mar. 21 The test of a transformed life. Rom. 12:1, 2.

Mar. 22 How can I know I am a Christian? John 15:12-15.

The Christian's Prayer

Lord of my life, henceforth I bear
The name of Christian everywhere;
And all observing eyes shall see
Such Christ as is revealed in me.
In trade, or play, my every word
Will shame or glorify my Lord;
Each act, each generosity,
Will point to Thee unwittingly.
Therefore, O Christ, my spirit claim,
And make me worthy of Thy name.

—Robert Freeman.

How To Improve Your C. E. Prayer Meetings

8. A Worth While Song Service

Have you ever seen a leader come in late, pick up the nearest song book, and hastily select a few familiar songs or in desperation ask the group to suggest some? This procedure can

hardly result in a worth while song service. To have a song service that no one will want to miss, means that it must be more than a signal that the meeting has started and members can now begin to straggle in.

Songs for the opening praise service should be carefully selected in advance, in keeping with the topic of the evening. Nothing so quickly unifies the thinking of a group as an appropriate hymn. As a rule the first song should be a familiar one. Do not sing all the stanzas all of the time. Select them for the thought you wish to bring out. New songs must be learned occasionally. Call attention to the words. One song sung with understanding means more in spiritual uplift than a dozen sung mechanically. Use hymn stories. Have the words read aloud before singing. Read the words silently while the pianist plays the song.

Have a song leader. You may not have an experienced one, but Christian Endeavor is a training school in Christian service. Let those who have musical ability learn to lead. Equally important is a pianist who can play all of the songs. If she cannot read them at sight, she should be given a copy in advance for preparation. If your song leader and pianist can go over the songs before the meeting it will give them confidence and do much to improve your singing.

JUNIOR SECTION

Program Suggestions for March 23, 1936

"God the Giver of All Good Gifts"

1. Call to service—by prelude.
2. Opening service
 - 1) Ten minute song service, "The Song I Love"—in charge of Junior chorister.
 - 2) Scripture reading, Isaiah 45:4 (beginning with "I have called thee") to 7 inclusive: Isa. 55:6, 1—by a Junior.
 - 3) Our promise—by a Junior who steps forward and lights the candle which had been placed near the motto of March (Jer. 28:13). He asks the group to recite the verse in unison, then leads in a prayer that God may reveal Himself to each heart present.
3. Announcements.
4. Study period—Aim: To teach the junior that "every good gift" and every perfect

gift is from above, coming down from the Father." Jas. 1:17.

- 1) Introductory remarks as to theme of month, the three thoughts studied and topic of evening—junior chairman.
- 2) Count Your Blessings—A junior duet or quartet and the pianist. Let the pianist play three verses of the song "Count Your Blessings" and the voices fall in at each playing of the chorus, thus using only the words of the chorus and stressing its thought.
- 3) Counting our blessings one by one—in charge of a junior boy who stands at the blackboard at the top of which is printed in bright colored chalk "Count Your Blessings, count them one by one." Below the heading are numbers from one to as many as your group numbers. (If your membership is small, you can appropriate two or three "gifts" to each member). These numbers could be in a variety of colors. Before the meeting, distribute verses of scripture to all; each having a number and each scripture stating some gift of God to us. Make these gifts as varied and interesting as God's gifts are. You will have no difficulty in finding gifts scriptures. I do not print them, for I hope a special blessing will be yours as you "Count them one by one." Let the junior boy at the blackboard be in custody of the box of colored chalk. He calls out the numbers. Each number responds, comes to the board in turn, is handed a piece of chalk corresponding to the color of the number, reads the verse, and puts at the side of the number the gift contained in that verse. Repeat until all numbers are used and all gifts are listed. Should absentees occur, the boy at the board should have a list of the scriptures and call out the scriptures of the absentees; the first one that finds the passage would be allowed to list the gift.
- 4) The Gifts We Found—by chairman asking the group to read in unison the gifts listed on the board.
- 5) Thanking God for His good gifts. — in charge of chairman.
 - (a) I Thank Him for this World—a junior reciting the poem "This is my Father's World" (two verses of the song.
 - (b) I Thank Him for Music—a junior or group of juniors offering some instrumental music. — (c) I Thank Him for Daily Bread—a junior reciting the words to "We Plow the Fields and Scatter." — (d) I Thank Him for Home—by a junior giving a two minute talk on what his home means to him, concluding with a statement of thankfulness.—(e) I Thank Him for Schools and Teachers—by a junior in a two minute talk. — (f) I Thank Him for Song—by a junior in a vocal solo. Suggest "For the Beauty of the Earth" or one of his own choice.
- 6) God's gifts to the heart—Leader's minutes. An object lesson, using laboratory illustrations or blackboard sketch of a butterfly cocoon. Development of thought: (a) The cocoon is only the house which protects the butterfly growing within. (b) The breaking of the house. The beautiful butterfly. (c) Our bodies are only the house in which God has put a soul. This soul must grow. (d) God's gifts for the body that it may grow. (e) Would God not give more that the soul may grow into a beautiful life that, some day, shall "break" this house and take its flight far up to be at home with God? (f) The gifts to the soul:
 1. The Christ of the Cross who plants the seed of a beautiful life like His into any heart that wants it.
 2. The Word of God which nourishes the soul.
 3. The privilege of prayer that keeps us near to Christ who watches over the seed within and makes it grow stronger and stronger in love, in purity, in patience, in peace, in joy, in all that would make a life beautiful and ready for God.
- 7) Leader's prayer of thanksgiving for Him, God's supreme gift, who works within us a life beautiful.
- 8) An echo—by a junior who sits in the back row, rises and says slowly and clearly: "Thanks be unto God for His unspeakable gift."
- 9) Our Father, who art in heaven, hallowed be Thy name. Rise and repeat the Lord's Prayer in unison.
- 10) Closing prayer—bow heads in silence while piano plays softly one verse of "Nearer My God To Thee."
- 11) Benediction—by leader.

JOTTINGS

Freeman College, S. D., was compelled to close for two weeks because of coal shortage. However, the emergency seems to have passed and students have again returned to their studies. For several days the town of Freeman was without a pound of coal, and when a train of seven loads of coal finally did arrive there was great rejoicing. The coal was doled out in lots of 500 pounds and at midnight people were still hauling it to their homes.

The anniversary of the Ladies Aid Society of the First church, Philadelphia, on the 18th of March, will have special features. Mrs. Jennie Griffith will speak on the subject, "Experiences During Thirty Years of Christian Social Work." The occasion will also be one for welcoming the new pastor and his wife, Rev. J. J. Plenert, and for farewell greetings to the departing pastor and his wife, Rev. and Mrs. Carl Landes.

Missionaries Rev. and Mrs. John P. Suderman of the Hopi mission in Arizona, after a six weeks' visit with friends and relatives in Kansas, have again returned to their field. During their absence Rev. H. P. Peters substituted for them in the field.

The General Conference at its last meeting directed that an English Quarterly be published for Sunday School use. The following brethren were appointed by the Board of Education to form the editorial staff: S. K. Mosiman, A. E. Kreider, L. Hostetler, P. A. Schroeder, and A. Warkentin. A sample lesson has been prepared and circulated for criticisms and suggestions. Every officer of the Sunday School and every pastor should give this work special attention. When it is recalled that the Sunday Schools of the General Conference churches are spending large sums of money for supplies prepared by concerns to whom Mennonites owe no obligation to support it becomes high time for us to ask: Why cannot our own talent be used in preparing such material? And why should the profits made by the sale of such material be going to other places than our own Book Concern?

Dr. J. H. Langenwalter of Wichita, Kansas, has been secured to conduct the annual Pre-Easter Services of the Grace Mennonite church, Pandora, Ohio. The general theme of his addresses will be "God's Orderly Arrangements." Dr. Langenwalter is well known in the community, having served on the faculty of both Bluffton College and Witmarsum Seminary. For a time he was president of Bethel College.

The Berne, Indiana, Mennonite church has the largest Mennonite church building in the world. The membership numbers 1157. There are 1406 members enrolled in all the departments of the Sunday School, which has an average yearly attendance of 80.9%. Rev. Chas. H. Suckau is pastor and Edison Sprunger is superintendent of the Sunday school. Twelve members of the church are serving as Home and Foreign Missionaries.

In an attractive little circular, Grace Mennonite church, Lansdale, Pa., announces its Sunday morning topics for March and April and the Pre-Easter Sunday evening topics. Rev. D. J. Unruh, the pastor, will preach according to schedule. On March 23, Mr. Erland Waltner of Hurley, S. D., a student in the Biblical Seminary, N. Y., will preach.

Plans have been completed for the installation of Rev. J. J. Plenert as pastor of the First church, Philadelphia, on March 22. Rev. E. J. Bohn, chairman of the Eastern District Conference, will officiate.

Mission Societies of Moundridge, Kansas, observed the Day of Prayer on February 28 with special exercises in the West Zion church. The morning service was in charge of Mrs. Hardesty. The afternoon session was in charge of Mrs. D. O. Rupp. Between sessions a noon luncheon was served in the Christian church.

Rev. H. G. Nyce of Allentown, a member of the Foreign Mission Board, who attended the recent board meeting held in Newton, Kansas, was the guest preacher in the Christian Church, Moundridge, Kans. On the same day, Rev. J. J. Voth of Bethel College was also in Moundridge and preached in the West Zion church.

DEATH

Anna Barbara Bergholdt, was born March 1, 1870, near Lacross, Ill., and died January 9, 1936. Her age was 65 years, 10 months, and 8 days. At the age of two years she moved with her parents to Halstead, Kansas. At the age of thirteen she united with the Mennonite church of Halstead, continuing her membership throughout her life as a willing worker in the church. To many of the community she is remembered as an able music teacher, respected and loved by her many pupils. The funeral services were held in the Halstead church, the pastor, Rev. H. T. Unruh, officiating. She is survived by an only brother, living in California.

REPORT OF THE DIAMOND JUBILEE FUND

October 28, 1935, to February 20, 1936

Balance in hands of Treasurer, Oct. 28, 1935.....	\$4965.39
Mrs. V. Landes.....	1.00
Bethesda Menn. Gem., Langham, Sask.....	3.52
Mennonite Church, Whitewater, Kans.....	1.25
Mrs. F. J. Isaac, Champa, C. P. India.....	.50
A Friend, Hastings, Nebr.....	10.00
First Menn. Church, Upland, Cal.....	222.80
A Friend.....	100.00
Friedensberg Church, Avon, S. D.....	6.00
First Menn. Church, Beatrice, Neb.....	8.50
	353.57
	\$5318.96
Interest received on investments.....	17.50
Total on hand.....	\$5336.46

Summary of Diamond Jubilee Fund

Total Receipts, churches and individuals.....	\$14339.21	
Paid over to:		
Publication Board	\$6694.12	
Home Mission Board.....	1639.99	
Foreign Mission Board.....	661.14	
Relief Board.....	25.00	9020.25

\$5318.96

Interest received on investments..... 17.50

On hand\$5336.46

**REPORT OF THE GENERAL TREASURY
GENERAL CONFERENCE****From July 16, 1935, to February 20, 1936**Balance July 16, 1935.....\$1048.76
Receipts:

Hebron Church, Buhler, Kans.....	\$14.92	
First Menn. Church, Philadelphia, Pa. 1.50		
First Menn. Church, Philadelphia, Pa. 1.89		
Alexanderwohl Church, Goessel, Kans. 50.35		
First Menn. Church, Philadelphia, Pa. 1.34		
Emmaus Menn. Ch., Whitewater, Kans. 9.10		
First Menn. Church, Philadelphia, Pa. .88		
Salem Menn. Church, Freeman, S. D. 9.57		
First Menn. Church, Philadelphia, Pa. 1.69		
First Menn. Church, Philadelphia, Pa. 1.66		
Immanuel Menn. Church, Galva, Kans. 9.00		
Tabor Menn. Church, Goessel, Kans... 15.00		
First Menn. Church, Philadelphia, Pa. 1.20		
First Menn. Church, Philadelphia, Pa. 2.11		
Hoffnungsau Menn. Ch., Inman, Kans. 7.15		
Lehigh Menn. Church, Lehigh, Kans. 4.17		
Walter H. Temple, Willes-Barre, Pa. (for Conference Minutes).....	1.00	
Mrs. F. Luella Krehbiel, Clarence N. Y., (Conference Minutes).....	.50	
Total Receipts	133.03	

\$1181.79

Paid Out:

Order No. 200.....	\$14.75	
Order No. 201.....	26.67	
Order No. 202.....	48.40	
Total Paid Out.....	89.82	

Balance on hand.....\$1091.97

Respectfully submitted,

K. A. Richert, Treasurer.

February 20, 1936.

**REPORT OF THE EMERGENCY RELIEF
TREASURER FOR DECEMBER, 1935**

Russia:

Edward Esau, Whitewater, Kans.....	\$ 15.00
P. M. Claassen, Newton, Kans.....	20.00
C. F. Claassen, Newton, Kans.....	50.00
A Friend, Upland, California.....	100.00
Katie A. Friesen, 722½ Main, Newton, Kans	5.00
Bethel Church, Inman, Kans.....	5.00
Bergfelder Church, Mountain Lake, Minn., by J. J. Schultz.....	18.31
Huttertal S. S., Dalton, S. D., by Jac. P. Hofer	48.50
Maria Bestvater, Newton, Kans.....	15.00
Maria Bestvater, Newton, Kans.....	5.00
D. W. Friesen, Altona, Man., Can.....	1.75
John J. Schmidt, Canton, Kans.....	5.00
A Friend, Elbing, Kans.....	5.00
Mr. and Mrs. G. W. Harder, Benton, Kans....	5.00

Total for Russia\$298.56

Canada:

San Marcus Menn. Ch., Paso Robles, Cal.....	\$ 9.54
J. A. Hiebert, 305 E. Palston, Ontario, Cal.....	16.00

Total for Canada\$25.54

United States:

Sunshine Sewing Society, Lost Wood, N. D.....\$40.00

South America:

A Friend, Elbing, Kans.....\$25.00
Bergfelder Church, Mounatin Lake, Minn..... 18.51

Total for South America.....\$43.31

Bodelschwingh, Germany:

Miss Susie P. Ruediger, Great Bend, Kans.....\$5.00

General Fund:

First Menn. Church, Philadelphia, Pa.....	\$ 1.66
Emmaus Church, Whitewater, Kans.....	50.11
Mrs. Julius Stucky, Moundridge, Kans.....	10.00
Christian Church, Moundridge, Kans.....	44.00
Eden Mennonite Church, Inola, Okla.....	26.67
Mr. and Mrs. G. J. Voth, Inola, Okla.....	15.00
Hebron Menn. Church, Buhler, Kans.....	115.38
A Friend, Elbing, Kans.....	200.00
Brudertal Menn. Church, Hillsboro, Kans.....	20.75
Bergthal Church, Pawnee Rock, Kans.....	32.66
West Zion Church, Moundridge, Kans.....	35.00
First Menn. Church, Upland, Calif.....	5.58
Texline Church, Texline, Texas.....	2.60
Miss Susie P. Rudiger, Great Bend, Kans.....	3.00
First Menn. Church, Philadelphia, Pa.....	1.20
First Menn. Church, Newton, Kans.....	36.15
Herald Church, Cordell, Okla.....	9.37
Buhler Menn. Church, Buhler, Kans.....	35.18
American Express Refund, N. Y.....	.25
G. F. Busenitz, Newton, Kans.....	25.00
First Menn. Church, Mountain Lake, Minn.....	31.15
Hoffnungsau Church, Inman, Kans.....	18.45
Bergthal Church, Pawnee Rock, Kans.....	58.00
A. K. by P. P. Quiring (Refund for Check No. 167 and No. 181).....	146.17
Goessel Menn. Church by I. B. Fast, Goessel, Kansas	12.25
Total for General Fund.....	\$935.58

Total for General Fund.....\$935.58

Total for purposes.....\$1347.99

Gratefully submitted,

Peter H. Unruh, Treasurer.

**TO THE PASTORS AND SUNDAY SCHOOL
SUPERINTENDENTS**

If each church member of the General Conference would contribute ONE CENT A MONTH or about TEN CENTS A YEAR for the work of the Board of Education, that would meet the budget of this Board.

The General Conference has delegated certain work to this Board. A part of this work, the most expensive part, is the preparation of the copy for the English Sunday School Lessons, edited by a staff of editors appointed by the Board of Education.

This staff is doing excellent work, a sample of which will soon be in the hands of the Sunday School superintendents.

A few churches and Sunday schools are sending contributions faithfully and regularly. If ALL the churches and Sunday Schools will do their part, the Board will be able to do the work assigned to it.

D. H. Richert, Treasurer.

Bethel College, Kansas.

When people are wrong with God "inside the veil" they are usually wrong with others "outside the camp."—Selected.

God will not change; the restless years may bring sunlight and shade; joy mixed with grief, but God is true—there is no change in Him.

EASTER GREETINGS and SUPPLIES

EASTER SUNDAY — APRIL 12th

Use More Greeting Cards That Carry Bible Verses

LOVELY EASTER FOLDERS

With Choice Scripture Texts—Envelopes Included— 5c Each

No. 591—

Easter Greetings

Delicate lavender sheer-sheen stock. Silver, white, and lavender color scheme. Lily design. Size 4x4.

Price.....5 cents

No. 592—An Easter Prayer for You

Sheer-sheen paper die-cut in book form. Lavender, silver, and white inks. Inspiring sentiment. Size 3½x4½.

Price.....5 cents

No. 593

Easter Greetings

Die-cut silver cross over a rich purple background. Dainty floral spray in colors. Size 3½x4½.

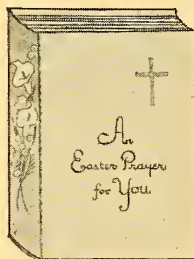
Price.....5 cents

No. 594—

Easter Greeting

Parchment paper. Pink and lavender tulips. Silver highlight band. Very choice. Size 4x4.

Price.....5 cents



No. 592



No. 595

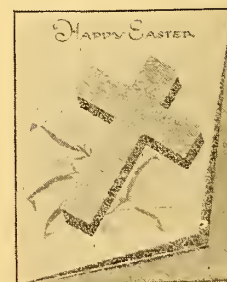
OUR FINEST EASTER FOLDERS 10c Each



No. 1091—A Joyous Easter

White sheer-sheen stock. Yellow ribbon. Jonquil and narcissus flowers in natural colors. Silver border. Choice sentiment and Bible verse. Certainly an outstanding design. Size 4x5.

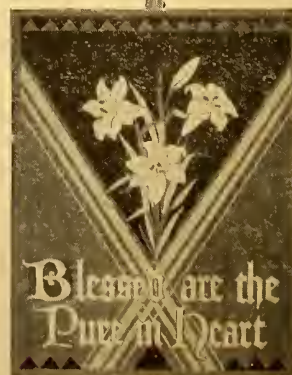
Price.....10 cents



No. 1092—Happy Easter

Expensive stock. Embossed silver metallic insert. Soft gray felt or nap forms a cross. Easter lilies in white, purple, and green. A distinctive design that is popular. Size 4x5.

Price.....10 cents



No. 1330—Easter Lily Motto

What more appropriate gift or lasting remembrance could one give than a beautiful Easter motto? A rich, green, velvety suede, size 10x13 inches, is used as background. Snow-white Easter lilies and text are permanently laid in "enamel-like" material. (Cannot peel or separate.) Silk ribbon hanger. Only 30 cents each

DAINTY, DIE-CUT EASTER CROSSES

CHOICE SCRIPTURE TEXTS—COLORFUL DESIGNS

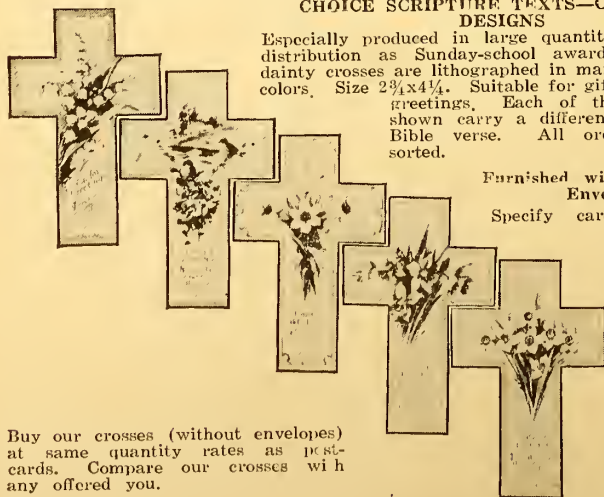
Especially produced in large quantities for a wide distribution as Sunday-school awards, etc. These dainty crosses are lithographed in many harmonizing colors. Size 2½x4¼. Suitable for gifts, rewards, or greetings. Each of the five designs shown carry a different greeting and Bible verse. All orders filled as sorted.

Furnished with or without Envelopes

Specify carefully whether you want envelopes when ordering. Packed 100 assorted to box.

With envelopes 30c dozen

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Buy our crosses (without envelopes) at same quantity rates as post-cards. Compare our crosses with any offered you.

Send Cash With Your Order To
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BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, MARCH 17, 1936

No. 11

EDITORIAL

BIBLE ILLUSTRATION

Not so long ago we happened to run into a street meeting at which speakers for one of the minor political parties were holding forth their peculiar creeds as the only salvation of the nation and the only safe haven for the working man. A neighbor in the crowd remarked that one of the speakers was talking like a preacher. "He surely knows his Bible." The speaker had cited the parable of the Good Samaritan with the object of discrediting organized religion as represented in the Priest and the Levite. Shortly after this another crowd was gathered at the same place to listen to the harangue of a speaker of another political shade who gave much time in discussing the parable of the Prodigal Son, paying particular attention to the prodigal's father because he simply waited for something to happen and did nothing to bring the boy back. We also recall listening at the same place to a patent medicine man who quoted copiously from the Sermon on the Mount, as though that were important when it comes to purchasing a cure-all that may probably be a fraud. Examples might be multiplied, but those cited show that the subject matter of the Bible is still so familiar with the common run of people that it may be quoted with effect, even to those who show little or no interest in the things of the Bible, and make no efforts to follow its precepts. Public speakers realize that there is no more effective type of illustration than that drawn from the Bible. To those to whom the Bible is a divine revelation of the plan of salvation through the atoning blood of Jesus Christ its precepts and teachings mean more than just effective illustrations intended to prove a point. To the true Bible student to know of the Good Samaritan is to "Go and do likewise." To hear of a prodigal (and what community is without

its prodigals?) one's thoughts must turn to a Samaritan is to "Go and do likewise." To hear the Sermon on the Mount is to have revealed ideals which in the lives of the followers of Jesus become realities expressed in lives of loving service to God and fellow men.

THE NEW QUARTERLY

No doubt, by this time every pastor and Sunday School worker knows that, according to a resolution passed by the recent General Conference, an English Sunday School Quarterly is to be prepared by a committee chosen for that purpose, and offered for sale by the Mennonite Book Concern. Specimen sheets of the proposed work have been distributed and the reactions have been favorable. All that now remains is for the Sunday Schools to adopt and use these quarterlies. We offer several matters that should be borne in mind and impressed upon the Sunday Schools, especially the teachers and officers. These lesson helps are to be prepared by Mennonites for use in Mennonite schools in instructing Mennonite young people. It is, of course, possible to be so biased denominationally as to shut out of our consideration things that come from other sources. We have not been that way. For years we have used and found acceptable material for Sunday School use that came from sources other than Mennonite. But now the time is at hand when Mennonite people should value the necessity of having material designed for the instruction of Mennonite youths that has been prepared by capable Mennonite instructors. Again, The Mennonite Book Concern, which should be the concern of us all, would be materially helped were the Sunday School Quarterly business of all our Sunday Schools turned in its direction. The churches have created the Book Concern, and it surely is their business to keep it alive and going with their patronage. General Conference and every District Conference should

include in its statistics the names of the schools that either use or do not use the Quarterly. If here is loyalty or lack of loyalty in this matter why not make it a matter of information.

THE CHRISTIAN MINISTRY

W. S. Gottshall

In a hymn often used as a hymn of consecration, sung in many Young People's Societies and Sunday Schools, the last stanza ends: "I'll be what you want me to be." It always seemed to me the last statement should be in the first stanza. The first requirement for a Christian is to **be** something. What he does should not be done because he aims to **be** something, but because of what he is. His life and action are only acceptable with God and approved by Him, when they are the spontaneous outgrowth of what he is in his character. He **does** what he **does** because of what he is. The same is true and decidedly so, of the Christian minister. We must and will **do** what he **does** because of what he is; if his services are to be acceptable to the Chief Shepherd. There is a divine peculiarity in the Christian ministry, a distinction which is not often considered. The late Woodrow Wilson in an address to ministers said, "When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think they are talking of another profession. Their motive is to **do** something when it should be to **be** something. You do not have to **be** anything in particular to be a lawyer, I have been a lawyer, and I know. You do not have to **be** anything in particular, except perhaps a kind-hearted man, to be a physician. You do not have to **be** anything, nor to undergo a strong spiritual change, in order to be a merchant. The only profession which consists in **being** something is the ministry of our Lord and Savior, and it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd, so that you can not pick him out, is a process of eliminating the ministry itself." I believe this statement is in harmony with the teaching of the New Testament, and finds a ready response in my own heart.

Twenty-five years ago last August, I heard the late Dr. J. H. Jowett preach one of his powerful sermons at the Bible Conference at

Winona Lake, Indiana. In the audience were about two thousand ministers, representing different denominations. At the close of his heartsearching address, he leaned over the pulpit, and addressing the ministers, many of which were taking notes, and said: "Brethren, many of you came here to get material for sermons, that is all well and good; when you preach you should have something to say. But there is one thing that is infinitely more important than to gather material for sermons, and that is to be holy men of God." "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that has clean hands and a pure heart." Then Dr. Jewett related an incident in the experience of a friend and brother in the ministry, who found his power in the pulpit and his influence with his people waning, and was much concerned about it. One evening he came over to Dr. Jowett's study to talk it over and, if possible, to find the cause and the remedy. When the interview closed, the minister went home to his own study, and exhausted, sank into an easy chair and was soon fast asleep. He dreamed that he was suddenly precipitated into what seemed a dark, damp cellar or basement, in which he saw in the subdued light, some strange and horrible creatures. He cried out, "Lord, what are these?" The Lord answered: "They are the incarnation of your sins." He fell on his knees and cried, "Lord, take them away and cleanse me from every sin." In the excitement he awoke and then actually dropped to his knees and cried to God in penitence and contrition of spirit, and God heard him and answered his prayer. After that his life was much changed and his former power in the pulpit returned and he entered upon a new epoch in his life and became a very successful minister and pastor and a faithful witness of the Gospel of Jesus Christ. Ministers must first **be** something, before they are capable of serving the Lord successfully and acceptably.

A calling and not a profession

Woodrow Wilson repeatedly speaks of the ministry as a profession. This does not seem to be correct according to the Word of God. Teachers and doctors and lawyers are a profession because the individual chooses the particular line of work he wishes to pursue. But the minister of the Gospel has been called of God. "Ye have not chosen me but I have

chosen you," said Jesus to His disciples. Paul emphasizes this fact over and over in his Epistles, "An Apostle of Jesus Christ, not of men," and "Called to be an Apostle," even from his birth, and the Lord said to Ananias at Paul's conversion that Paul was a chosen vessel to bring the Gospel to the Gentiles.

Please excuse a personal reference. It was no question to me what God's will was for me. I felt the call from my earliest recollection on, and never doubted or questioned my calling. This choosing the ministry as a life work for many a man has been the cause for many failures in the ranks of the ministry and of satisfactory service both to the individual and to the church. The man who knows nothing of God's call to the ministry, though he prepared himself for it, should stay out of the pulpit and follow some other pursuit. The ministry of the Word is the highest calling in the world. The minister is an ambassador from the highest court of heaven to a sinful world with a message that angels fain would bring. It may not be the most honored in the world, it often is the most despised, and it surely is not the most lucrative, but the prize is not only worth striving for, but in value exceeds the diadems in the royal crowns when faithful ministers shall shine as the stars in the Kingdom of the Father.

A nameless young preacher in one of the New England States is the subject of a story told by Judge Alden of Boston. The young man who had not yet finished his theological training, was put in charge of a congregation at a salary of \$1200 a year. He had such a clever method of announcing his services that would attract the public eye and create curiosity, that John Wanamaker offered him \$10,000 a year to take charge of the advertising for his two stores in New York and Philadelphia. He turned the offer down, whereupon Judge Alden visited him with the purpose of convincing him of his folly in making this decision. We will let the Judge relate the story in his own language: "Young man, may I inquire why you justify yourself in throwing away \$10,000 a year with the prospect of double that amount in a few years"?

"For the simple reason that I have a bigger job than advertising merchandise."

"What is that job, if I may inquire"?

"Preaching the Gospel of the Lord Jesus Christ."

"Preaching the Gospel," said the Judge in a sarcastic tone. "Don't you know, young man, that your business is one of questionable value, that the Bible on which it rests is no longer believed by sensible people, and is of no more value than last year's bird's nest? I am an older man than you, and I come to you as a friend to talk to you about your financial condition. I have been a practicing lawyer in Boston for the last thirty years, and a Judge of the Supreme Court of Massachusetts for the past twelve years, and I tell you that I do not believe one word of that Bible, nor do I even believe in God."

"The young preacher did not tremble nor turn pale," said the judge, "though I had spoken in thunder tones and expected to make a corresponding impression. He quietly replied, 'Judge Alden, it is my opinion, your argument is worthless. You are on the wrong side of the question. Your case was decided many hundred years ago by the Supreme Court of the Universe.'"

"If my case has been decided, as you say, by the Supreme Court, will you please give me the citations, with the volume, page, and paragraph"?

Picking up a Bible he opened it to a certain chapter and verse, and said, "There it is, read it for yourself."

This is what I read, "The fool hath said in his heart there is no God."

"I was mad, boiling mad, to think that I, Judge Alden, one of the best known lawyers at the Boston bar, and twelve years on the Supreme bench, should be thus insulted by an ignorant young preacher, not yet out of school—it was more than I could endure. I told him that I would read all that had been written against the Bible by the most eminent scholars, and I would come back and demolish him with his own weapon, for I thought that would be an easy task."

"So far as I know that young man is living today. At least he ought to be, for I never went back to demolish him. And why not? For the simple reason that as I read about the Bible itself, I became convinced that it was substantially true, and that it is the only authoritative revelation of God's character and will for men."

"It was a humiliating experience, but I am not ashamed to confess it, for tonight, thanks to that young theologian, I come to you as a

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firm believer in the Bible, and a follower of the Lord Jesus Christ. And in my humble opinion, what this country needs at the present time is the Gospel of Jesus Christ and Him crucified, which is the only cure for the moral dishonesty in business, the political corruption, domestic unhappiness, and religious indifference which is so prevalent. Our country needs a return to the old-time habit of Bible reading and Bible living which our fathers practiced more than their children."

The Minister Anointed

There are many qualities in a successful minister that are advantageous. His personality, his training, his social qualities, his executive ability, etc. There is, however, one thing needful. In a Conference of preachers the question was asked: "What do you consider the chief weakness of the ministry of today"? Many were the answers given, such as: "Lack of leadership," "Poor administration," "Lack of conviction in the pulpit," "Inadequate preparation," etc. One man got up and said, "The chief weakness of the ministers in our day is the lack of preaching power. The mechanics of modern church life have robbed us of our dynamics of preaching power. In every age of declension it was the pulpit's preaching power that held in check the disintegrating forces of society and ushered in the new day of saving health. When the pulpit lost its power, society lapsed into indifference and death. Efforts are made to acquire preaching power, but the emphasis is on the wrong point. Isaac Watts said 'That is a good sermon that draws my heart nearer to God, and makes the Grace of Christ

sweeter to my soul and the commands of Christ easy and delightful." But that was the sermon that was preached in the power of the Holy Spirit. The greatest need of the ministry of today is the anointing with the Holy Spirit of those who are called and separated to this holy office and are loyal to the Truth; then they will preach with power. Nothing is so much needed as this anointing.

A friend of mine was down in Georgia and attended an ordination service in a colored church. The candidate was a young man of very limited education. He was seated on the platform, and every one was privileged to ask him any question they liked. One old colored brother spoke up and said: "Why do you want to be a preacher"? The candidate replied, "Because I has the unction." The old man asked again, "What is the unction"? And after a little pause the young man said, "Well, I don't know as I could 'splain, but I know when it is and I know when it ain't." And he was ordained.

From a literary and educational standpoint we have better preaching than was customary fifty years ago, but I very much doubt whether we have better results. The sermon preached by Peter on the day of Pentecost, judged by today's standards, might not be so highly valued, but the results were astonishing. What is the difference? Peter was filled with the Holy Ghost, and it may be that much of the preaching of the present day lacks that which Peter's sermon possessed. John Wesley, no doubt, was a good preacher in his earlier years, but after his experience of the "warmed heart" his preaching was of a very different order.

The Preacher's Message

It is possible to preach what may be called a good sermon, well arranged, and admirable in many respects, and yet devoid of the main thing because of the lack of a definite aim and message. You may cleverly divide and sub-divide a text, explain its meaning, and give a good exposition as to its contents, and yet leave out the one essential thing—the message.

A strong preacher of old London, Thomas Philips, tells of a brilliant young man who came to listen to his preaching. He had drifted away from all organized religion and had become a disciple of Rudolph Steiner. Philips asked him, "Why"? His reply, he affirms, was challenging, "I attend your church services, and

you ministers discuss social questions, and to one who has taken his degree in economics, your preaching is crudely amateurish. Or else you work out Christianity as a problem in algebra with x equals to y and y equals to z . Scores of us would attend worship again if you only gave us an authentic report of the unseen." "That is what the world is hungry for," said Thomas Philips, "an authentic report of the Unseen, a gospel and a revelation. "I went to preach," said he, "like the Apostle Paul, and bring to my congregation clusters of grapes freshly cut from the vines of God." You may listen to many sermons that are correct, instructive, grammatical and well thought out, but they take you nowhere and leave you cold. Where is the "unction" we used to hear of in days gone by? How seldom do we hear sermons on repentance, sin, and salvation through the cross! We get sermons on the current topics of the day and sometimes on the "best sellers," etc., but sermons from an experience of a heart and life in close touch with a living and everpresent Savior, how few!

To his spiritual son Timothy, Paul writes: "Preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all longsuffering and doctrine." That is what the people need and want. Declare the whole Council of God. There are preachers who pass over some of the most important subjects in the Bible. It is interesting and at the same time pathetic to notice how suddenly they stop at or dodge texts and subjects that might contradict their interpretation of Christianity. Large portions of the Word always remain untouched while they select such passages which avoid the fundamental doctrines of salvation, and confine their preaching to Christian ethics. When Paul was at Athens, he preached a fine learned sermon to those Grecian philosophers, it came out of the storehouse of his knowledge, but had little effect. From Athens he went to Corinth, and in his first epistle to the church at Corinth he declares that by wisdom the world knew not God, and therefore when he came to Corinth he came not with excellency of speech, nor with enticing words of man's wisdom to declare unto them the testimony of God, he would not make the same blunder that he made at Athens, but he said, "I determined not to know anything among you save Jesus Christ and him crucified." Preach Christ, not only as a great teacher and object lesson, but Christ

crucified for the sins of man, Christ the great physician, who heals the sin-sick soul. Many a preacher talks to empty pews because he does not feed his flock, or provides poor rations. The pews are filled for the same reason that the stalls are filled with stock, because they get well-balanced and appetizing and healthy food. During the war a lawyer in Lima, Ohio, told me that he had visited every church in the city (50,000 population) to hear the Gospel, and in almost every case he came away disappointed. He said he heard nothing but war and "To hell with the Kaiser," and patriotism, and he gets all that in the papers, and better than the preachers could give it, he wanted something to feed his soul and brace him up under these trying times. Preach your very best, it is none too good, and declare the whole Council of God. There are places where such preaching is not wanted and positive men are crowded down and out, but it is the kind the Lord orders us to preach, and if we have His approval, what does it matter if sin-hugging, skeptical church members frown upon us. In the railroad depot of a large city there was a great crowd at the gate ready to go through and board the train which was standing on the track apparently ready to accommodate them. But the gateman had orders not to open the gate until a certain time. The restless crowd scolded and cursed, but he paid no attention. One man said to him, "You are a very unpopular fellow around here," to which he replied, "But I am all right with the boss." That is the main thing.

The minister must pray much

Our Lord prayed much and often spent whole nights in prayer with the Father. If He needed to pray, we surely need it sore. Great men of power in olden times were praying men. Moses and Elijah and Hezekiah and Daniel and Nehemiah. The more the minister knocks at the gate of heaven and holds on to the throne of Grace, the more doors and hearts will be open to him and his message and his ministry on earth. The prayer of faith availeth much when fervently made by an honest servant of the Lord. The modern preacher does not lack intellectuality, he lacks spirituality. There is too much society and not enough solitude. He is too much with the people and not enough with God. No man can preach until he can

(Continued on page 7.)

THE SUNDAY SCHOOL LESSON

March 29, 1936

Jesus Explains the Kingdom

Luke 13:18-30

Golden Text: They shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God. Luke 13:29.

Jesus was on His way to Jerusalem where He knew He was to be crucified. The time was short and the work was great, and so He kept steadily on toward His goal, though it was to lead to the tortures of the cross. As with other great truths which Jesus would reveal He uses the parable to illustrate. His parables were generally so clear that other explanations were not needed. It was the purpose of Jesus here to reveal the process of the outward growth of the kingdom. He intended to reveal that this kingdom was to begin small and grow into great size. The picture He drew of this growth was that of a mustard seed, the smallest of cultivated plants that become the largest, indeed so large that the birds could comfortably rest on it. So it was with the development of Christianity. It began in an obscure corner of the earth among an obscure people, under men who had no place with the great ones of the world, yet nothing grew more rapidly and more persistently than the kingdom in its outward manifestation. Though it met with opposition from the greatest political power on earth it soon overthrew that power and became its master. Language, power, race, and culture could not stay the progress of the Kingdom. So, too, are the other movements which God begins. They begin small and insignificant, but they progress in size and influence. Take almost any great reform that has changed the order of things, such as slavery, the emancipation of women, temperance, world peace, etc. The idea of such things was at first but that of a few who seemed to have had no influence in the world, yet, as time went on, they grew and swept like a mighty wave over the world. In the experience of the individual Christian the same thing often happens. A small experience in life, a word from the Bible that made its impression, the prayer of a friend, the kind interest of another friend, the example of a consistent Christian may be the beginning of

a life that has turned to God in consecration and has been the means of turning others to God. Great lives that have influenced others for righteousness need not to have been great in the eyes of the world, but in humility and loving service they often have been the great influences that have made the kingdom grow.

Jesus notes that the mustard tree is sufficiently large to give shelter to the birds of the air. This has been explained as a sign that the nations of the earth found shelter under the outward growth of the kingdom. We note from history that the nations that recognize God are the nations that surpass in many things. The so-called Christian nations are the great powers that influence the whole world. The church accepts it as its task to bring a knowledge of Christ, the King Supreme, to all nations. Jesus so directed His followers that they always have before them the task of bringing Christ to the Christless nations and to the Christless individuals as well.

The parable of the leaven follows that of the mustard seed. It is the mustard seed that symbolizes the mighty outward growth of the kingdom. In the leaven we find another kind of growth. It is from within. It works silently but it is injurious. Leaven is the symbol of corruption. Here it shows how inwardly the kingdom is to be afflicted with false doctrine and the whole body affected. We need not go deep into history or into present day events in the church to discover that the leaven of false doctrine is continually at work, bringing with it confusion and destruction. While there has been the teaching of pure truth throughout the ages, here grew the tares with them and error corrupted the church for ages. It required a Reformation to bring truth to the foreground and it requires continual watchfulness to see that error shall not continue its work of destruction.

There was one among the hearers who would ask the Lord concerning those who would be saved. He was concerning himself with a question about others when he should have settled the matter of salvation for himself. It is important that one seeks first for himself. No one is of use in the kingdom who himself has not made sure of his entrance.

Note that Jesus said to the inquirer that he must "strive," that is he must struggle, endeavor and be zealous. There is no easy way

into the kingdom. Jesus Himself bore a cross for us and we have no way of following Him except by also bearing our crosses. There will always be opposition to meet, for the devil is persistent and resourceful, and he is ever busy setting trials and difficulties before the one who would have a part in the kingdom. The gate into the kingdom is a straight one. That is, it is a narrow one and not easily passed through. Certainly there must be left behind all that has to do with sin and selfishness. The gate is wide enough for one to enter, but not to bring with one the things that do not belong in the kingdom.

There will be those who will claim to have been close to the Lord, who will want entrance on that day of reckoning, but will be denied. They may claim to have been with Him and taught by Him. They will have had the benefit of religious instruction and religious connections, but that will not be enough, for they have been workers of iniquity. All the religious connection in the world will not avail for those who have unfitted themselves for the kingdom by works of iniquity.

If it be true that many who have had the advantages of the gospel and unfitted themselves for the kingdom, it is also true that from every corner of the earth there shall be found those who shall have a place in the kingdom. They were prepared to pass through the narrow gate. They may have been the despised or the forgotten ones, but though considered last they will be found to be the first.

THE CHRISTIAN MINISTRY

(Continued from page 5.)

pray. In the early days of Methodism some of the ministers card but little for conventionalities, but moved mightily by their convictions. They suffered much persecution, but they had great power. Among this godly company was one Jacob Grubzer. He was witty and wise, sarcastic yet simple. He lived in the days of the Revolution, and on one occasion shocked his audience by praying: "O Lord, have mercy on the Sovereigns of Europe, convert their souls, give them short lives and happy deaths, and take them to heaven and let's have no more of them." One day a High Church-man confronted him with the question: "Do you belong to the standing order?" "No, I belong to

the kneeling order." With these old praying men, heaven seemed so vast and earth so small that man was nothing and God was all. Now-a-days earth is so vast and heaven so small, that God is nothing and man is all. The praying minister magnifies God and mimifies man, he realizes the vastness of his task and the weakness of his own resources, and knows that without Him he can do nothing.

The Need of a Teaching Ministry

The divine call to teach must be recognized on the same plane as the call of the evangelist and the call of the pastor, that is the way it is in the New Testament. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Eph. 4:11-12. Notice, please, that the office of pastor and teacher are linked together, and what God hath joined together, let not man put asunder. Among no people has the teacher attained to such an exalted position as among the Hebrews. The Jew was taught to prefer his teacher to his father, and to dispute with a Rabbi, or to murmur against him, was as sinful as to murmur against God. It was the teacher and not the preacher that was distinguished by the garb of the profession, and which sat in the chief seat of the synagogue and was greeted in the market as "Rabbi." There can be no question but that the apostles did more teaching than preaching, the latter is mentioned 143 times in the New Testament, while the word "teaching" appears 216 times. (To be concluded.)

INVITATION

The Home Mission Committee of the Western District Conference, the Lord willing, expects to ordain Brother H. N. Harder, the newly appointed leader of the Enid Mission Church, to the office of a minister of the Gospel. This ordination will take place in the Hillsboro Mennonite church on March 29, beginning at 2 P. M. Rev. A. J. Dyck, chairman of the committee, will officiate at the ordination, and Rev. J. H. Epp will speak in the German language. All mission friends are cordially invited to this service. The committee also solicits the prayers of God's people for this occasion.

The Home Mission Committee.

The Hillsboro Mennonite Church extends a hearty invitation to participate in this service.

J. H. Epp, Pastor.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner

420 S. E. 2nd St., Newton, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres

100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Worshiping God

"I will lift up mine eyes unto the hills:
From whence cometh my help?
My help cometh from the Lord
Who made heaven and earth."

WORSHIPING GOD THROUGH NATURE

It is good for any man to be alone with nature and himself, or with a friend who knows when silence is more sociable than talk, "In the wilderness alone, there where nature worships God." It is well to go and be in places where man is little and God is great, — where what he sees all around him has the same look as it had a thousand years ago, and will have the same, in all likelihood, when he has been a thousand years in his grave. It abates and rectifies a man, if he is worth the process.

Every man's true worship is that which he finds in use in the place where he chances to be. After all, what he hopes for is to get away for the moment from the trials and perplexities of a sordid world, to seek a brief respite from the puzzles of the week. And he longs for a spot that is peaceful and quiet, in tune with his inner self. He craves that inspiration which comes from attention to thoughts sublime, and communion with those of his fellows assembled for a like purpose. Each recurrent period of worship man admits, he confesses that there is a Great Being governing his destinies; that there is one to whom he must look for help and guidance.

Where, then, may we worship more fittingly than in the great out-of-doors? "Words are good, but they are not the best. The best is not to be explained by words; the spirit in which we act is the great matter," thought Goethe. And where may he who covets a closer relationship with the Divine accomplish his purpose more adequately than with Nature, who always speaks with force and conviction?

There the rolling rock leaves its scratches on the mountain; the river, its channel in the soil; the animal its bones in the stratum; the fern and leaf, their modest epitaph in the coal. The air is full of sounds, the sky of tokens, the ground is all memoranda and signature, and every object covered over with hints which talk to the intelligent and point an awe-inspiring finger upwards toward the Creator. — "Finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Longfellow wrote:

"Like two cathedral towers these stately pines
Uplift their fretted summits tipped with cones;
The arch beneath them is not built with stones,
Not Art but Nature traced these lovely lines,
And carved this graceful arabesque of vines;
No organ but the wind here sighs and moans.
No sepulchre conceals a martyr's bones,
No marble bishop on his tomb reclines.
Enter! the pavement, carpeted with leaves,
Gives back a softened echo to thy tread!
Listen! the choir is singing; all the birds,
In leafy galleries beneath the eaves,
Are singing. Listen ere the sound be fled,
And learn there may be worship without words."

Nature breathes religion in everything round about — a calm and holy religion in the unbreathing things. We would all be happier if we lived closer to Nature and imitated her precepts. Yes, you may find your peace, your inspiration, your communion with your Maker in the "murmuring pines and the hemlocks."

—G. A. Haury, Newton, Kans.

CHRISTIAN ENDEAVOR TOPIC

March 29, 1936

Main Theme: Worshiping God Through Nature

There are so many beautiful songs about nature that it would be very fitting to spend some time in singing these hymns of Nature. And especially now at the spring of the year when nature is re-awakening.

The same is true of poetry and someone in

your society who is especially gifted in the reading of poetry should be asked to read some Nature poem.

Special music using such numbers as "How Lovely Are Thy Messengers," "Lift Thine Eyes, O Lift Thine Eyes," "The Heavens Are Telling," "The Heavens Resound," "How Beautiful Upon the Mountains," etc., can be worked in very effectively.

One lengthier topic on the main theme would be sufficient if the leader could combine an introductory talk with the scripture, choosing verses that deal with Nature.

If more topics are desired, the following are suggested: 1. The Enjoyment of Nature; 2. Nature for Man's Necessity; 3. God Revealed Through Nature.

Topic of the International Society of Christian Endeavor, "How Jesus Gave Himself for Us." Isa. 53:3; I Pet. 2:21-25.

Plans are under way now to send out a field secretary who will represent all the various departments and activities of the General Conference. The Young People's Committee is co-operating in this project.

Through this personality members of the Christian Endeavor societies can get first hand information concerning the actual needs of the Lord's work entrusted to this conference. Such information will inspire greater devotion to a personal life of prayer and intercession. Furthermore, it will enable young people to help the work financially more intelligently. For instance, are you not hungry to know the details of the Foreign Mission Board plan of "shares" for the construction of the long-needed Dester Bungalow in India? I just received a letter from one of the societies stating that they were taking one of the ten dollar "shares." (Funds for this project and the regular quarterly contribution from each society for the work of the Young People's Committee should be sent to the treasurer.)

Moreover, troubled and discouraged program committees and other needy endeavorers will be able to sit in conference with this spiritual and practical counselor concerning personal or society problems. Societies desiring an early visit by the field secretary should write me at once.

D. D. Eitzen, Chairman,
656 East 79th St., Los Angeles, Cal.
Helen Lichti, Secretary-Treasurer,
407—10th Avenue, Upland, Calif.

INTERMEDIATE CHRISTIAN ENDEAVOR

March 29, 1936

Topic: How May We Help To Win Others To Christ?

John 1:35-51

Advance Preparation

A Lookout Committee project. The discussion of this topic may result in fruitful action. Let the Lookout Committee be prepared to present a list of names of teen age young people who are not attending Christian Endeavor. Add to this list if the members have other names to suggest. As the names are read, let someone volunteer after each name to extend a personal invitation to that one before the next Sunday. Call for them, if possible. Speak of the need of praying that the invitation may be given in an acceptable way. An "Increased Attendance" contest might be worked out.

A PLAN FOR YOUR MEETING

Pre-Prayer Circle

Theme verse: John 15:5. Pray for yielded lives that Christ can use in winning others. Pray for those who should be won, the careless, the indifferent.

Praise Service

Suggested songs: "More About Jesus," "Saved To Serve," "I Love To Tell The Story."

(Make announcements early in this part of the service. Stand facing the society. Speak distinctly. Be original if possible.)

Worship Service (With lighted cross as described for March 15. The box can be hidden by a screen of ferns and flowers.)

Musical prelude: "When I Survey the Wondrous Cross."

Call to Worship: "Jesus said unto them, Come ye after me, and I will make you to become fishers of men."

Solo: "I Want You To Know Him," or "The Stranger of Galilee."

Scripture Reading: John 1:35-51 (By someone appointed in advance).

Sentence Prayer (Suggest prayer thoughts by writing on slips of paper and handing them to a number in advance).

Close by superintendent.

Discussion of Topic

Leader's Introductory Talk: Speak of the naturalness of wanting to share our best with someone else. Our indifference in sharing Christ with someone else and the difficulty of it.

Light from the Word of God

Two minute talks by members who have studied the material in the daily readings in advance.

Questions answered.

Testimonies on "How I was won to Christ," or a story from the C. E. World Quarterly.

Lookout project presented.

Closing Moments

Challenge to serve Christ by pastor or superintendent.

Song: "Take My Life."

Benediction.

Questions To Be Answered

1. Why should we try to win others to Christ?
2. What are some ways in which we may help to win others to Christ?

Which do you think the most effective?

3. What preparation is necessary in winning someone to Christ?
4. What are some hindrances in winning others?

A Poem

To Spend And To Be Spent

"I would the precious time redeem,
And longer live for this alone:
To spend and to be spent for them
Who have not yet my Savior known,
And turn them to the pardoning God,
And quench the brands in Jesus' blood.

My talents, gifts, and graces, Lord,
Into Thy blessed hands receive;
And let me live to preach Thy Word;
And let me to Thy glory live,
My every sacred moment spend.
In publishing the sinner's Friend.

Enlarge, inflame, and fill my heart
With boundless charity Divine!
So shall I all my strength exert,
And love them with a zeal like Thine,
And lead them to Thy open side,

Daily Bible Readings

Mar. 23 Living the Gospel. Matt. 5:13-16

Mar. 24 A woman wins a city. John 4:19-30

Mar. 25 Winning by preaching. 1 Cor. 1:18-21

Mar. 26 Wayside evangelism. Acts 8:26-40

Mar. 27 An open-air meeting. Acts 16:11-15

Mar. 28 Watching for opportunity. 2 Tim. 4:1-5

Mar. 29 Winning Others to Christ. John 1:37-51

Is Yours An Intermediate Society?

Quite often we find Intermediate societies calling themselves Young People, when they should really be proud to still be classed as Intermediates. The generally accepted age of Intermediates is from 13-18, or the high school age. When it is necessary to subdivide the group on account of the size, those from 13-15 are commonly called the Intermediates and those from 16-18 are called the Senior-Intermediates. If the younger group includes those of the Junior High School age, the society is called Junior-Intermediates and the older group the Intermediates or the High School Society. After all the name does not matter so much, as long as those of the same interests and experience can worship together and have a program suited to their age and experience.

JUNIOR SECTION

For the Leader

It is in the busy weeks of preparation for Christmas that the child's heart is tuned to expectancy, and happy is that child who can have a part in the rolling of Pfeffernüsse and the sticking on of seals. Gather your juniors around you to plan this program. Could it become a "special night," a night that shall leave a specific blessing in each heart; a night, when all that come to worship, shall find God, the One we worship? Could we make it a Guest Night for parents and all other friends of the junior endeavor? Your meeting will mean more to your juniors and guests if special invitations are issued.

Call your group together some night after school to plan and prepare for this guest night. Let them make the invitations; let them be responsible to carry them from door to door. A worship service is most beautiful and impressive in candle light. Let ushers, bearing candles, lead the guests to their places. Impress on your juniors the importance of this meeting that on them lies the responsibility whether God can come to "fill the temple of each heart. Teach the juniors the secret of a good meeting: hands busy and hearts lifted up in prayer for blessing. May that blessing be yours.

Program Suggestions for March 29, 1936

God, the One I Worship

Guest Night

(For general outline of March program see a previous issue.) This program should proceed without interruption by announcements. Provide each junior with a full copy of the program.

1. A call to quietness by prelude playing softly the two hymns, each three times, 1) Rock of Ages, 2) Nearer Still Nearer.
2. Drawing near—
 - 1) Processional—Use Holy, Holy, Holy. Continue singing until close of third verse. Remain standing.
 - 2) A voice from the group—Isaiah 6:1-3.
 - 3) Sing verse 4 of Holy, Holy, Holy.
 - 4) In unison—"The Lord is in His holy temple, let all the earth before Him silence keep." Be seated.
 - 5) Another voice—Psalm 42:1, 2.
3. The opening of the gates—Psalm 24.
 - 1) Voices in unison—verse 1.
 - 2) One voice—verse 2.
 - 3) Inquirer—verse 3.
 - 4) Voices in unison—verse 4.
 - 5) One voice—verse 5.
 - 6) Voices in unison—verse 7.
 - 7) Inquirer—"Who is the King of Glory"?
 - 8) A few voices—remainder of verse 8.
 - 9) One voice—verse 9 with emphasis on last shall.
 - 10) Another inquirer—"Who is this King of glory"?
 - 11) Voices in unison and strength—Jehovah of hosts He is the King of glory."

Remarks: Let the voices come from various directions and no voice speak twice.
4. Song in unison and power—"O worship the King, all glorious above."
5. The searching of the heart.
 - 1) One voice—Ps. 26:2.
 - 2) Another voice—Ps. 139:23, 24.
 - 3) Third voice—Ps. 51:10.
 - 4) Special music—"Dear Lord and Father of Mankind"—verses 1, 2, 5, 6, as in the Mennonite Hymnal.
6. Meditation and praise
 - 1) God's loving kindness
 - a. One voice—Ps. 36:5, 6, 7.
 - b. Special music—"Under His Wings."
 - c. Another voice in praise—Ps. 52:8, 9.
 - 2) God, our Guide
 - a. One voice—Ps. 48:1, 14.
 - b. Special music—"Guide me, O thou great Jehovah," verses 1 and 2.
 - c. Another voice in praise—Ps. 16:11.
 - 3) God, our Comforter and the Vanquisher of fear
 - a. One voice—Ps. 34:18, 19.
 - b. Another voice—Ps. 27:1.
 - c. Special music, an instrumental number—"God will take care of you."
 - d. A voice in praise—Ps. 97:12.
 - 4) God our Giver—
 - a. Voices in unison—Ps. 103:1, 2.
One voice—"Who forgiveth all thine iniquities."
Second voice—"Who healeth all thy diseases."
Third voice—"Who redeemeth thy life from destruction."
Fourth voice—"Who crowneth thee with lovingkindness, and tender mercies."
Fifth voice—"Who satisfieth thy desire with good things."
 - b. Special music—"Great is thy faithfulness, O God my Father."
 - c. A voice in praise—Ps. 111:1.
 - 5) God our Source of Life—
 - a. One voice—Ps. 36:9.
 - b. Special music—"O seek that beautiful stream."
 - c. Another voice—Ps. 63:1.
 - d. Third voice—Jer. 29:13.
 - e. Fourth voice in praise—Ps. 35:22; 84:12
 - 6) God's great love—
 - a. Voices in unison—John 3:16.
 - b. One voice—2 Cor. 9:15.
 - c. Song in unison—"We praise Thee, O God, for the Son of Thy Love."
 - d. Another voice in praise—Ps. 104:33.
 - 7) Quiet prayer while piano plays "Nearer My God to Thee" through twice.
 - 8) One voice—Jehovah of Hosts is with us," Ps. 46:11.
 - 9) All rise singing in unison the first verse Holy, Holy, Holy. Use the other three verses in recessional, allowing no lights to be turned on until the music has faded away.

JOTTINGS

Miss Wilhelmina Kuyf, a member of the First church, Philadelphia, filled the pulpit of the First church for three weeks. She has been accepted by the Foreign Mission Board of the General Conference to serve on the mission field in China. She plans to sail from Vancouver on April 18th. Miss Kuyf prepared for her work in Bluffton College and Hartford Theological Seminary.

Rev. and Mrs. W. F. Unruh of Janjgir, India, sailed from Bombay, March 12, for the United States on their furlough. Rev. and Mrs. Voth of the China mission are expected to arrive in Los Angeles April 12, on their second furlough.

The Sixteenth Annual Convention of the California Mennonite Sunday School and Christian Endeavor Societies will be held at Reedley, California, March 27-29. The Reedley church invites all who can to come promising to take the best care of all visitors.

The Women's International League for Peace and Freedom is sponsoring a world-wide campaign for a fresh appeal for the abandonment of the war method and for constructive peace. The campaign which goes under the name of The People's Mandate to Governments, has a four-point program. It demands that the governments in common action to fulfill their international pledges should: (1) Stop immediately all increase of armaments and armed forces. (2) Use existing machinery for peaceful settlement of present conflicts; and, at the first opportunity, (3) secure a world treaty for immediate reduction of arms as a step toward complete world disarmament; (4) secure international agreements founded on recognition of world interdependence to and the economic anarchy which breeds war.—I. C. P. I. S.

Congratulations to Mr. and Mrs. D. M. Voght of Moundridge, Kansas, who had the joy of celebrating their golden wedding some days ago. They were married by Rev. Valentine Krehbiel in 1886 and started housekeeping in the home in which they now live. Numerous guests shared the festivities. Rev. P. P. Wedel made an address. A poem, composed by Mrs. D. M. Voght, was read on the occasion.

The Kansas Institute of International Relations will be held in Bethel College, Newton, Kansas, June 9 to 19. This institute has been arranged jointly by the American Friends Service Committee, Bethel College, Kansas Yearly Meeting of Friends, the Congregational Christian Council for Social Action, and The Peace Committee of the General Conference. Participating on the program will be: Dr. Fred W. Norwood of London, England, Dr. John Emelyn Williams of Berlin, Germany, Dr. Waldo Gromes of Kansas, Julian Bryan, traveler and explorer, Harry B. Terrell, National Council for the Prevention of War, Howard A. Cowden, North Kansas City, Mo., and Rev. Charles M. Sheldon, noted author.

The Ladies Aid Society of the First church, Philadelphia, will celebrate its annual Love Feast on the evening of March 18. The Ladies Aid Society of the Second church, Philadelphia, will celebrate its anniversary on the evening of March 17. Both organizations have been important factors in the work of their churches for many years.

The men of Grace church, Pandora, O., enjoyed a fellowship supper on the evening of March 9. Dr. F. Bringle McIntosh of Findlay was the speaker. A union meeting of all the Pandora churches was held in Grace church to hear Rev. Oscar Wago, a converted Hebrew and an ordained Christian minister.

The parents of Dr. E. G. Kaufman of Bethel College, Mr. and Mrs. John P. Kaufman, members of the Eden church, Moundridge, Kansas, celebrated their golden wedding with their family last week.

Paul's chief concern as he looked back on the tragedy of Calvary was its bearing upon the future of his people. The prophets had foretold the coming of the Messiah. Yet when the fullness of time had come and the Messiah appeared, the sad fact was recorded: "He came to His own and His own received Him not." What, then, was to be the future of the Jews? They had missed the day of divine visitation. Were they to be cast aside as a broken tool from the hand of the workman? In the eleventh chapter of Romans Paul asks the searching question: "Hath God then cast away His people"? With burning conviction he gives the emphatic answer: "God forbid, God has not cast away His people." And he gives three assurances with reference to his race: First, God is not through with the Jews yet. This highly gifted race, so greatly used of God in the past, has yet a part to play in the fulfillment of His purpose for the world. "The gifts and calling of God are without repentance." Second, there is coming a day when "all Israel shall be saved." In the mind of the great apostle the future of the Jews is identified with their acceptance of Jesus as Savior and Lord. Third, the apostle declares that the coming of the Jews under the standard of Christ will be to His cause as "life from the dead," a very spring-time of blessing. The Church may well take to heart the apostolic vision and consider whether it is not high time to recognize and keep in step with the purpose of God for this ancient people.

The Women's Missionary Societies of Moundridge (Kansas), and vicinity observed the World Day of Prayer at the West Zion church. A committee from the different churches arranged the program for a morning and afternoon session, with a lunch served in the Christian church during the noon recess. The morning session of prayer and meditation was in charge of Mrs. Hardesty (wife of the M. E. minister), with Mrs. B. M. Dirks at the organ. The afternoon meeting was led by Mrs. D. O. Rupp, with Mrs. Weldon Rupp as organist. Music was furnished by a

ladies' chorus from the various churches, the Eden Ladies' Chorus, the H. S. Sextette, and a Ladies' Trio. Inspirational talks were given by Miss Dora Z. Schmidt, who recently returned from Mexico; Rev. Frank Kaiser (Evangelical pastor), who spoke on Kagawa, whom he heard in Kansas City; Mrs. Mariam P. Schmidt spoke briefly on the leper work in Champa, India, and Rev. P. K. Regier gave a few closing thoughts on the peace movements. After a short business session, the prayer verse of "America" was sung as a benediction. The offering received was given for religious education in the Moundridge schools. This was the second observance of the Day of Prayer in Moundridge, and officers were elected who will arrange for next year's observance.

DEATH

Brother Cornelius W. Regier was born October 12, 1880, near Elbing, Kansas. He received his education in the district, also in the Vacation Bible School. Later he attended Bethel College two terms. On May 30, 1898, he was baptized upon the confession of his faith, joining the Zion church at Elbing, of which he remained a faithful member to the end. When in 1908 his father died, he took charge of the farm, which was a great help to mother. A great joy came to our brother when in 1924 the Zion congregation decided to erect a new church building. It was his privilege to serve our church as treasurer as well as in other capacities. Five years we enjoyed the services in our new church together with our mother, when the Lord called her home. — On February 25, he took sick suddenly and after a few hours was taken to the Bethel Hospital. However, the faithful services of the physicians and the loving care of the nurses could not save his life. On February 29, 8:15 P. M., he passed on to be with the Lord to receive the reward of his faith, his age being 55 years, 4 months, and 17 years. He leaves to mourn his departure, his beloved sister, one brother and one sister-in-law with their family, two uncles, and many relatives and friends.

Funeral services were conducted in the Zion Mennonite Church on Wednesday, March 5, at 3 P. M. Rev. J. E. Entz spoke in the German language on Rom. 14: 8, while Rev. H. J. Dyck, the local pastor, spoke on 1 Cor. 15:55-57, in the English. A mixed octet sang words of comfort for the bereaved.

Samuel Soldner, son of John and Maria Stauffer Soldner, was born February 10, 1956, in Wabash Township, Adams County, Indiana, and entered into rest March 6, 1936, at the age of 80 years and 25 days. In his youth he united with the First Mennonite Church, Berne, Ind., and remained a faithful, devout member throughout his life. His marriage on November 16, 1878, to Sarah Gilliom was blessed with six children, whom they reared to manhood and womanhood. Surviving him are his widowed wife and the six children: Rufus, of Berne; Mrs. Della Neuhauser, of Berne; Nora, at home; Dr. Tillman, of Berne; Wildas, of Van Wert, Ohio; and Rev. Grover, of Goshen, Indiana; twelve grandchildren, and two great-grandchildren; two brothers, David of near Berne, and Jonas of Fresno,

California; and one sister, Mrs. Barbara P. Lehman of Berne. He has been preceded in death by only one descendant, an infant grandson, during the 57 years of his married life. — Funeral services were held Sunday, March 6, 1936. Rev. C. H. Suckau officiated, using as his text for his remarks Psalm 146:2, a verse which for many years hung as a wall motto in the bedroom of the departed.

Boehr.—Jennie May (Gottshail) Boehr, wife of Rev. Peter Boehr, died at her home in Richlandtown, Pa., Wednesday, March 4, at the age of 44 years, 1 month, and 10 days. Mrs. Boehr was born at Schwenksville, Pa., a daughter of Rev. William and Nancy (Von Neida) Gottshail. She married Rev. Peter Goehr of Henderson, Nebr., in June, 1915. On September 16, 1915, both she and Rev. Boehr were ordained missionaries and were sent to China under the General Conference Board of Foreign Missions. In China Rev. and Mrs. Boehr served two terms, 1915 to 1924 and 1925 to 1933. Mrs. Boehr's health prevented their return to active work on the field last fall as they had planned. Her death was due to complications from which she had suffered for about seven months. Funeral services were held on Monday, March 9, in the Quakertown Reformed Church (the local Mennonite church being too small). Services were also held at two o'clock in the Eden church, Schwenksville, Pa., and interment was made in the Schwenksville Mennonite cemetery. Mrs. Boehr is survived by her husband, six children, her parents, two brothers, and one sister.

EMERGENCY RELIEF REPORT For January, 1936

General Fund:	
Zion Mennonite Church, Donnelson, Iowa, by H. A. Loewensburg.....	\$43.62
Ebenezer Church, Mountain View, Okla., by P. G. Kliever	8.00
Herold Menn. Church, Cordell, Okla., by J. A. Harms	29.98
D. W. Friseen, Altona, Man., Canada.....	1.00
Friends, Thomas, Okla.	5.00
Salem Ch., Munich, N. D., by John C. Dick.....	15.34
Inola S. S., Inola, Okla., by John Funk.....	15.78
Emmaus Ch., Whitewater, by J. A. Busenitz, Elbing	188.00
First Menn. Ch., Philadelphia, Pa., by Howard S. Weiss	2.11
Pratum, Oregon, Ch., by W. A. Roth, Salem Ore.	17.29
Friedensberg Ch., Springfield, S. D., by J. A. Boese	10.00
Christian Ch., Moundridge, Kans., by J. B. Stucky	33.00
Hoffnungsfeld S. S., Moundridge, by Pete E. Kaufman	24.00
Emmaus Ch., Whitewater, by J. A. Busenitz ..	1.00
Garden Twp. Ch. S. S., by Miss Katie Voran, Hesston	35.60
H. H. Adrian, Escondido, Calif.....	10.00
West Zion Ch., Moundridge, by F. D. Meyer.....	21.00
H. P. Unruh, Meno, Okla.	10.00
Bethel Menn. Ch., Fortuna, Mo., by S. J. Moser	3.63
Brudertal Menn. Ch., Hillsboro, by F. N. Funk	29.25
New Huttertal S. S., by Paul K. Wipf, Freeman, South Dakota	12.76
Bergtal Menn. Ch., by H. C. Schultz, Pawnee Rock, Kansas	10.80
D. W. Friesen, Altona, Man., Can.....	1.25

Lehigh Menn. Ch., by D. J. Auernheimer, Lehigh	3.82
Goessel Menn. Ch., by I. B. Fast, Goessel	2100
Total for General Fund	\$553.23
Russia:	
Collinsville Ch., by H. H. Wohlgemuth, Collinsville, Okla.	\$ 7.96
Edward Esau, Whitewater, Kans.	15.00
Bethel S. S., Inman, by J. B. Neufeld	25.59
P. M. Claassen, Newton, Kans.	20.00
Peter H. Penner, Wasco, Calif.	10.00
Mr. and Mrs. G. W. Harder, Benton, Kans.	5.00
Edward Esau, Whitewater, Kans.	10.00
J. J. Unruh, Newton, Kans.	5.00
Refund American Express Co., No. 709	5.00
Refund American Express Co., No. 699	5.00
Otto Klaassen's American Express Co. Refund	3.00
Refund American Express Co., No. 707	10.00
Refund American Express Co., No. 930	10.00
Refund American Express Co., No. 3852429	10.00
Refund American Express Co., No. 3852691	5.00
Refund American Express Co., No. 3861653	10.00
Refund American Express Co.	5.00

Total for Russia.....\$161.55

Canada:

Lehigh Menn. Ch. S. S., by D. J. Auernheimer, Lehigh, Kansas	\$18.52
San Marcus Menn. Ch., Paso Robles, Calif., by Ben A. Claassen	7.50
	\$26.02

Paraguay:

Indian Ch., Thomas, Okla., by H. J. Kliever	\$13.64
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United States:

Friend, Hillsboro, Kansas	\$10.00
Grand Total	\$764.42

Peter H. Unruh, Treasurer.

HOME MISSION RECEIPTS For February, 1936

We gratefully acknowledge the following gifts for Home Mission Work during February:

For Saskatoon Church and Girls Home

Young Girls S. S. Class, Bluffton, O.	\$19.38
First Menn. S. S., Reedley, Calif.	20.00
Executive Comm. of Mission Societies	23.00
Jr. C. E. West Swamp Ch., Quakertown, Pa.	15.00

\$ 77.38

Previously acknowledged	837.75
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Total	\$915.13
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The Board hopes to receive \$5,000 for this greatly needed Mission project.

General Fund

First, Reedley, California	\$ 1.00
First, Upland, California	23.30
Buhler, Buhler, Kansas	22.31
Refund to Transportation Fund	5.00
First Mennonite, Reedley, Cal.	31.15
West Zion, Moundridge, Kansas	35.00
Intermediate Mission Band, Berne, Ind.	10.00
Eden, Inola, Oklahoma	7.80
Emmaus, Whitewater, Kansas	133.75
First Mennonite, Berne, Indiana	52.06
Men's Chorus, Berne, Indiana	1.96
First, Sunday School, Berne, Indiana	36.13
San Marcos, Paso Robles, Calif.	4.26
Johannestal S. S., Hillsboro, Kansas	11.68
First, S. S., Halstead, Kansas	48.53
Ex. Committee of Mission Societies	376.79
Menno, Odessa, Washington	6.96
Christian, Moundridge, Kansas	35.50
A Mission Friend, Kansas	50.00
Friedensberg C. E., Avon, S. Dak.	9.20
Bethel S. S., Mt. Lake, Minnesota	80.00

Immanuel, Pratum, Oregon	20.66
Hebron, Buhler, Kansas	11.08
Bethesda, Henderson, Nebraska	65.26
First, S. S., Upland, California	17.00

Total Gifts for General Fund.....\$1121.86

Paid out on Orders.....\$1068.16

Loan made to a church.....500.00

A. J. Neuenschwander, Treasurer.

Quakertown, Pennsylvania.

FOREIGN MISSION RECEIPTS For February, 1936

Grace S. S., Pandora, Ohio	\$139.99
Christain Church, Moundridge, Kans.	48.00
Grace S. S., Lansdale, Pa.	42.11
Jr. C. E. Soc., West Zion Ch., Moundridge, Kans.	25.00
Ebenezer S. S., Gotebo, Okla.	20.00
Refund	64.20
Mission Friend, Newton, Kansas	5.00
Jr. Dept., First Menn. S. S., Bluffton, Ohio	2.73
Mission Friend, Deer Creek, Okla.	25.00
Maria Pauls Legacy	100.00
First Menn. Ch., Upland, Calif.	51.88
Mennonite Church, Trenton, Ohio	50.00
First Menn. S. S., Reedley, Calif.	52.45
Bethel College Ch., Bethel College, Kans.	25.23
Five S. S. Scholars, Hillsboro, Kans.	25.00
Friedenstal Church, Tampa, Kans.	18.31
Jr. Boys, First Menn. S. S., Bluffton, Ohio	14.75
Hebron Church, Buhler, Kansas	11.11
Mennonite Church, Menno, Wash.	8.00
S. S., Vineland, Ontario	10.00
Gnadenberg S. S., Whitewater, Kans.	28.30
Gnadenberg Church, Whitewater, Kans.	18.60
Tabor Church, Goessel, Kans.	15.40
Gideon Stucky, McPherson, Kans.	93.12
Mennonite Church, Buhler, Kans.	36.56
Schartner Church, Marion, S. Dak.	18.80
Jacob H. Brucks, Gem, Alberta	5.40
S. S., Lehigh, Kans.	4.41
First Menn. S. S., Lima, Ohio	4.14
Jacob S. Voth Legacy	100.00
Children's Classes, First Menn. Ch., Newton, Ks.	73.25
Paul Suderman, Newton, Kans.	50.00
Bethel S. S., Inman, Kans.	31.84
First Menn. Ch., Reedley, Calif.	31.15
Jr. Mission Workers, Christian Ch., Mdge. Kans.	30.00
C. E. Soc., Pretty Prairie, Kans.	30.00
Ebenezer S. S., Gotebo, Okla.	30.00
Gnadenberg C. E. Soc., Whitewater, Kans.	30.00
Emmaus C. E. Soc., Whitewater, Kans.	25.00
Henry Bestvater, Newton, Kans.	20.00
First Menn. S. S., Newton, Kans.	17.92
Herold S. S., Bessie, Okla.	10.00
Kidron Congr., Taloga, Okla.	8.00
Friedensfeld Ch., Turpin, Okla.	5.00
Mennonite Church, Wichita, Kans.	2.62
Mennonite Church, Pratum, Oregon	36.15
Mennonite S. S., Inman, Kans.	30.00
Mennonite Church, Halstead, Kans.	28.58
S. S., Waterloo, Ont.	12.00
A. M. Church, Milford, Nebr.	10.00
Caroline Sprunger, Berne, Ind.	5.00
Swiss Church, Whitewater, Kans.	36.94
A Friend, Whitewater, Kans.	25.00
Brudertal S. S., Hillsboro, Kans.	65.53
Mennonite Church, Lehigh, Kans.	6.45
Mennonite S. S., Lehigh, Kans.	3.60
First Mennonite Church, Berne, Ind.	156.17
First Mennonite S. S., Berne, Ind.	108.39
Men's Choir, Berne, Ind.	5.87
First Menn. Church, Mountain Lake, Minn.	28.35
Young People's Class, Menn. Ch., Geary, Okla.	25.00
Roscnort S. S., Laird, Sask.	25.00
Jr. C. E. Society, West Swamp Ch., Quakertown,	20.00

Johannestal S. S., Hillsboro, Kans.....	23.36	
San Marcos Ch., Paso Robles, Calif.....	11.11	
Rev. David D. Schultz, Paso Robles, Cal.....	6.73	
Anna Andreas, Beatrice, Nebr.....	25.00	
Bethany Church, Kingman, Kans.....	10.70	
First Menn. S. S., Halstead, Kans.....	36.24	
Ed. R. Goering, Moundridge, Kans.....	25.00	
Bethesda Church, Henderson, Nebr.....	18.90	
S. S., Blumenort, Man.....	15.50	
Ebenezer Church, Gotebo, Okla.....	7.00	
Class of the Eden S. S., Moundridge, Kans.....	5.00	
Christian S. S., Moundridge, Kans.....	28.50	
Hoffnungsaue Church, Buhler, Kans.....	21.56	
Mennonite S. S., Lehigh, Kans.....	10.00	
Mennonite C. E. Society, Lehigh, Kans.....	10.00	
New Hopedale Church, Ringwood, Okla.....	12.28	
Friend, Wichita, Kans.....	10.00	
S. S. of Inola, Okla.....	7.75	
Mennonite Church, Hanston, Kans.....	3.95	
Bethel S. S., Mountain Lake, Minn.....	80.00	
Christian Church, Moundridge, Kans.....	73.05	
N. N., Beatrice, Nebr.....	25.00	
First Menn. S. S., Mountain Lake, Minn.....	20.00	
Friedensberg C. E. Soc., Avon, S. Dak.....	9.19	
Friend, Elbing, Kans.....	110.00	
Mennonite Church, Pulaski, Iowa.....	25.00	
P. J. and Lena Waltner, Pretty Prairie, Kans.....	25.00	
Greenfield S. S., Carnegie, Okla.....	8.85	
M. Schrag, Newton, Kans.....	5.00	
Ladies German S. S. Class, Upland, Calif.....	5.00	
Burns Ranch Group, Didsbury, Alta.....	4.00	
Whitewater Sewing Society, Boissevain, Man.....	9.50	
Gnadental S. S., Plum Coulee, Man.....	13.70	
S. S., Gretna, Man.....	5.57	
Eigenheim S. S., Rosthern, Sask.....	15.85	
Rosenort Congregation, Rosthern, Sask.....	257.00	
Herold Dist. C. E. Soc., Morden, Man.....	6.00	
Bergtal S. S., Rosthern, Sask.....	1.85	
Eigenheim C. E. Soc., Rosthern, Sask.....	16.50	
Interest and Rent.....	497.38	
Ex. Com. of Miss. Soc., Mrs. Frieda Regier		
Entz, Treasurer.....	771.44	
	\$4364.76	

Balance on hand, Feb. 1, 1936.....	\$ 806.61	
Gifts for General.....	\$2662.92	
Gifts for Special Support.....	618.41	
Dester Bungalow.....	546.96	
Interest and Rent.....	497.38	
Pension.....	9.16	
Sundries.....	29.93	4364.76
	\$5171.37	

Paid out on orders.....	\$4505.04	
Remitted Direct.....	329.97	4835.01

Balance in Bank, March 1, 1936.....	\$336.36	
Respectfully submitted,		
J. E. Regier, Treasurer.		

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES For February, 1936

Foreign Mission, General Treasury

Mary Martha Circle, Brudertal Church, Hills- boro, Kansas.....	\$168.49	
Miss. Friends Society, Buhler, Kansas.....	17.90	
Brudertal Sewing Society, Hillsboro, Kans.....	78.52	
Intermediate Miss. Band, Berne, Ind.....	15.00	
Total.....	\$279.91	

For India

Mission Society, Laird, Sask., Orphan.....	\$30.00	
Chr. Menn. Sew. Soc., Moundridge, Ks., Orphan	30.00	
Mrs. Bernhard A. Friesen, Rosthern, Sask.,		
School Girl.....	15.00	

woman.....	35.00	
Miss. Circle, Zion Church, Souderton, Pa., Bas- na Station, for clothes.....	15.00	
Miss. Circle, Springfield Ch., Pleasant Valley, Pa.,.....	Do 5.00	
Ladies Aid Soc., Germantown Church, Phila- delphia, Pa.....	Do 5.00	
Miss. Soc., Upland, Cal., Dr. Dester Bungalow.....	20.00	
Ladies Aid Society, Ransom, Kans.....	Do 10.00	
Friendly Circle, Buhler, Kans.....	Do 25.00	
Intermediate Miss. Band, Berne, Ind., Dr. Des- ter, Medical Instruments.....	15.00	
Miss. Soc., First Ch., Nappanee, Ind., Cham- pa Hospital.....	5.00	
Bethany Miss. Soc., Kingman, Kans., Champa Station for clothes.....	10.00	
Miss. Soc., Laird, Sask., Leper Home, Champa Dr., Janjgir Station, where needed.....	20.00	
Alexanderwohl Ch., Sew. Soc., Goessel, Kans., Janjgir Station, for clothes.....	10.00	
Miss. Sew. Soc., Pretty Prairie, Kans., Touring Tents.....	5.00	
Young Women's S. S. Class, Bethel College Ch., Newton, Kans., Sew. Machine, Birra St.....	20.00	
Brudertal Sew Soc., Hillsboro, Kans.....	Do 8.00	
Do., Mrs. P. W. Penner, Birthday Gift.....	5.00	
Total.....	\$308.00	

For China

Ladies Aid Soc., Hanston, Kans., Bible woman..\$	15.00	
Bethel Sew. Soc., Mt. Lake, Minn., Evangelist	60.00	
Miss. Sew. Soc., Pretty Prairie, Kans., Bicycles	5.00	
Brudertal Sew. Soc., Hillsboro, Kans.....	Do 8.00	
Intermediate Miss. Band, Berne, Ind.....	Do 15.00	
Miss. Soc., Laird, Sask., Kai Chow Station, where needed.....	20.00	
New Hopedale Sew. Soc., Meno, Okla., for needy	18.00	
Sew. Soc., Moundridge, Kans., Silver Anniver- sary of China Mission (per Mrs. C. L. P.).....	5.00	
Sew. Society, Inman, Kans.....	Do (Do.) 7.19	
Sewing Societies (Four Churches), Bluffton, Ohio.....	Do (Do.) 16.75	
Sew. Soc., Mt. Lake, Minn.....	Do (Do.) 5.00	
Sew. Soc., Freeman, S. D.....	Do (Do.) 3.30	
Total.....	\$178.24	

Expenses of Ex. Com. and "Miss. News and Notes"

Mary Martha Circle, Brudertal Ch., Hillsboro..\$	4.95	
Jr. Miss. Workers, Chr. Menn. Ch., Moundridge	1.20	
Mission Society, Shafter, Calif.....	2.00	
Ladies Aid Society, Ransom, Kans.....	2.00	
First Menn. Miss. Soc., Bluffton, Ohio.....	10.00	
Bethel Sew. Soc., Mounatin Lake, Minn.....	1.50	
Miss Laura Nolf, Bethlehem, Pa.....	.25	
Total.....	\$21.90	

Miscellaneous

Mary Martha Circle, Brudertal, Hillsboro, Kans., Home Miss., General Treas.....\$	84.24	
Brudertal Sew. Soc., Hillsboro, Kans.....	Do 39.25	
Do. Pension Fund (2c plan).....	19.83	
Chr. Menn. Sew. Soc., Moundridge, Kans., Concordia Hospital, Winnipeg, Man.....	5.00	
Jr. Miss. Workers, Chr. Menn. Ch., Moundridge, Kans., H. J. Kliewers, Oklahoma.....	3.00	
Miss. Soc., Laird, Sask., Mary Schirmer, Ariz. for Books.....	15.00	
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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, MARCH 24, 1936

No. 12.

A MILE OF INTERESTING ASSOCIATIONS

The mile of road that is the subject of this sketch lies in the upper end of Montgomery County, Pennsylvania. It is a by-road that turns in from the Great Road that Colonial surveyors laid out to connect Philadelphia with Reading. This by-road has in later years been modernized to the extent that now, when one tries to navigate it, when it is wet and muddy, one at least knows whether he is wading or riding. In the old days a slight snow often made it impassable and the family doctor, when called, carried an ax with him in his sleigh to be prepared to break down the fences and take short cuts through the fields to his destination.

As one turns off the Great Road the first building to be noted is a combination stone and log house. Indeed it is the oldest building still in use in Montgomery County, at least local historians so tell us. The north end of the building, where the great fire place is located, is of stone. In those early days an arrangement of logs and stones was a common practice in building homes. There were plenty of stones with which to build, but to avoid dampness in the part of the house where the women did their spinning and where the head of the house sometimes set up his loom, wood was preferred to stone in the make-up of the home. This particular home had a Mennonite background. Hans Neuhs (Nyce) was one of the early ministers of the Germantown Meeting, but because of a quarrel with one of the leading members (Arnold Van Fossen), he left the meeting and located in Frederick Township in order to get as far away from Mennonites as possible (about thirty miles). In the writer's day the place was occupied by a Daub family. Daub is the Pennsylvania German for dove. For this reason the place came to be known as the Dove Cote. The present occupants have a son who is a pastor of a Lutheran church in Lancaster

County. We mention this because along this mile of road quite a number of ministers of various denominations were born.

A few hundred feet from the Nyce house is a Mennonite Meeting House surrounded by an ancient cemetery much older than the building. Here the Nyses, the Bertolets, and other Colonial families laid away their dead to sleep by the side of their slaves. When Nyce located in this section to get away from Mennonites, it surely could not have occurred to him that on his very land in later years he would be taking his last rest within the shadow of a Mennonite Meeting House, and that within sight of his home on the other side of the Great Road these same Mennonites would be maintaining a well equipped Home for the Aged.

The Meeting House was erected shortly after the East Pennsylvania Conference was organized, following a split in the Franconia Conference in 1847. There were families living in the neighborhood, notably Bertolets, who felt the need of a place of worship in the community and erected the present building. Some of them favored making it a Dunker church, others wanted it to be Mennonite. The Hunsickers from the Skippack Meeting, were finally invited to come in. Very shortly the Hunsickers and their followers withdrew from the East Pennsylvania Conference to establish a separate organization for themselves, and then Rev. John Oberholtzer and Rev. Moses Gottshall appeared on the scene and established services. From that time the Bertolet Meeting was an outpost of the Schwenksville church, of which Moses Gottshall was pastor. The Meeting House continued as a place of worship until recent years when the automobile made it possible for Mennonites living in the neighborhood to attend service in Schwenksville and regular services were discontinued. The cemetery is the only Mennonite burying ground containing graves of slaves, though it is hardly likely that their

owners were Mennonites, for the slaves were buried there a century or more before the Mennonites erected their Meeting House.

Beyond the cemetery is the old farm house, long the home of one of the Bertolet families. It was here that Rev. Horace Wagner was born. For many years he did efficient work as a missionary in Mexico and is now living in retirement near Upland, California. Rev. Wagner went out under the Board of the Reformed church. He was a senior in Ursinus College when the writer attended "Prep School" associated with the same institution.

Passing a modern building that has no particular interest except that it was the house of a distant relative and sold for a ridiculous price when his estate was settled, we come to a sturdy farmhouse with an inscription telling that it was erected in 1770. This is the second house built on the site. Near the house stands the barn built of oak timbering about 1730. Until recently the place was in possession of the same family for six generations—a remarkable thing for America. It was here that Whitfield, the great evangelist of Colonial days and the friend and companion of the Wesleys, preached to a great gathering of people. In his journal Whitfield records the event. Here on this and the neighboring farm, the Colonial army camped for four days and General Washington whose headquarters were on the next place, would come each day to drink from the spring on the homestead. His staff made its headquarters here. The writer of this article, having been born here, may have first seen the light of day in the room occupied by General Lafayette. On a nearby hill traces were still to be seen in our boyhood days of an ancient Indian burial plot. Grandfather never permitted the plot to be disturbed or cultivated.

Passing on to the next house, which was Washington's headquarters, we find a building rich in historic interest both from a national and a religious point of view. Its chief claim to distinction is the fact that Washington made it his headquarters and that it was the home of the celebrated Antes family. Here the Moravians once maintained a school to which their missionaries sent boys from foreign lands to be trained for their work in their own country. One of the Antes family was the first missionary to be sent abroad by an American Board. The young man Ante was subject to torture by his persecutors in Egypt, which made him lame

for life. He died in London. During the Revolutionary War Henry Ante, who was a Justice of the Peace, sympathized with the Colonials and accepted a commission as Colonel. He was denounced as a traitor and narrowly escaped capture by the British squad sent to take him. It will be noticed that along this short mile every house except the modern one was the birthplace of a minister. The mile ends with a creek where milling is still carried on. For years it was known as Grubb's Mill, but the owner was in no way related to the writer of this article.

Our Grandfather Grubb, who made the farm famous for its productivity, always was interested in the work at Bertolet's Meeting and served as delegate to the Eastern District and General Conference.

Running parallel with the road was a creek, now only a dry bed except in rainy seasons. We recall when it carried considerable water and when youngsters found it a good fishing stream. In an account of a hundred years ago we found a copy of a letter written to the American Philosophical Society in which the writer endeavored to show that the old superstition about swallows burying themselves in the mud of the creeks over winter was true by saying that he had dug one out and taken it into the house where it revived and became a pet until weather became favorable, when it flew away! We are happy to say at least that this writer was no relative of ours. —G.

THE CHRISTIAN MINISTRY

W. S. Gottshall

(Concluded from last issue)

It is evident that the work of the teacher was magnified in the whole population of the Roman Empire, which then represented the civilized world, and was nominally Christianized through the teaching of God's Word to the young people. There is a woeful ignorance of the Word of God existing in the church today. Let the pastor test the knowledge of the Bible among his members and he will be surprised to know how deficient is their Bible knowledge, notwithstanding the long course of Bible teaching in the Sunday School with improved methods that has been pursued for years.

The Sunday School Lessons are not chosen

with a view to advance Bible knowledge, only a small part of the Bible is covered and that very thin, there is little consecutive lesson study, as a rule they are selected with large gaps between and the lessons are not connected, and they are taken from a part of the New Testament for one or two quarters, and then they jump back to the Old Testament, as in the year 1934. No wonder that some have given them the title of "Grasshopper Lessons." It seems to me the committee that selects the lessons is more entitled to the term. It therefore remains for the pastor to fill in and to fill up the gap and prepare himself to do much teaching in his sermon and by special Bible instruction, unless the church is strong enough to employ an extra man for such work. If the pastor is also a teacher he will have a great opportunity to increase his efficiency in Bible knowledge in his congregation and will be agreeably surprised at the interest in Bible study, and the results in the growth in the grace of God among his flock. To accomplish this, the pastor must be a diligent student of God's Word and study to show himself approved of God rightly dividing the Word of Truth. The Bible is his handbook, his chief source of preaching material. No preacher is a competent interpreter of Christianity who is not thoroughly acquainted with the Bible. He need not be afraid of a learned audience. A young minister once complained to an older and more experienced brother that he is at sea what to bring his audience of educated people; when he preaches on some character in literature, Professor So-and-so comes to him after the sermon and corrects him, when he takes a subject in science or philosophy, there is another professor who criticizes him, and he feels very much discouraged. To this the old minister replied: "Preach the Word of God, they probably do not know much about that."

The minister should be a faithful reader of good books. In his second epistle to Timothy, Paul instructs Timothy to bring to him in prison at Rome certain articles from Troas, and mentions the books and especially the parchment. He had preached for many years and had a wide experience, but he wants his books, and he exhorts Timothy, "Give thyself to reading." We will never know too much nor read too much if the things we read are worth while, but there is much light reading done even by ministers. Spurgeon said: "The man who nev-

er reads will never be read, he who never quotes will never be quoted, he who will not use the thoughts of other men's brains, proves that he has no brains of his own."

The Minister a Workman

The faithful minister is a busy man. His duties are arduous and of a great variety. The demands on the minister of today are greater than ever before. In addition to the preparation of his sermons, and as the head of all the activities of the church, and his pastoral work which demands a considerable portion of his time and energy, he is called upon to speak on almost every subject under the sun on special occasions, and intelligently discuss them. That the minister is a hard working man is aptly illustrated by a comparison of the minister's work with that of a store proprietor, recently published in a religious magazine. A pastor agreed with one of his members who was the proprietor of a store, to keep on everything they do for 31 days, the amount of time each spends on his job and the amount of time they take off, and then compare notes. At the end of the month when they met again, the store man reported as follows: "At my desk from 8 a. m. to 6 p. m., 10 hours per day, 27 working days, 270 hours. Add two evenings work from 8-10 each, total 274 hours. Time off, 4 Sundays 10 hours each, 40 hours. Four evenings at the theater, 3 hours each, total 52 hours." The minister's report: "At work 27 days from 8 a. m. to 11 p. m., 15 hours per day, 405 hours, four Sundays 11 hours each, 44 hours; total 449 hours. Deduct two afternoons of 5 hours each or 10 hours, leaving 439 hours," as compared with the storeman's 274 hours, "and," added the minister, "if you would like to see what I did in those 439 hours on my job, here are the principal details: At my desk studying and writing, etc., 120 hours, services attended during the month, 39; sermons and other addresses, including 5 funerals, 21; books read 20; pastoral calls made, 66; "downtown" luncheon with men, 6; evening social engagements attended, 5; weddings, 2." "Well, well," said the business man, "I wouldn't take your job for \$10,000 a year. What do you work like that for?" The minister answered: "It is partly because that is why I am here for, but it is also partly so that I can look you business men in the face and feel that you are getting your money's worth when you pay my salary."

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Some Mistakes Ministers Make

Some ministers seek to make a favorable impression on their people by placing the emphasis on adornment, logic, literary skill, niceness, polished expression, and accommodate their preaching to the mode of the people. Others have discovered, and some too late, that the quest for popularity has robbed them of their preaching power. To gain influence they have mixed with everything in the community. This is not an absolute necessity, often a hindrance to the spiritual life in the church. One young minister who attended every gathering of any nature in the community, mixing into every social event, even making it a point to go to the station to meet every passenger train, shaking hands with outgoing and incoming passengers, and neglecting his message, found his congregation dwindling and his work failing. One Sunday at the close of his service he leaned over his pulpit and said: "I have tried hard to build up this congregation, I did everything I knew, but it seems I have failed; will you please tell me what else I might do that would be a help?" After a little pause one man in the audience replied: "I don't know what else you might do except you might also go to the station to meet the freight trains."

I believe that a minister should endeavor to maintain his dignity. But I do despise the pride and vanity of some ministers. While the minister is supposed to be a leader, he should remember that he is the servant of God to His people. He should serve them and not lord it over them, and like his Master, he is not here to be ministered unto, but to minister. The

minister should be a man for the common people. He should not impress the people as one that is puffed up and possessed of superior qualities, and so being far above them. If a man becomes too "chesty" the Lord may be trusted to deflate him at the proper time. One Sunday morning a man came forward at the close of the services in the First Presbyterian Church in Nashville, Tennessee, and said to the pastor: "I have come all the way from Covington, 150 miles away, to hear you preach." The preacher said later: "I felt myself swelling and rising on my toes as I said to the visitor, 'I trust that you have gotten the worth of your fare.' 'Oh, yes,' he answered, 'I travel on a pass.' 'Then,' writes the preacher, 'my tire went flat, and I think the puncture was heaven sent.'"

Envy and jealousy on the part of a minister is a most unbecoming and inexcusable fault. When he is afraid that a fellow minister is more highly regarded and more popular than he, and despises the man who is more capable than he, and takes occasion to injure him and his work whenever he can, he needs our sympathy and our prayers. My heart has often been pained by the attitude and treatment of such brethren. When I hear a man that can preach better than I, or is my superior in ability and influence, and can accomplish more than I can myself, by the grace of God I can heartily say: "Praise the Lord." If I can only fill my place into which the Lord has placed me.

It is very unfortunate that so often personal matters enter into the relationship between ministers of the Gospel of a lowly, self-denying Savior, and rupture the kindly spirit that should be jealously guarded, and in the majority of cases it originates in a proud heart. The cause of our common Lord is much greater than the greatest preacher I ever saw. Are we here to exalt ourselves or the office to which the Lord has called us? Paul never magnified himself, but he writes Rom. 11:13, "I magnify my office." His concern was not to draw attention to himself, but to deliver his message, and he was not particular whether the attitude of the people, or even ministers, toward him was favorable or unfavorable, but he was concerned about his message, that it should be delivered. Some preachers were stirring up trouble for him in Rome. As long as he was at liberty they were obliged to take second place, but when he was in prison their supremacy was undisturbed

and they waxed confident by his bonds and were much more bold to speak the Word without fear. They preached Christ even of envy and strife, "Notwithstanding every way," he writes to the Philippians, "whether in pretense or in truth, Christ is preached and I therein do rejoice." The way the preaching was carried on was absolutely wrong, but the thing that was being preached was true, and that pleased Paul. Paul was very tolerant about method or even motive, but exceedingly careful about the content of the message.

The Minister's Responsibility

In closing let me say a few things about the minister's responsibility. The weight of the minister's responsibility is suggested by two figures used in the sacred Scriptures: the watchman and the steward. In Ezekiel 3:17 we read, "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word of my mouth and give them warning from me." And Proverbs 8:34 the wise man says by the Holy Spirit: "Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors." The watchman is a common figure in Scripture as having a twofold responsibility. He is to watch for the revelation of God that he may know what to say to the people, and he is to watch over the people that they may be safeguarded from evil.

The watchman has been no less a familiar figure in history, especially in the troublous times of human society, when the preservation of life and property, depended upon his intelligence, fidelity, and self-sacrifice. When we add to the qualities of a faithful watchman, that additional solicitude which one could imagine to be in the life of a man who stands guard, not only as a watchman over his fellowmen, but as a loving and solicitous father, the lives of whose own are dearer to him than his own, we will get a faint apprehension of God's estimate of the responsibility of a Christian minister and the way he should meet it.

He will know the source of danger and the direction from which it may come. Some are set to guard the health of the community, others to safeguard the great industrial and financial and educational interests of the community; but the minister is set to guard the souls of men and women and reveal God's will to them.

The minister's responsibility as a steward is set forth in 1 Cor. 4:1-2, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required of stewards that a man be found faithful." The Christian minister has been put in charge of a part of the affairs of the church. He will be required to give an account of his time, gifts, message, and the souls committed to his care. The fear of this responsibility constantly agitates my soul. One of the early fathers writes: "It is a perilous responsibility for one to have, to give account for others who is not sufficient for his own." This sense of accountability produces steadfastness of purpose in the Christian ministry. Knowing clearly what is the full will of God, he will not be greatly moved by the judgment of men. But even with a keen sense of our responsibility, we can console ourselves with the thought that there is no demand made upon us beyond our faithfulness, and faithfulness has the promise of a rich reward. To the faithful undershepherd Peter writes: "When the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away," and "They that turn many to righteousness shall shine as the sun forever and ever."

THE PANNABECKER FAMILY KAI CHOW, HOPEI, CHINA

To Our Many Friends In Divers Places.

Greetings! We had a most pleasant trip to China, leaving home August 26, sailing September 7, arriving at Shanghai September 24, and Kai Chow, where we now live, October 4. There are few impressions (besides the date) which stand out clearly in my mind as making the trip interesting. Six days in Kansas where we renewed a lot of old friendships and visited several churches in the vicinity of Newton. A half day in Denver between trains, where the children had a chance to roam around the city park and stretch their legs, and we all ate "hot dogs" and pop corn for lunch. A morning on the train when we saw the sun rise over the mountains as we rode along the Columbia River into Portland. Our last day in America, when some friends took us up Mt. Rainier to the glaciers and snow. (Thanks, Mr. Sibley, we won't forget it.) Seventeen days of rest, reading, recreation, writing on the Empress of Canada, where we made some friends and the family

had a chance to get acquainted again. Twenty-four hours in Honolulu with its diving boys, surf, leis, pineapples and mixture of races. Our good friends there, Bill and Maggie, were unable to meet us and sent instead their friends, Rev. and Mrs. Galen Weaver. If the latter treat everybody as fine as they did us, it is no wonder that the Church of the Cross Roads is making such a fine contribution under their leadership. Ten hours at Yokohama, where we spent much of the time buying Satsume, and porcelain, and lacquer. When it came to paying the bill we were glad it was for other folks, though we got just as much enjoyment out of inspecting and buying the beautiful stuff as if it had been for ourselves. A drizzly day in Kobe, where we saw the sights through a taxi window and the raindrops. And finally our arrival at Shanghai, where for several hours we steamed up the Yangtze and the Whangpoo with signs of civilization increasing at every turn until we looked at a modern city half way around the world from you folks.

Now we have been in China two months, of which four days were spent in Shanghang, four going up the Yangtze to Hankow, two on the train, and one going forty miles overland by rickshaw, the balance at our station, Kai Chow, in north China, approximately thirty miles north of the Yellow River. And how does China look to one who returns after four and a half years of absence? Perhaps the rest of this letter can best be spent in a few remarks on this question.

One of the first, and I think one of the most significant observations we have made is the open and friendly attitude toward foreigners, in particular missionaries. In a letter to one of the papers at home I mentioned the hearty welcome that was accorded to one of our fellow passengers, an elderly lady, Mrs. Williams. After the death of her husband in the Boxer trouble she went back to America and made a home for herself and members of Chinese college boys at Oberlin. Now they have invited her back to China for a visit. H. H. Kung, now Minister of Finance and one of her "boys," personally foots the traveling expenses. And how they received her! A lusty yell as the boat docked (led by Fai Ch'i-hao, formerly with the Y. M. C. A. and now with the Central Government), customs red tape through in a few minutes, reception at the home of Mr. Kung, lodging in their luxurious home in Shanghai and

Nanking, then on to Peiping, accompanied by Mr. Fei. Everywhere honestly and heartily welcomed, and the Chinese unashamedly admitting their friendship and loyalty to this foreign lady. In our own house we received a hearty welcome on arrival by the church as a whole and by various groups. We could not help but think back to the years about 1926 to 1930, when missionaries arrived and left with little or no ceremony and when connection with any foreigner was an embarrassment to the Chinese. Now, whether in the school or in the church, or on the street, one moves with a feeling of freedom and lack of restraint which was not true five to ten years ago.

The next thing that might be mentioned is an increase in foreign innovations, as customs, clothes, and the use of English. Our city here is decidedly interior and the spread of such things is significant as an indication of their gradual penetration through the country. On arrival there were several Chinese shook hands with us in good foreign fashion and many others who would have been quite at home in that custom. Enough appeared in western clothes that a foreigner does not feel as peculiar as he used to. As to the use of English, there are a half dozen or so who can carry on quite a satisfactory conversation in English. Stores handling foreign goods (or goods copied after foreign patterns) have increased and carry more extensive stock. I purchased a kerosene burning mantle lamp in the city for Mex. \$12.50 (about \$4.00 of your money). It was made in Shanghai and is of a type that has become very popular in stores and schools. Flashlight batteries and many kinds of groceries can be bought here in regular stores. Eagle Brand milk and raisins are for sale. (It happened that the shelf full of Sun Maid raisin boxes were all empty when I examined them, but the shopkeeper explained that he was expecting some more later.)

The relations with Japan have, of course, become much more complicated in the last few years. The territory we are in, being Hopei province, is pretty much under Japanese influence. Not that they intrude themselves particularly, but things unfavorable to the Japanese are just being removed by pressure from somewhere behind the scenes. In the last few days the papers have been announcing the move toward a semi-independent North China. The Chinese assume it is engineered by the Japa-

nese and designed to increase their influence. To this action there is a growing resentment but at the same time a feeling of helplessness. There is no talk of a boycott, as five years ago, much less any idea of military action. It seems to be accepted that there is no hope but to wait for time. China feels great sympathy for Abyssinia, and Italy is continually referred to as typical of the foreign powers that oppress weaker nations. One feels that the things Chinese would like to say about Japan and don't feel free to are being said about Italy. I think there must be a psychological connection there, otherwise why should Chinese be so interested in an affair thousands of miles away. The most obvious illustration of Japanese influence is the great increase in Japanese goods. Five years ago one could go to the city and find any number of good German bicycles for sale. The other day I went to one of the most prominent bicycle shops and failed to find a single authentic German bicycle. So in other lines, goods of Japanese and Chinese make are rapidly displacing those of other countries. Here, of course, the economic factor has a lot to do, for Japanese goods can far undersell western. Bicycles used to sell for \$45 to \$65 Mex., but now the highest priced is \$35 and the cheapest around \$17.

One last thing I must mention, though briefly, and that is the increase in number and ability of local Chinese workers. Seven years ago when our high school was suspended, practically every regular high school teacher was from outside, now we are again running full junior high school with all teachers local men, two of them having college degrees from America. In our hospital we have a local man back from Cheeloo University with his M. D., and a local nurse, well trained, with post-graduate work at Peiping. In the Bible School all regular teachers are local men with seminary training at Tangshien or Ginling. This means that the complexion of our Chinese staff is much better than back even five years ago.

Now we have presumed on your good nature too much and this long letter must close. I think the whole family would agree that we are enjoying ourselves here, even though the boys hated to leave America. For this year the children are all being taught at home. Sylvia has them in a school room upstairs where she puts them through their paces, then twice a day or oftener a Chinese teacher introduces them to

the intricacies of that language. Next year we expect Richard will go away to school, so we are trying to make the most of this last year of our undivided family. May God bless you all!

The Pannabeckers,
Floyd, Sylvia, Richard, Robert, Alice Ruth.

CORRESPONDENCE

Sugarcreek Mennonite Church, Sugarcreek, Ohio. Greeting, Readers! 'Tis March, the blustery, rainy, muddy month, but we welcome it with open arms after experiencing such a long, cold winter. "Almost spring," we say. How good to be alive! Men weary of the cloudless sky; they need the darkness and the rain; the dreary days, to look on high, and greet the sun with smiles again.—Guest.

Paul E. Witmer of Pandora, Ohio, and J. E. Amstutz of Trenton, Ohio, will conduct a series of pre-Easter services during the week of March 30th at the church.

On Palm Sunday evening the young people are presenting the play, "The half of my goods" by Ralph P. Claggett, under the direction of Rev. Wm. Stauffer.

The choir of our church, consisting of about thirty-five voices, is preparing the cantata "Calvary," to be given on Easter Sunday evening, Dr. D. D. Hostetler directing.

On Easter Sunday morning a children's Easter program will be given instead of the regular Sunday School worship period.

Our Sunday evening C. E. programs have been very interesting and appropriate for the season. The Junior C. E. programs, conducted in the basement of the church, have been especially good. The Juniors seem to be doing very good and effective work under the direction of Miss Grace Jaberg.

On Palm Sunday we will have Infant Consecration, baptism of fifteen converts, and reception of members. On Easter Sunday morning there will be communion church service.

Tuesday evening, April 14, a congregational reception for all new members will be held in the basement of the church.

The ideal life is one of gladness. Discontent and fretfulness are discords in the song. We have no right to live gloomily or sadly. Go where we may, we hear the music of joy, unless our ears have become tone-deaf. The world is full of beauty and full of music.

Mrs. Homer Schrock, Corr.

THE SUNDAY SCHOOL LESSON

April 5, 1936

Jesus Invites All People

Luke 14:15-24

Golden Text: Come; for all things are now ready. Luke 14:17.

Jesus here is the guest at a feast. In the life of the follower of Jesus things are not all gloom. There are great provisions made for the happiness of those who follow Jesus. The feast was one of happy fellowship. The fellowship of the Christian is a source of great joy. Nothing could be happier than to sit down with Jesus in a common fellowship. Jesus often pointed out common things and made them suggest great truths and blessings. The feast was the text of the discourse. Here it was a feast on the Sabbath day in the house of a Pharisee. Though the Pharisees were not in sympathy with Jesus, He nevertheless was glad to enter into common association with them when they were ready to receive Him. It was on the Sabbath day, but He contributed to the joys of that day with His presence.

The parable is directed to the Jewish people who were neglecting the offer of His redeeming grace. The remark of the fellow guest that there is blessing in eating bread in the kingdom was a true observation, but it brought out the fact that blessed as is the privilege of close association with Jesus, many despise it and refuse it with the flimsiest excuses. In every walk of life there are those who make excuses, but it is to be remembered that an excuse is not a reason. Many are the excuses for refusing the grace of God, but in no case is an excuse something that takes the place of a reason. There are no legitimate excuses for refusing the blessed offers of the Gospel.

The great supper is the fellowship one may enter with Jesus. The man who made the feast in our lesson did so because he desired to contribute to the happiness of those invited. Here certain guests were invited. They were many, but the feast to which Jesus invites is for all. We often note that there is a "Whosoever will" in the invitation to participate. The word "Whosoever" is the broadest possible and none are excluded unless they choose to exclude themselves.

Let us take full advantage of the Gospel

Feast. A feast is an occasion for joy. The joy of salvation is the greatest possible for those who heard the Master's call. The joy of fellowship is great because it is a fellowship with those who honor God and accept His blessed invitation. The joy of being in closest relation with Jesus is a joy such as the world can neither enjoy or appreciate. The joy of being numbered with the saved is a joy that will continue throughout eternity. As food marks the chief feature of the feast and food is life sustaining, so in the Gospel feast we partake of the life giving goodness of God that is to continue for all eternity. Our whole life will be a feast of eternal import when Jesus is present with us and brings us the life He came to give in greatest abundance.

In the parable we are told that many were bade. It is the Lord's way. Many are called. Indeed, the call has gone out to the ends of the earth. When Jesus sent forth His disciples it was to all the world. Here Jesus refers to the Jewish people, but in His dealings with humanity the "Whosoever" enters. The feast is made ready, the atonement has been made, the messengers have been sent forth, all things are ready, the mansions have been prepared, the door has been opened in heaven, the Holy Spirit is present, there are duties and privileges awaiting.

Next, we find that the invitation was rejected. It will be noted that the rejections were flimsy affairs. They indicated that the invitation was not taken seriously. When the Master invites it is to the most important of all things and to the good of eternal souls. To set earthly things against divine things as the more important only shows how perverse the human mind is. Nothing is more important than responding to the call of the Master. To place worldly things above the things that have to do with our relation with our Lord is foolish and fatal to our eternal interest.

The excuse of the first man was his property. He placed his property as his most important interest. Yet all of us know, and most of us know it by experience, that property is the most unreliable thing on earth. It wears out, it may be lost, someone may take it, and our own stupidity may cause it to slip from between our fingers. We are reminded of the man in the parable who tore down barns and erected larger ones. He heard the verdict "Thou fool." The highest regard that the man of property had

for his possessions meant nothing to him in the final testing.

The next one who had an excuse to make gave business as a reason for not accepting the invitation. When business becomes a first thing in any one's life it simply means that all other things are set aside as of lesser importance. Men stake their souls, their happiness, their friends and their families on business and what, in the end, does it help? Business is but a temporary thing that too often brings misery. It wears out the body and mind and often destroys the soul. Surely setting business above the joys and blessings that the Master has to offer is physical and spiritual suicide. "What shall it profit a man to gain the whole world and lose his own soul"?

The man who had married the wife and could not come, simply did not want to come and blamed it on his wife. Not the only one, by any means, who tried to hide from a duty behind his wife. On the other hand, a godless wife or husband may be the means of keeping the other member of the household from doing his duty.

Though some despised the gift of the Master, there were others, and many of them, who could and would benefit. The true servant of the Lord will obey His command and find those who will listen to the call even though they come from the highways and by-ways.

CORRESPONDENCE

Bethel Church, Mountain Lake, Minnesota, March 9, 1936. One of our English writers, Browning, once wrote: "Now that I have proved the past I can trust the future." As a church and as individuals dependent on our heavenly Father, we can change this somewhat to read, "Now that I have proved God's goodness and love the past year, I can trust Him for the future." And in spite of the fact that as a church and as individual members of that church we have met with disappointments and failures this past year, we believe that in time we will be able to say, "We cannot thank God enough for having done just as He did."

Our annual business meeting was held at the beginning of January on two successive evenings. Those of us who were permitted to attend were strengthened by the spirit dominating the meetings and also by the reports from

the different organizations. Although some of these organizations showed little or no progress and in some instances even regress, it was well that this was brought to our attention, for already there seems to be present an earnest desire to make good our failures and serve our Lord more faithfully in 1936. The most important item of new business was the decision to build a parsonage. At present funds are being collected and plans are made for the new building.

We young people are storing our minds with stories of the strenuous winter of 1936 so that we, too, can speak as do the older folks of 1880 and 1881. The weather has interfered considerably with church activities. None of the younger people and not many older ones can remember a Sunday when no church in the community was able to have any service. Our Christian Endeavor Societies have suffered the most since we could not meet for programs and especially for the annual meetings until just a few Sundays ago. Perhaps God has been trying to teach us to value our services more, perhaps also to look for individual and private worship. Perhaps we are too busy with activities and thus have lost the blessings that come from our meeting with God alone. True it is that many have found blessings this winter in being able to do little things for snowbound or sick neighbors. It has drawn us closer together to know that we are not so self-sufficient and independent as we sometimes think.

A Young People's Bible class was organized last fall, with Mr. A. A. Penner as instructor and the attendance has proved that young people are not as disinterested in religion and as godless as they are sometimes described. As many as forty have been in attendance.

As signs of spring arrive to show us in a special way that "God is still upon the throne" and hence "all is well" one seems to feel a new desire springing up within God's children for a closer fellowship with Him from whom all blessings flow.

Aganetha Loewen, Corr.

Too many men conduct their lives on the cafeteria plan—self service only.

The strange thing is that a man is satisfied with so little in himself and demands so much in others.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner
420 S. E. 2nd St., Newton, Kans.

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Worshiping God

WORSHIP THROUGH LITERATURE

Two kinds of nourishment are necessary to human life and progress. One of these is material; the other is spiritual. Without the first man cannot exist. Without the second he can scarcely exist as a human being. Religion, philosophy, and the arts provide the spiritual sustenance which elevates human kind above the level of the brute. Each of these in its own particular sphere contributes vastly to the humanizing and enriching of man's life; hence it is not my purpose to urge the ascendancy of one over the others, but merely to point out a few of the ways in which literature — more particularly poetry — may nourish spiritual growth.

Enjoyment of the finer things of life is not a gift bestowed upon the many, but an acquired skill resulting from long practice and definite culture. As in Wordsworth's *Peter Bell* the practical and the finite are in most men too all absorbing. The poet says:

"But nature ne'er could find the way
Into the heart of Peter Bell.
A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

Note the contrast when on a different occasion Wordsworth speaks for himself: "To me the meanest flower that blows can give thoughts that often lie too deep for tears."

First, then, let us observe how poetry, though training of the imagination and emotions can lift us above the sordid by showing us the wonderful in the familiar and the commonplace. Tennyson found a flower growing by chance in the mere crack of an old wall where doubtless the wind had deposited both the seed and the thin soil in which it took root. Insignificant and contemptible as it may have appeared to

the ordinary man, if indeed it attracted his notice, Tennyson saw it as a profound illustration of the mystery of all life. Whittier's account of the spell that was wrought upon him when at the age of fourteen a volume of Burns' poetry fell into his hands is excellent proof of a poet's ability to show us the worth of common life, and the truth and beauty existent where we least expect to find it.

"New light on home—seen nature beamed,
New glory over woman,
And daily life and duty seemed
No longer poor and common.

With clearer eyes I saw the worth
Of life among the lowly;
The Bible at his Cotter's hearth
Had made my own more holy."

The poetic talent that lay slumbering in the boy was awakened, and later Whittier in turn helped others to see "through all familiar things the romance underlying."

I cannot refrain from quoting here also one poem by a contemporary author, Joseph Campbell's "The Old Woman." It needs no comment.

"As a white candle
In a holy place
So is the beauty
Of an aged face.

As the spent radiance
Of the winter sun,
So is a woman
With her travail done.

Her brood gone from her,
And her thoughts as still
As the waters
Under a ruined mill."

The power to reveal the true self to yourself is a second of the great contributions literature offers. Who can read Eliot's *Silas Marner*, Tennyson's *Palace of Art*, or Meredith's *Egoist* without becoming more keenly aware of his own exaggerated self-interest? Or of the disastrous effects of closing one's life to natural human relationships where love and sympathy have a place? Many people live their entire lives under the tyranny of self, the victims of their own good and bad moods, deprived of more loveliness than they can ever know. Hu-

man nature is much the same in all of us and until we gain a clear understanding of the self together with a knowledge of our own true worth we cannot hope to escape its domination.

Self-realization is one of the deeper longings of the human heart. In the struggles incident to daily living in an imperfect world our successes are at best partial failures; even in the moment of achievement they do not satisfy. A divine discontent ever reminds us that we have the capacity for becoming more than we are and of accomplishing greater things than we have done. In other words, we have a potential self that is ever struggling for release. Though we can never attain complete self-realization while we live, the poet, through his deeper insight into the heart of things, seems to do so at times; and he enables us to do the same thing in a measure. By means of the imagination he helps us to reorganize and reconstruct the elements of experience so that we realize in consciousness for the time being aims and purposes we had not been able to realize fully in action. Thus is born in us the vision of the ideal, and so long as it dwells with us we must continue to approach nearer to the nobler self which we have contemplated.

But, my reader may ask, what has all this to do with worship? I confess that perhaps I have sinned in applying the term too loosely; but to me worship is much more than religious exercise in private or in public. It is that which enables me to free my spirit from personal entanglements and inner disquiet, that which gives me true perspective, and helps me to open my soul to all that is good and true, and beautiful. Mary E. Hooley, West Liberty, Ohio.

CHRISTIAN ENDEAVOR TOPIC

April 5, 1936

Main Theme: Worship Through Literature

The world's greatest literature is the Bible. A talk about the literary value of the Bible could be followed by a talk of worship through Biblical reading. I would also suggest that the article by Miss Hooley be read. These topics could be used for a discussion at the close of the meeting.

There are many suitable verses pertaining to the "Word" of God and could be used for scripture. Songs found under the heading "The Word of God" would be fitting.

Topic of the International Society of Christian Endeavor, "How Give Ourselves to Christ"? Acts 2:41, 42 (Consecration meeting).

PACIFIC DISTRICT NEWS

Six California Mennonite churches will meet at the S. S. and C. E. Convention held at the Reedley church from March 27 to 29. The theme will be "Seeking the mind of Christ," Phil. 2:3. Various phases of it will be discussed at four conferences — Missionary Activities of our Church, Devotional Life, Life Situations, and Our Attitude Toward War. A program for the Juniors is also being planned. A time of recreation and a banquet are other interesting features. Rev. V. V. Morgan, a well-known radio speaker from Oakland, will deliver the messages of Friday and Saturday evenings and Sunday morning. We earnestly request your prayers in behalf of this gathering that many be led to a closer walk with our Savior.

INTERMEDIATE CHRISTIAN ENDEAVOR

April 5, 1936

Topic: Teachings of Jesus: Doing God's Will

John 7:14-17

Advance Preparation

If you are following up the topic of last Sunday with a definite effort to interest others in the C. E. through invitations, you should be prepared to receive visitors on this evening. Rearrange the seating, decorate with spring blossoms, if possible, so that the room may present a friendly and attractive appearance. Welcome any visitors during the announcement period. Have the topic for the evening printed on the blackboard.

Pre-Prayer Service

Theme verse for meditation, 1 John 5:14. Pray for a desire to win others. Pray for an increased attendance.

Suggested Songs

He leadeth me; More about Jesus; Trust and Obey.

Society announcements.

Worship Service (with lighted cross)

Topic and call to worship: "In all thy ways acknowledge Him and He shall direct thy path." Prov. 3:6.

Musical prelude: In the cross of Christ I glory.

Prayer by leader.

Hymn: "He leadeth me."

Consecration verse: "God Cares." (Ask the members in advance to come prepared to give verses of Scripture showing that God cares. If you are not sure of the response, give each one a verse, asking them to think about it during the week and memorize it. Some of the following verses might be used: John 3:16; Eph. 2:8; Phil. 1:6; Phil. 2:13; Phil. 4:19; Heb. 7:25; II Tim. 1:7; II Tim. 1:12; I John 5:14; I John 3:1; James 1:17; James 1:5; Romans 5:8; Romans 10:13; James 1:5; I Cor. 15:57.

Special music: "His eye is on the sparrow."

Topic Discussion

Leader's remarks: Speak of the emphasis Jesus put on the doing of God's will. We must know what God's will is to do it. In a general way it is the same for every person. In particular instances we must learn to find what God's will is.

What the Bible teaches.

Questions and illustrations on the topic.

Closing Moments

Reading of the C. E. pledge.

Song: "Where He leads me I will follow."

Benediction: Psalm 19:14.

What the Bible Teaches (To be used as basis for short talks).

1. God's will for all men. Matt. 18:14.
2. God's will is to do good. Heb. 13:20, 21.
3. Serving the unfortunate rewarded. Matt. 25:34-40.
4. Finding God's will. Rom. 12:1, 2.
5. What conditions must we fulfill if we would have God's guidance. Prov. 3:6.
6. What emphasis does Jesus put on doing God's will? Matt. 7:21.

An Illustration

A group of boys was on a camping trip in the mountains. After spending some time in the place to which they had gone for their vacation, some of them became restless and wanted to go farther and explore new territory. They had difficulty in persuading one of the boys to go with them. He insisted they should abide by their original plan and stay where they were, since no one would know what had become of them if anything should go wrong. They thought he was almost persuaded when

the dinner bell rang. What difference could it make? Surely, if they could ask their parents they would give their consent. Since that was impossible, they would do as they pleased. After dinner they all gathered about John to get his final answer. "No, fellows, I can't go. My father does not want me to," he said. "But how do you know? You haven't talked to your father," came from the eager group about him. "No," said John, "but I know my father." If we know God, we often know what His will is without being given specific directions.

For the Blackboard

Draw three lighthouses on the blackboard in one line, with rays of light passing from one to the other. Label them Prayer, Bible, and Circumstances. Use the following story by F. B. Meyer: Crossing the Irish channel one starless night, I asked the captain, "How do you know Holyhead Harbor on so dark a night as this"? He said: "You see those three lights? Those three must line up behind each other as one, and when we see them so united we know the exact position of the harbor's mouth." So when we want to know God's will there are three things which always concur. God in the heart impelling you forward; God in the Book, corroborating whatever He says in the heart; and God in circumstances. Never start until these three things agree.

NINE INTERMEDIATE SOCIETIES LISTED

The first report comes from the Eastern District, where nine Intermediate societies are organized. They are in the following churches: Deep Run; East Swamp; First Church, Philadelphia; Souderton; West Swamp; Schwenksville, with a prospect of four or five more in other churches. The nine societies have a total membership of 161.

LET YOUR LIGHT SHINE

An interesting and clever idea comes from the Intermediate society of the Hereford church in Pennsylvania, of which Miss Mae Latshaw is the superintendent. "We had an electric sign (C. E.) made with the board painted white and the initials green. Each Intermediate member has an electric bulb and when they come to the meeting, they turn on their bulb, and it is the only light we have in our meeting. They find it impressive and quite an incentive for 100 percent attendance."

JUNIOR SECTION

For the Leader

General Outline for April

April 5—At the Foot of a Cross—(Jesus the Savior).

April 12—One Glad Morning—(Jesus the Living One).

April 19—A Road—(Jesus the Way).

April 26—What Kind of a Sheep Am I? (Jesus the Shepherd).

Hymn for the month—"Fairest Lord Jesus."

Verse for the month—John 3:36.

Program Suggestions for April 5

At the Foot of a Cross

1. Setting—On a table "set apart" for this alone, place a miniature cross. A cross can be made out of a box, but if you live near a city, you may be able to find a more beautiful one for rent at the electric shop. At the foot of the cross lay a small wreath of thorns. Do not allow the children to touch either wreath or thorns. Let them stay at a distance that they may feel it to be "holy ground." Place a lighted candle on each side of the cross, but the cross itself leave unilluminated until a later time when you gather to worship the Christ on the cross. Do not use any other decorations, not even spring's new offering of flowers; let the cross and the thorns speak this night. They need no decorative touch. They are beauty. Make the children feel this.
2. Call to Worship—by prelude.
3. Worship Period—Rise.
 - 1) Song—"The Lord is in His Holy Temple"
 - 2) Prayer in unison—Ps. 19:14. Be seated.
 - 3) Song in unison—"All Hail the Power of Jesus' Name."
 - 4) Scripture reading, John 1:1-5, 9-12—by a guest who could read these thoughts into the heart of the Juniors.
 - 5) Song in unison—"Fairest Lord Jesus."
4. Announcements.
5. Study Period—Aim: To impart to the child the sacredness of the cross, the meaning of the death thereon, and to lead it to answer love with love.
 - 1) Remarks on theme for the month and topic of the evening—Junior chairman.
 - 2) The Story of our Hymn—a junior.
 - 3) Silent prayer that Jesus would lead us to know and love Him more—while piano plays "Fairest Lord Jesus" through once.

4) The Wonderful Gift.—A junior stating the fact that God sent Jesus into the world to prepare for us a wonderful gift. This gift was finished on the cross. It is the gift of Eternal Life which God says we can have if we believe on Jesus. Let this junior then read the verse for this month asking the group to repeat it once more in unison. This junior should close with the remark: "A rich gift costs much."

- 5) What it cost that we might have eternal life—in charge of chairman. Although Juniors are to "give" these topics, the leader should have prepared them carefully, and handed them to the juniors in time that they could be thoroughly learned.
 - a. It cost God to give Jesus. Weave into this talk the story of Isaac offered to God by his father.
 - b. It cost Jesus to leave heaven. Special music after this talk—"Out of the Ivory Palaces."
 - c. It cost Jesus to see that those whom He had created did not know Him nor want Him. John 1:10, 11.
 - d. It cost Jesus to be persecuted.
 - e. It cost Jesus to see eyes blind, ears deaf, hearts locked. Silent prayer after this talk that our eyes be opened, our ears hear, and our hearts unlocked, wanting Jesus. Let piano play softly "Tis Midnight and on Olive's Brow," during this prayer.
 - f. It cost Jesus the death on the cross. Special music after this talk—"He was nailed to the Cross."
- 6) What the death of Jesus means—Perhaps your pastor would come to you this evening and, in a simple way, make clear God's offer of salvation.
- 7) At the foot of the cross—In charge of leader. As your pastor brings his talk to a close, let all other lights be put out and the cross illumined. At the close of the talk, step up to the cross and speak the words of the hymn "I Gave My Life for Thee."
- 8) Come into my heart, Lord Jesus—With eyes lifted to the Christ of the Cross, let all join in this closing prayer. Sing the chorus "Into My Heart" twice.

JOTTINGS

Members of the Eden church near Moundridge, Kansas, are joining in a project to improve the church grounds; each of the 175 families are hauling or having hauled one and a half yards of coarse gravel from the gravel pits at Burrton to the church grounds where it is being spread. Graveling the grounds about the church will be a big improvement, especially during wet weather when the church yard was muddy and uncomfortable.

The Secretary of the Foreign Mission Board, Rev. P. H. Richert, has the following communication to which he calls special attention of the pastors and Sunday School Superintendents: The Foreign Mission Board instructed me at its last session to write to all Sunday Schools again regarding the Basna bungalow for Dr. and Mrs. Dester who are to return to India next fall. We thank all our Sunday Schools that have already sent in their contributions and wish to remind the others that the opportunity still remains for completing the fund. About \$1800.00 has been collected, and we need about \$3000.00 more. If, as Dr. Dester hopes, he can build for about \$4000.00, we still need a little over half the amount. The usual cost in the past has been about \$5000.00. Please have this notice read to your Sunday School.

A Danish periodical gives the following interesting item: Here is a story from Buenos Aires, Argentine: A stranger came to the German consul at Buenos Aires and asked him in perfect Spanish if he could get a certificate stating that he was of German blood. The consul asked him to produce his baptismal certificate. The man said he did not have any. The consul asked him to say something in German. The man said that he had never spoken it in Argentine and had forgotten it. The consul did not know what to do. Then it occurred to him to ask if the man had not learned to pray at his mother's knee. Yes, he had, and so he began to say the Lord's Prayer in German, as he had learned it from his mother. In doing so tears began to course down his cheeks. The consul was convinced and gave him the certificate. Childhood prayers are not easily forgotten.

The Western District Conference will do City Mission Work in Enid, Oklahoma. The work will be in charge of Rev. and Mrs. Henry N. Harder. Recently on their way to Vinland, Ont., the home of Rev. Harder's parents, they stopped over in Berne, Ind., to be the guest of Mr. Ferd. Wiens, the manager of the Mennonite Book Concern.

Mennonites in and about Winnipeg, Man., have four regular places for worship. In each of these places there are active young people's organizations. Many of the Mennonites from the surrounding country are moving into the city and efforts are being made to keep them in touch with one another and the Mennonites living in the town.

The Lutheran News Bulletin sums up the situation of Orthodox and Lutherans in Russia as follows: "Only a few of the 50,000 Orthodox pastors have been permitted to remain in their pastorates. Some are carrying out their pastoral duties secretly, usually while pursuing some handicraft like shoemaking. In spite of persecution and constant danger of death they have remained true to their church. The Christians meet in secret places to hear the Word preached and to have their children instructed. With regard to the Lutherans: They had at the beginning of the World War about 230 pastors, 800 congregations, and 1,100,000 members in Russia. There are now only 83 pastors left, of whom 47 are in slavery in Siberia, or forced to dig canals in the White Sea country. Of the remaining 36 the whereabouts of only 14 are known. It seems to be only a question of time when the last Lutheran pastor in Russia will be put to death and the last Lutheran church closed, destroyed or put to use for some godlessness."

The Mennonite congregation near Wolf Point, Montana, is erecting a new church building. Members contributed money, labor, and material. The cold weather somewhat interfered with the work, but when completed the building will be a beautiful one. Albert Schulz is pastor.

Though this is a period of hard times in which we live, few of us have a realization of the little money available for the Lord's work in the times when our fathers and grandfathers were taking the lead in matters relating to the church. An old minister tells of a certain church in which a mission collection was taken after a number of announcements urging the people to make their contributions as liberal as possible. The day finally came when the basket was passed around. When the ushers brought forward the offerings that had been lifted, the pastor looked over the collection and spied a coin brighter than the rest. He took up the coin, held it at arm's length, and remarked: Someone has evidently made a mistake and given a five dollar gold piece when he no doubt intended to contribute a penny. If the party making the error will come forward and identify himself as the donor he shall have the opportunity to correct his error. This incident does not prove that there were no donors of such amounts because the collections were usually intended to gather up small change. When money was being raised a deacon or some other official made a canvass of the congregation and collected whatever the donor had to give.

THE HOME GOING AND FUNERAL OF MRS. P. J. BOEHR

Reported by A. J. Neuenschwander

The passing of one of our mission workers is of interest to friends far away as well as those near at hand. Those near at hand kept in close touch with Jennie, as she was familiarly known by neighbors and

friends in the Eastern District Conference. No committee meeting was held except someone would make inquiry of the others whether they had any news from Mrs. Boehr. In many of our church and Sunday School and Young People's meetings her illness was made the object of prayer with the petition to our Heavenly Father that, if it be His will she might recover. Individuals in our own and from neighboring church and mission groups interceded daily in her behalf.

The first indication that something was not normal was noticed during the later part of July. As is so often the case it was expected that this irregularity would soon disappear. It did not disappear, in fact it persisted to give discomfort. Mrs. Boehr, not being the type to complain quickly, finally decided to investigate and it was not until after the delegates had returned from General Conference that it was confidently reported that "something was not right with one of the breasts." What should be done? Plans and preparations were under way for the family to return to China. After much prayer the family decided to go to some cancer specialists, a father and son, Christian men, in Baltimore, for examination and treatment. This effort to stem the ailment seemed to be the signal for the cancer to resist; and instead of responding to treatment, it spread. It was reported by medical men that greater discomfort might be expected before the malady would be cured. So it was that while we were hoping and expecting that the cause and cure were fighting it out, the patient became somewhat lame in the right arm and side, where the seat of the trouble was located. The nearer it came to the time that it was expected that the cancer might be removed, the more virulent it became. It was on the first of February that Jennie finally had to go to bed, but through it all she continued to expect and hope for healing. Friends, too, were hoping and praying for the same, but they could not help but notice from time to time that the disease was ruthlessly inching its way farther and farther.

While she, her husband, and her parents, Rev. and Mrs. W. S. Gottshall, were committing the matter to the Lord in faith and confidence, Jennie was visited and attended to regularly by a Christian physician who spared neither time nor effort to do all that was within the power of the medical profession to help our patient sufferer.

One day while at work, the writer was called by phone whether he could come to the Boehr home with other ministers of the conference to attend a solemn anointing of Jennie. Four conference ministers outside the family and a minister from a neighboring church and a few friends who were present, took part in the impressive service. The spirit was strengthened and faith was deepened, the ailment, however, did not abate, it rather increased. For some this was the first anointing according to the direction in the New Testament, and although the patient did not recover, our faith has not been shaken. We have accepted it from the Lord that she was to glorify Him in this manner.

On Wednesday forenoon, March 4, Jennie indicated that the end would not be far away. She requested

that the children come home from school so that she might bid them all farewell. This she did in full consciousness, urging each one to be true and faithful to Jesus. Two and a half hours later she fell asleep to be released from her suffering and to be with the Lord whom she loved and served.

Funeral Service at Quakertown

On Monday morning, March 9, the funeral was held in the First Reformed Church, Quakertown, this being the largest church available. At the request of the family, the writer had charge of this service. Assisting were the following: Rev. Paul T. Stoudt, pastor of the host church, read a lesson from two Psalms. Rev. Ernest J. Bohn, Souderton, President of the Eastern District Conference, read the New Testament Lesson and offered the opening prayer. The leader read a cable from the China workers as follows: "Sympathy, John 11:25, Mennonites, Nazarenes."

Miss Frieda N. Sprunger, a co-worker in our China field, but now home on furlough, who had come from Chicago with the expectation of helping to nurse Mrs. Boehr, now read a beautiful tribute in the form of a poem, to the worker "who had laid her sickle down." Rev. Daniel J. Unruh made a few well chosen remarks and read the obituary. Rev. Howard G. Nyce, Allentown, member of the Foreign Mission Board, delivered the funeral sermon, using the well known words of the Master of John 13:7, "Jesus answered and said unto him, What I do thou knowest not now; but shalt know hereafter." Rev. Allen M. Fretz offered the closing prayer.

Service at Schwenksville

Since Mrs. Boehr was to be laid to rest in her father's burying plot at Schwenksville, which was her childhood home, it was planned to hold a second, but shorter service in the Eden Mennonite meeting house in the afternoon. Here Rev. Freeman H. Swartz, the pastor, was in charge. Rev. Bohn and Rev. Unruh, who served as pall bearers, assisted again. The quartet which sang at the forenoon service, assisted again using the same selections, "Jesus, still lead on," "Jesus, I am resting, resting," and "Near to the heart of God."

The writer had been asked to deliver the message here and for a text we selected the words of Paul, the great missionary, when he said: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

At the grave, Rev. Raymond V. Stubbs, Bowmansville, assisted Rev. Swartz, and the quartet sang, "Asleep in Jesus."

(Because of lack of space, the obituary of Mrs. Boehr will follow in the next issue.)

The cross of Christ is the pledge to us that the deepest suffering may be the condition of the highest blessing; the sign, not of God's displeasure, but of His wisest and most compassionate face.—D. S.

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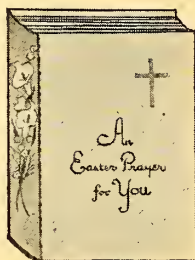
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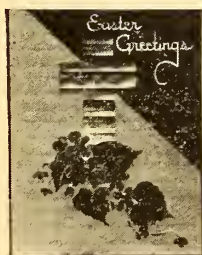
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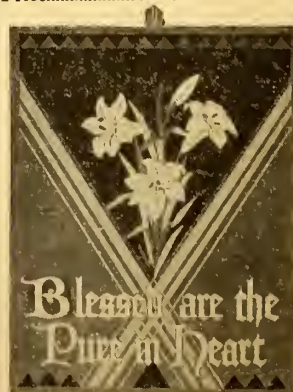
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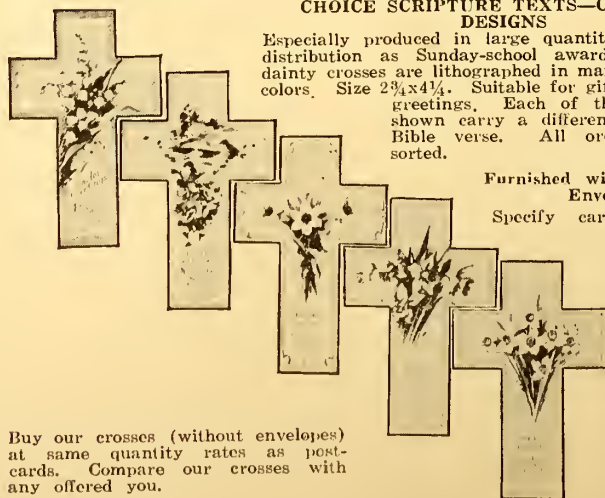
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, MARCH 31, 1936

No. 13

FOSSILS

A nephew, who like others of our family, cultivates hobbies, not so long ago, sent us a parcel containing a dozen or more fossils he had collected near his home in central Illinois. We appreciated the gift, especially since his specimens were in good condition. We turned to our dictionary to make sure that the word fossil had more than one S in it. We learned also that a fossil, besides being something petrified by being buried in the earth's strata, might be "a person of antiquated ideas." Upon learning what the dictionary has to say about fossils, we recalled having read a book on the historic confessions of the Christian church in which it was stated that the standards of doctrine compiled during the early periods of the Mennonite church were but so much "Fossil History." We wonder, now, are the ancient creeds of our fathers dead and cold as stone? Have they been forgotten until re-discovered by someone with a bent for digging out discarded and forgotten things? Or are they antiquated ideas? To us ideas born in the early struggles of our church are precious heirlooms expressing convictions for which some even dared to die, that have become instruments of inspiration and information.

Some years ago, when there was a shortage of hard coal and our bin was empty, we permitted ourselves to try out a ton of soft coal. The experiment was not successful, because our furnace was not built for that kind of fuel and we were in danger of fire in the form of flames that shot out of the chimney or being choked with gas that reeked through the entire house. In removing the coal, we were surprised and interested to find that many of the chunks contained fossil of ferns. We laid them aside for future examination only to find that in the dry air of the cellar they crumbled to dust. Fossils may represent animal or vegetable life

of millions of years ago, if we may trust geologists. What we do know of the very dim past of our planet we learn from fossils contained in the earth's crust.

When the theologian referred to Mennonite documents as "Fossil History" it occurred to us that there remain evidences of forgotten things which, when investigated, perpetuate the memory of men and things long after they have passed on to forgetfulness by other generations. The ruins of buried Egypt, Babylon, and Palestine became important when we learned from them the confirmation of things of the Bible that once were only known as the Bible referred to them. Who before the time of modern scientific excavations would, for example, have known of the life, government, religion and business of Ur, the city of Abraham?

The Mennonite settlement of Germantown, in the days of William Penn, was composed of comparatively few individuals and though they never built up a strong following in that place they, nevertheless, left many traces of their times. At least three of the homes erected by these early settlers remain as splendid examples of colonial architecture, namely, the first building in Germantown, the home of Tones Kunders, the house built by the first of the Mennonite ministers in America, and the mansion built by Dirk Keyser, another of the early Mennonite preachers. We might also include another of the homes of another minister, Matthias Pennypacker, built on the banks of the beautiful Perkiomen, some miles north of Germantown. Pennypacker was the ancestor of Samuel W. Pennypacker, remembered as a judge, historian, and the governor of Pennsylvania.

In Germantown is included what was once Rittenhousetown, a little village on the Rittenhouse tract, where in our boyhood days practically all the inhabitants were Rittenhouses.

The celebrated David Rittenhouse, during the period of the Revolutionary War and later is remembered as a maker of clocks and scientific instruments, a politician, an astronomer, and the maker of the first money used by the United States. He was also one of the organizers of the American Philosophical Society. This organization placed a bronze tablet on the Rittenhouse house as a memorial to him. His greatgrandfather, William Rittenhouse, was the first Mennonite minister in America as well as the father of papermaking in this country, having his mill on Paper Mill Run, which was close by. The name Rittenhouse appears again and again in Philadelphia. There are two Rittenhouse streets, a Rittenhouse square, a Rittenhouse Hotel, a Rittenhouse Laundry, etc. Also, there is a popular brand of Rittenhouse whiskey! May it suffice to say that the latter is in no way associated with any Mennonites we happen to know.

In another article we noted that one of the early Mennonite preachers fell out with his brethren and moved away. This was Hans Neues (Nyce). Between Germantown and Philadelphia proper there is a large section still known as Nycetown. Some of the Nyses were original owners. During the Battle of Germantown the British burned the home of the widow Nyce. One of the family was a celebrated officer with the Colonial forces. There is a more than a hundred year old firm that still bears the name of Nyce. Originally the firm was engaged in cabinet making, now it is in the undertaking business.

Gorgas is another name that has been fixed. It is an old name associated with the Germantown Mennonite Meeting. It survives as Gargus Lane and Gargus Creek.

The first writer on the science of teaching in America was Christopher Dock. He conducted school in the Germantown Meeting House. He instituted the custom of giving certificates of merit in the shape of "Schriften," beautiful illumined sheets of drawing prepared with his own hand. Other teachers soon came to copy Dock's method of rewards and occasionally one of these "Schriften" may be found between the leaves of old family Bibles. Above the writer's desk there hangs a photographic copy of one that was awarded to an ancestor, the original of which is in the hands of a collector. Upon the unveiling of a marker at the grave of Dock in the Skippack Meeting

House, some twenty years ago, a governor and a former governor of the State of Pennsylvania made addresses. Both of these governors, Brumbaugh and Pennypacker, were of Mennonite ancestry, the former being the author of a Life of Christopher Dock, and the latter a noted authority of Mennonite history. —G.

MISSION FRIENDS WILL BE GLAD TO HEAR

that the first one of the seven missionaries who are to be sent to the mission fields this year, will start within a few weeks. Sister Wilhelmina Kuyf of the First Mennonite Church, Philadelphia, Pa., a new worker, is scheduled to start for China on April 18, from Vancouver, B. C., on the "Empress of Asia," Canadian Pacific Line.

The Board trusts that the money for the others will also come when their time comes to go. If health and the treasury permits, we may send even nine this year. May the Lord provide for all of them, and give them all a safe trip! When the Easter and Pentecost mission festivals come, may we keep these trips in mind. They are expensive. But peace messengers are never as expensive as war messengers. Praise the Lord that we are not asked now to send soldiers out, or to buy war bonds. May we buy so many more peace bonds in the form of shares into which our missionaries have begun to divide the budget. We will soon publish a list of them.

P. H. Richert, Secretary.

OPEN LETTER TO ALL CHURCH LEADERS

Dear Brethren: In February we sent you a sample copy of the proposed English S. S. Quarterly, with the request to examine it carefully and let us know the results. We have received about forty answers. Without exception, a constructive criticism of this new work of the General Conference has been rendered and we herewith wish to express our thankfulness for this cooperation.

Some of the suggestions expressed in your letters will be carried out in the quarterly; others, however, it will not be possible to put into effect. It will be our earnest endeavor to serve the Lord as faithfully as possible in this work.

Fraternally,

A. Warkentin, Editor-in-chief.

WHAT BEING A MENNONITE MEANS TO ME

D. J. Unruh

What is a Mennonite? This is not an uncommon question even in communities where Mennonites live. When one comes to sections of our country not bordering on a Mennonite settlement then the question is almost sure to arise as soon as the name Mennonite is mentioned. Whenever I am asked this question I invariably answer something like this: We are like other Evangelical Christian bodies who hold to the fundamental truths of Christianity as expressed in the Apostle's creed. We believe the Bible, in its entirety, to be the Word of God and the sufficient and only guide of faith and conduct.

We differ from other evangelical Christian bodies in four distinctive points. They are baptism, non-resistance, separation of church and state, and non-swearing. In this little discussion I want to set forth what these truths mean to me.

I believe in believers-baptism or, in other words, baptism on confession of faith. Notice that I do not say adult baptism. There is no more warrant in the Scriptures for "adult baptism" than there is for "infant baptism," but there is a very definite reason for baptism on confession of faith. That pre-supposes sufficient maturity and comprehension of the need of salvation and the sufficiency of the Lord Jesus Christ to meet that need, and so excludes the infant and the unbeliever from that ordinance. Lest we be charged of neglecting or excluding the infant from the protecting and teaching influences of the gospel, we believe and strongly advocate the consecration of the children to God by the parents.

We are more concerned with the purpose of baptism than the mode of baptism. While other modes are accepted by us, we practice baptism by "sprinkling" or "pouring" because of its simplicity, its practicalness, its reverent administration and its scriptural inference. However, various modes are used by the several branches of the Mennonite Church.

Secondly, we differ from other evangelical Christian bodies in that we believe and, if true to our biblical and historic position, practice the doctrine of non-violence and non-resistance. This is oft times called our peace-doctrine, though there seems to be little warrant for call-

ing it that. There is no warrant in experience, history, or the Scriptures to look for a universal acceptance of the doctrine of non-resistance or non-violence apart from a universal personal acceptance of Christ as Savior and the consequent regeneration. The agitation for peace societies with their emphasis upon social changes by organization and legislation should not be the Christian's recourse. The impatience of Christians who substitute the power of the ballot-box for the power of the Gospel, who misconceive the power of the Gospel and substitute the power of the legislature, is only hastening the day of confusion where church and state embrace each other and both are at the mercy of shrewd and unregenerate diplomacy, while liberty of conscience and freedom of worship are crucified on the cross of idealism.

That leads to the third distinctive teaching of Mennonites, the separation of church and state. Do we understand just what that means or was it only a subterfuge, that since our forefathers were out of harmony with the state church of that day, and since they were in the minority they wished to be left alone. But we, having become stronger, will begin to legislate the kingdom of God into existence, or as a recent speaker said, we'll "Christianize the social order." We become so enthused in "the sweet now and now" that "the sweet bye and bye" goes by default, and souls go down into a Christless eternity. While our eyes are upon "the kingdoms of this world" the winning of which is anticipated as a great achievement (but how?), the bringing in of a soul into the kingdom of God has become a lost art, and character is sacrificed for influence. We may not be able to solve the intricacies of world affairs, but we can still believe that the gospel of Christ is the power of God unto salvation to every one that believeth.

By stepping out of the realm of our specific duty to "beseech men in Christ's stead, be ye reconciled to God" and substituting the "ideals of Jesus" for the POWER of the Lord Jesus Christ, we are only precipitating the confusion, while the enemy capitalizes on the weakness of the church and irreparable harm is done to the cause of Christ. The strength of the church lies in her emphasis of soteriology and not in her teaching of sociology. We need to see clearly that the separation of church and state is a vital truth to be maintained if we would avoid a repetition of the dark ages. There is

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

no ideal of Jesus worth talking about unless there is the power to live it, and that power is to be found only in regeneration, the new life in Christ.

The fourth distinctive teaching is non-swearing, or in other words, the integrity of speech. We believe that words of the Lord Jesus, "Swear not at all" are to be taken literally. Such integrity would go a long way in clearing some of the problems of co-operation. It leaves little room for secret strategy parliamentary ruse, and covert designing to displace the foundations by pleading tolerance.

Loyalty to these cardinal principles of the Mennonite confession will do more to emphasize the simple life than any fanfare that seeks to popularize any of them at the expense of all the counsel of God.

CORRESPONDENCE

Hillsboro Mennonite Church, Hillsboro, Kansas. We are thankful that the Heavenly Father has kept us through the unusually cold winter, and also that no schools had to be closed because of fuel shortage.

Then we look to the spiritual blessings. During the Thanksgiving week we were privileged to have Dr. Kreider, Bethel College, with us. He gave very inspiring and fitting sermons. We also had Rev. J. H. Janzen with us a few days in fall. He led a Bible study hour in the morning, and gave sermons in the evening, one illustrated. The different sewing circles enjoyed a mission program and refreshments one evening. A collection was taken. At present they are all busy getting things made for a mission sale to be held some time in May.

The second week in January prayer week was observed. Dr. Kreider again was willing to come and serve two evenings. One evening we had Missionary J. P. Suderman with us. Rev. Suderman told us interestingly and plainly of Hopiland. He also showed some pictures. Mrs. Suderman spoke to all the women in the basement before the regular meeting.

Several other ministers have visited us during the winter. We wish to thank them again for coming and wish them all Godspeed in their different fields of service.

Now with our regular church services by our own ministers, Rev. J. H. Epp and Rev. J. D. Jantzen, and all other church activities we must say, "Father, we are not worthy of all the tender care and the manifold blessings which Thou hast given us." But we do realize the privileges that we have, above so many others?

Our C. E. has chosen as its main topic for the first half of the year, "The International Peace Institute." What it is and what its purposes are. We were glad to have Prof. Harshbarger of Bethel College with us Sunday, March 15. He brought a fine message on this subject.

Two weeks ago we had a fine musical program.

March 29, at 7:30 P. M., the Young Mothers' Sewing Circle will render a mission program in our church. They will present the play, "White Unto Harvest." Some musical numbers as well as a few others will be given. Mr. Henry Harder, at present in Newton, will be ordained as minister by the Home Mission Board in our church on March 29, at two o'clock in the afternoon. He will then go to his field of service near Enid, Okla. He served this place for some time the past year. Mr. and Mrs. Harder and son returned last week from Ontario, where he had to go to get his citizenship papers.

Mrs. Otto Schroeder, who has been ill the greater part of this winter, has been in the Salem Hospital for about five weeks. She is still quite sick.

Little Peggy Schultz, small daughter of our S. S. Treasurer, had the misfortune some few weeks ago to fall from her tricycle and break her hip.

Mrs. Frank Krause, Sr., who has been sick all winter, seemingly cannot get stronger. May it please the dear Lord to restore these and others suffering, to health again, is our prayer.

Corr.

THE SUNDAY SCHOOL LESSON

April 12, 1936

Jesus Triumphs Over Death

Luke 24:1-12

Golden Text.—Because I live, ye shall live also.

Luke 14:19

There never was a darker time than when Jesus lay in the tomb. He had been betrayed, rejected, denied, deserted, crucified, and buried. Had the story of His life ended there, His noble life and His heroic death would have marked Him as one of the greatest saints, a patriot, and a teacher of superior worth, but He would have remained simply a man, even though a great and a good man. The resurrection reveals Him as divine. Others had been raised from the dead; He rose of His own volition. It was He who was master of death as well as of life.

When Jesus lay in the tomb there must have been glee among the fiends of hell. Iniquity seemed to have won. The great crime of the ages had been enacted. The greatest gift of God had been rejected. Goodness seemed to have lost. Innocence and truth appeared to have given way to iniquity. But God has a way of over-ruling evil and establishing goodness. Soon Satan was to experience his great defeat. Death lost its sting and the grave its victory. Jesus rose in triumph. It became plain that if Christ should rise others would also rise from the dead.

In the face of the plainest evidence men without faith are ready to deny and repudiate great truths. This happened at the resurrection. The Jewish leaders gave money to the guards to say that while they slept the disciples came and stole away the body of Jesus. On the face of this we find such an answer to the resurrection impossible. Roman guards did not sleep when on duty. Military discipline, the most perfect in the world, was such that a breach of duty could hardly be thought of. The sixty men in the guard would hardly have slept at the same time. They were said to have been bribed, but men are bribed to tell lies and not the truth.

Infidels claim that the resurrection was only the imagination of a weak woman troubled and brooding. A prominent French unbeliever gave expression to the thought "The hallucinated

mind of a woman gave to the world a resurrected God." Paul speaks of five hundred brethren who saw the Lord at one time. Five hundred persons could not have had the same hallucinations at the same time and of the same thing. Certainly the disciples would not have stolen the body. Their hopes in a living Lord were shattered with the crucifixion. They could not have done anything with a dead Lord when their hopes were centered in a living one. To have possessed the body of the Lord would only have gotten them in trouble, and where would they hide the body?

There was Thomas. We speak of him as the doubter. But even the doubter was useful. If one like he, whose attitude was "You must show me," if one so hard to convince really becomes convinced and asserted it so positively, we may be sure that there was no imagination or deception about the resurrection to which he would respond. The disciples who were not expecting a resurrection and were in hiding for fear of their lives, devoted the rest of their lives in witnessing the resurrection and sealed their witness with their own blood. They might have returned to their nets and their vocation on the Sea of Galilee, but they were so thoroughly convinced that they went far and wide to tell about it, even at the peril of their lives.

There was Paul, an expert in Jewish scriptures. He devoted his energies at first in trying to suppress the preaching of the resurrection and those who were doing the preaching. He came to a time when he suddenly reversed his ideas and became a foremost teacher and preacher of the resurrection and identified himself with those who had witnessed it, and says of himself that the living Christ appeared unto him like one "born out of due season." We owe to Paul that wonderful argument for the resurrection in the fifteenth chapter of First Corinthians. The theme of Paul's testimony ever afterward was Jesus Christ crucified and resurrected. Paul's statement concerning the resurrection commits all who believe to one test, "If Christ be not risen from the dead then is our faith vain." The whole structure of Christianity then rests upon the acceptance of the resurrection as a fact.

The benefits of the resurrection are many. If Christ rose, then we shall also rise. If He was known in His resurrection body, then "We shall know each other there." He has gone to prepare a place and so heaven waits those who are

His. Death has lost its sting. To the Christian it is but passing into the place prepared for the eternal rest of the saints. Death becomes "the valley of the shadow." A shadow is nothing to fear. It really is nothing.

CORRESPONDENCE

Essex United Mennonite Church, Leamington, Ontario. In a further report for our Young People's Society I would like to mention some of the activities for February.

The weather has been steadily cold during this month, and thus we were prohibited from meeting every Sunday.

Rev. N. Driedger is taking charge of the annual catechism classes again this year. Nineteen young friends are taking part in this year's classes, which are held every Sunday afternoon.

On the 16th of February we had our Evening of Religion. Rev. N. Driedger gave a very interesting talk on the development of the various churches of our time. The meeting was well attended.

For the 23rd of February the program committee has arranged for entertainment, as this was the last Sunday of that month and we generally have our Evening for Entertainment. The Junior choir (one of three in our organization) under the leadership of Mr. H. Brown, favored us with songs between the recitations and dialogues. The Male Choir, under the leadership of Mr. J. Janzen, and the Musical Club, under the direction of Mr. H. Krueger, also favored us with many much liked selections. A recitation given by Mr. Jacob Dick of Leamington, which he had composed himself, recalled to our memory once more the much dreaded time of the Great War. A short dialogue "Tue Recht und Scheue Niemand," presented by a group of seven young people, was enjoyed very much. A number of short recitations were also presented. The church was crowded with anxious listeners, both old and young, and in all the program was enjoyed to the utmost.

Mary Janzen, Corr.

A charitable untruth, an uncharitable truth, and an unwise management of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way.—B. H.

PUBLICATION NOTES

Just recently we have mailed to the leaders, resp. ministers of our churches another letter urging each to put forth serious efforts to help get at least 1000 new subscribers by July 1, next.

If each church helps, much can be done. If only a small minority stays hitched and takes the matter seriously, as is frequently the case in undertakings like this, we are apt to fail.

If each of the 150 churches, on an average, can get seven new subscribers, the larger ones more to even up for the smaller, the goal can be reached.

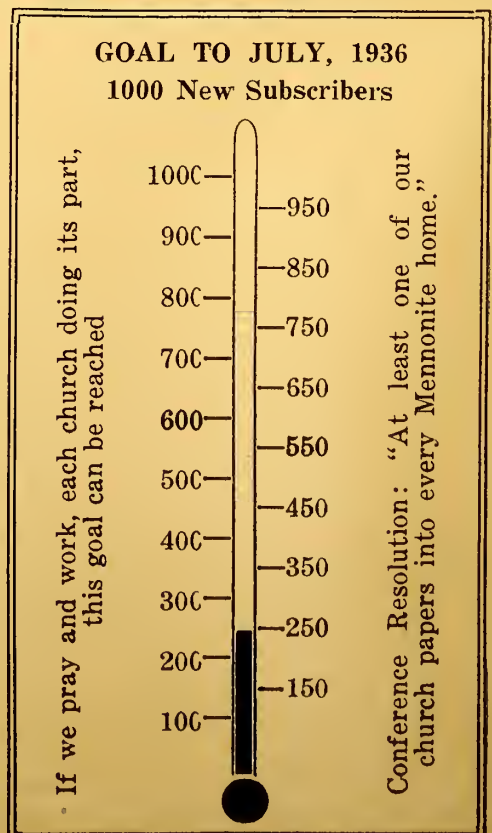
If some church members who have the means, will offer on the altar a few dollars to pay the subscriptions for the needy in the church, who would likely greatly appreciate one of the papers, that would help get the 1000, and this would be a fine piece of missionary work.

We must have more subscribers to stop the deficits caused by our church papers, especially the Mennonite. It is up to the membership of our churches to help keep our Book Concern from falling into debt again.

So far it appears that scarcely 20 per cent of the churches are acting in this campaign. But these have succeeded in sending in 244 new subscriptions. If the rest will do as well, the goal set for this year will be reached. Of the 244 more than 100 have come from the Western District Conference which, of course, is also the largest.

Below we are illustrating with a thermometer what has been accomplished so far. We shall present the thermometer every three or four weeks, hoping, meanwhile, that it will rise rapidly.

—J. R. T.



The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner

420 S. E. 2nd St., Newton, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres

100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Worshiping God

"Exalt ye the Lord our God, and worship at His footstool; for He is holy."

Worshiping The Living God

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye the living among the dead? He is not here; for He is risen.

If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you. And God hath both raised up the Lord, and will also raise us up by His own power.

And God is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light.

Blow, Golden Trumpets

Blow, golden trumpets, sweet and clear,
Blow soft upon the perfumed air;
Bid the sad earth to join your song,
"To Christ does victory belong."

Oh, let the winds your message bear
To every heart of grief and care;
Sound through the world the joyful lay,
"Our Christ has conquered death today."

—Margaret Deland.

Christian Endeavor Topic

April 12, 1936

Scripture: 2 Tim. 1:8-13.

Hymns: "Christ the Lord is Risen," "All Hail the Power of Jesus Name," and "Crown Him With Many Crowns."

Special Music: Solo, "I Know That My Redeemer Liveth," from Handel's Messiah.

The following is suggested to be used either as topics or for discussion.

1. Without Immortality—What?

If there is no immortality, why not grab all the happiness, all the wealth we can get? Why be concerned about others? Why have missionaries and social workers?

2. The Testimony of the Universe.

Science does not preclude the possibility of immortality. Science and religion do not conflict.

3. The Testimony of Experts.

If you desire knowledge on some subject you consult an expert. The final authority for immortality is Jesus Christ.

4. Living for Immortality.

Would Jesus have chosen a cross instead of a crown on this earth if He had not had a wider vision than worldly horizons? We are already immortal sons of God. Do we Christians live as if we, too, believed this?

5. What is Leaven like?

Western District News

The young people of the California S. S. and C. E. Conference have long felt the need and the call for doing personal work. And so the executive committee of this organization asked Miss Emma Ruth, Pacific District Field Secretary, to visit each of our California churches to present the matter of personal evangelism.

On February 9, Miss Ruth made her first visit to the Shafter church. There she had the privilege of meeting with the workers' confer-

ence of the church and of speaking at the evening service. This Shafter church has been organized one year, but a very live group is working there. The following Sunday Miss Ruth visited the Upland church, where she again was privileged to present her subject. Miss Ruth very definitely presents not only the need for personal evangelism, but also our responsibility to be soul winners for the Master.

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in the way;
He has no tongue but our tongue
To tell men how He died:
He has no help but our help
To bring them to His side."

The Quiet Hour

What is the Quiet Hour? Does it mean an hour of silence? No. The Quiet Hour is the time set apart each day for personal communion with God and does mean a literal hour of sixty minutes. But it is generally understood that to observe the Quiet Hour fifteen minutes is the least one should spend. Those of us who have been observers of the Quiet Hour for some time know that fifteen minutes is not sufficient, and find ourselves spending from half an hour to an hour in quiet meditation and communion with our Heavenly Father. God gives us twenty-four hours a day, how tragic that we spend so little of that time with Him! We must listen to God before we can do His will. Dr. Francis E. Clark says of the Quiet Hour: "To see God in the Quiet Hour is the most thrilling experience a man can have. Nothing so fits a man for his life work, whether that work be digging ditches or writing sermons."

My prayer is, that we as Mennonite young people will not only read about the Quiet Hour or think about it, but that we will practice it.

—Helen Lichti.

INTERMEDIATE CHRISTIAN ENDEAVOR

April 12, 1936

Topic: The Message of Easter

John 20:1-18; 1 Cor. 15:1-8

Advance Preparation

An Easter sunrise C. E. meeting in a beautiful outdoor spot might be an interesting varia-

tion. If the regular meeting is held, use the lighted cross again as the center of your decorations. Or the piano decoration might consist of three small crosses placed in a bank of fern. A concealed flashlight could be used to illumine them. Invitations to the meeting could be printed on cards cut in the form of a cross or decorated with a gold cross in the corner. They could also be made attractive with pictures cut from old Easter greetings. Programs for the evening could be decorated in the same way.

For the Daily Quiet Hour

- Apr. 6—There is no death. John 11:25, 26
- Apr. 7—Light on the tomb. 2 Tim. 1:10
- Apr. 8—Our two homes. 2 Cor. 5:1-9
- Apr. 9—A new body for the soul. 1 Cor. 15:35-49
- Apr. 10—Jesus' view of death. John 14:28
- Apr. 11—Many mansions await us. John 14:1-3
- Apr. 12—The message of Easter. John 20:1-18; 1 Cor. 15:1-8

Pre-Prayer Circle

Use John 12:32 for a few moments of meditation. Pray for the leader and meeting; for visitors who may attend; for those whom you would win.

A Worship Service

After the opening praise service of Easter hymns and the society announcements have a worship service with the illumined cross.

Hymn: "The Old Rugged Cross."

Trumpet Solo—"Christ arose."

Scripture call: "Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25.

Scripture response: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

Scripture reading by leader and president: John 20:1-18; 1 Cor. 15:1-8.

Solo: "I Know That My Redeemer Liveth."

Leader: "Seek ye the Lord while He may be found, call ye upon Him while He is near."

Piano: "There is a Place of Quiet Rest."

Sentence prayers.

Participation Period

Leader's Talk. (Enlarge on the thoughts

given under "Purpose of Meetings.") Use Bible Readings, Questions and Suggestions in C. E. World Quarterly and other helps for talks by members.

Closing Moments

Poem: "Rabboni."

Hymn: "My Jesus I Love Thee."

Benediction prayer: Romans 15:13 (To be memorized and given by the leader).

Purpose of this Meeting

This meeting should help the Intermediates to realize what the Easter message meant to the disciples; what it means to have a living Christ; how the Easter message makes a Christian's attitude toward death different, and what a true observance of Easter should include.

For Your Discussion

1. How does the Easter message make the Christian religion different from all other religions?
2. Paul speaks of "sowing" the body instead of "burying" it. Why is this more nearly correct? What should be a Christian's attitude toward death?
3. Would the "Lo, I am with you alway" of Christ have been possible without Easter? What does a living Christ mean to His followers?
4. How should the resurrection of Christ affect our actions?
5. What kind of Easter observance do you think would be acceptable to Christ?

An Illustration

The story is told of a missionary who was preaching in a bazaar in one of the villages of northern India. When he had finished, a Mohammedan gentleman came up and said: "You must admit that we have one thing you have not." The missionary smiled and said: "I should like to hear what it is." The Mohammedan said: "You know, when we go to Mecca we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave." But the missionary smiled and said: "That is just the difference. Mohammed is in his coffin. And all false systems of religion and philosophy are in their coffins. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not here; he is risen. And all power

in heaven and on earth is given unto him. That is our hope."

Poem:

"Rabboni"

"Rabboni"! Only one word she said,
But her heart was in the cry;
There He stood, her Christ, and the sight
sufficed,
Although she had seen Him die.

And for Mary of Magdala, through the power
Of that resurrection day,
All the dark and night, all sin and blight,
Had forever passed away.

Is the Christ alive? Let us feel it, then,
'The rapture, the joy, the thrill!
No sorrowful years or despairing tears,
He lives! and is mighty still.

We, too, whom the Master calls by name
Have nothing to do with the night.
Let us lift our eyes to the Easter skies,
And live in endless light.

—Adult Bible Class Monthly.

JUNIOR SECTION

1. At the Foot of a Cross. (Jesus our Savior.)
2. One Glad Morning. (Jesus the Living One.)
3. The Road. (Jesus the Way.)
4. What Kind of a Sheep Am I? (Jesus our Shepherd.)

Song for the month—"Fairest Lord Jesus."

Verse for the month—"He that believeth on the Son hath eternal life." John 3:36.

Program Suggestions for April 12, 1936

ONE GLAD MORNING

In our last program we tried to lead the juniors to the foot of the cross. We "clothed" our program in quietness, in awe. We asked them to "take off their shoes" for the ground was holy on which we trod. We left out the touch of color. We rendered the program in a deep, full, minor key. Today's program is of an entirely different nature. It demands a gayer robe. It must pulsate with joy and gladness. It must to Him a loud hosanna sing. It needs a major key. Can you make it thus?

1. **Setting**—Spring is here. Flowers are in bloom. Your juniors would enjoy a "Spring

Shower." Each one could bring a bouquet. Allow him to set it wherever he pleases, and so, each one will have a part in the decorating for Him whom the grave could not hold; for Him who waits to prove, even tonight, that He is a living Christ and near to every heart that stands ajar. These flowers could be used in giving the juniors an opportunity to "scatter abroad" the joy that Easter brings. This could be done by visiting some institution near at hand, where the inmates would enjoy a bouquet, or by a visit to ill ones and aged ones in their homes. If this plan is carried out, it would be wiser to have your program in the afternoon.

2. **Call to service**—Gather your group in the back of the church. Let the piano strike the chord of "Come ye that love the Lord" and the children burst forth with joy, singing as they march to their seats. Remain standing until close of third verse.
3. **One Glad Morning**—A junior reading Matt. 28:5-8 with remarks: "What a glad morning that was! The grave, and the door, and the stones, and the seals, and the guards, could not hold Jesus, the Son of God. He wanted to die that we might be saved; He wanted also to live that He might help us to find the way home to the Father. What a glad morning Christ arose! He is alive."
4. **Sentence prayers of thanksgiving**—by juniors.
5. **Jesus is living indeed**—by junior chairman making these short remarks and leading in the singing of the songs.
 - 1) Jesus is living indeed, let us rejoice in singing "Up from the grave He arose."
 - 2) Jesus is living indeed. Let us praise Him in singing "Jesus Christ is ris'n today," verses 1 and 2. (Should this hymn be unfamiliar, it could be read as a poem with all Alleluia's omitted except the last one.)
 - 3) Jesus is living indeed. Let us thank Him in singing "O worship the King all glorious above," verses 1 and 5.
 - 4) Jesus is living indeed. Let us adore Him in singing "Fairest Lord Jesus."
6. **The Wonderful Surprise**—by a junior telling in his own words the story of the open tomb. Matt. 28:2-4; Luke 24:1-8.
7. **Other Surprises**—in charge of junior chairman making the remark: "Jesus wanted all to know that He was not dead, that He was

alive. To prove this He appeared eleven times to those who loved Him. It was always a surprise. Let chairman then call on juniors for two minute stories.

- 1) Mary's Surprise—John 20:11-18.
- 2) The Surprise on the Road—Luke 24:13-32
- 3) The Shut Door and a Surprise—John 20:19-31.
- 4) The Surprise Fish—John 21.
- 5) On the Top of a Mountain—Matt. 28:16-20.
- 6) The Last Surprise—Acts 1:8-12.
8. **Leader's Minutes**—bringing near to the heart of the juniors the living Christ, using this outline:
 - 1) "I know that my Redeemer liveth, I know eternal life He giveth." ("He that believeth in the Son hath eternal life.")
 - 2) "I know His promise never faileth, the word He speaks, it cannot die." ("Lo, I am with you alway.")
 - 3) I know my mansions He prepareth that where He is, there I may be. And He at last will come for me." ("I come again and will receive you unto myself.")
 Close your talk with questions: "Is Jesus your Redeemer? How can He become yours"? Point to the verse of the month. Read it and then let juniors join in reading it.
9. **Song in unison**—"I Know That My Redeemer Liveth."
10. **Closing prayer**—by leader.
11. **An echo of joy**—Rise and sing the chorus "Up from the grave He arose."

Missionary Quarters

The Ladies Missionary Society of Upland, California, gave the Junior Endeavorers some "Missionary Quarters" a year ago. They were to see how much they could add to them during the year—as they called it, "making our quarters grow." On Sunday evening, January 12, a special service was held at which time each Junior brought the money which he had added to his Quarter during the year. Some of them told how they had earned their money. A total of \$6.35 was earned, not counting the original quarters. The Juniors want to do this again, so their "Missionary Quarters" have been returned to them and they are working another year. The money is to be used for some missionary purpose.

JOTTINGS

Rev. and Mrs. H. T. Unruh of Bluffton, Ohio, left for Newton, Kansas, with a number of friends to attend the golden wedding of Mrs. Unruh's parents, Mr. and Mrs. J. D. Gaeddert, some days ago. In the absence of Rev. Unruh, President Rosenberger of the college preached in the Bluffton church.

Moundridge, Kansas, churches hold their annual Holy Week services, April 5-12, in the West Zion church. The speaker secured for these meetings will be Dr. V. F. Schwalm, president of McPherson College.

Rev. P. H. Richert, secretary of the Board of Foreign Missions, attended a meeting of the Congo Inland Mission held in Chicago, which has large support from the Central Conference. One of the members of the church of which Rev. Richert is pastor, Dr. Rudolph Unruh, serves in the Congo Inland Mission. He is expected to come home on a furlough some time this year.

The officers and their wives of the First Church, Philadelphia, attended a reception at the home of Mr. and Mrs. Joseph Bechtel of Germantown, given in honor of Rev. and Mrs. Plenert, on the afternoon of March 14. Rev. Plenert has just assumed the pastorate of the First Church.

The Deep Run Charge, comprising the Deep Run, Perkasio, and Springfield churches, Rev. A. M. Fretz, pastor, has issued its annual report in the form of Vol. 17, No. 1, of Home and Church. It appears in a neat pamphlet containing statistical information concerning each of three congregations.

The Eastern District Conference will hold its annual session Thursday to Sunday, April 30 to May 3, in the West Swamp church, Rev. A. J. Neuenschwander, pastor.

During the sickness of the pastor, the young people of the Second Church of Philadelphia continue taking care of the evening service as well as of the Wednesday mid-week services. The attendances have been satisfactory.

Fire broke out on the roof of the Mennonite Brethren Church, Hillsboro, Kansas, but the prompt and effective work by the local fire company saved the building.

Kagawa, the celebrated Japanese leader, who recently made a tour of this country, says concerning his attitude toward peace: "My work for peace is a long term undertaking, including both the transformation of men's inner souls through the religion of Jesus Christ, and the changing of the economic system under which they must live from a competitive to a cooperative one. We must go to the military system and cure its causes which lie in the realm of economics and religion."

The First Church of Philadelphia will, as usual, conduct baptismal services on the evening of Good Friday. Rev. J. J. Plenert, the new pastor, will officiate.

Bluffton College Vesper Choir will make a tour of the Pennsylvania churches and also give a concert in Ontario. There are fifty persons in the group.

The Indiana-Bluffton College Fellowship held a banquet at the Fort Wayne Y. M. C. A. on the evening of March 20. President Rosenberger and Winfield Fretz were present to represent the College. The Varsity Four furnished the music.

Freeman College, Freeman, S. D., had the pleasure of hearing an inspirational talk by Missionary Goering, who is home on a furlough, March 16, on the subject, "What think ye of Christ"?

Bluffton College Men's Glee Club took first place in the thirteenth annual Ohio Intercollege Glee Club Contest. By virtue of its victory, Bluffton will be eligible to represent Ohio in the National Intercollegiate Glee Club Contest.

The Sunday School and Christian Convention of the Pacific Conference was held in the Reedley, Calif., church, March 27-29. Various phases of the work were dealt with in four conferences—Missionary activities of our church, Devotional Life, Life Situations, and Our Attitude Toward War. Juniors also had a part on the program. On Friday, Saturday and Sunday mornings the convention was addressed by the Rev. V. V. Morgan, a prominent radio speaker of Oakland, Calif.

A farewell service will be held in the First Church, Philadelphia, on April 4, in honor of Wilhelmina Kuyf, a member of the church, who goes to China under the Foreign Mission Board of the General Conference. She plans to sail from Vancouver, B. C., on April 18.

Many of our people in and about Freeman, S. D., are greatly concerned because the Milwaukee railroad plans removing its track, which would let Menno, Freeman, and Marion stranded for want of transportation.

Rev. and Mrs. Goering, missionaries on furlough, now residing at Colorado Springs, Colo., in response to a call from Freeman, S. D., because of the serious illness of the mother of Rev. Goering, made the trip by aeroplane.

When days seem dark, and pains us sorely try,
Our Jesus knows just what is best for you and me.
He trod the weary road, and ne'er complained,
And so for you and me a true and newer life has gained.

DEATH

PROGRAM

Jennie May Boehr, daughter of Rev. William S. and Nancy (Von Nieda) Gottshall, was born January 24, 1892, in Schwenksville, Pa. Early she accepted Jesus Christ as her Lord and Savior, and on September 23, 1905, she was baptized and received into the membership of the Eden Mennonite Church, Schwenksville, by her father.

Early in her Christian life, Jennie heard the further call of the Master: "Go ye into all the world, and preach the gospel to every creature," and later, while attending Bluffton College, she became a Student Volunteer.

On June 8, 1915, she was united in marriage to Rev. Peter J. Boehr. This union was blessed by six children. Answering the call of the General Conference Board of Foreign Missions, Brother and Sister Boehr were ordained as missionaries to China, September 16, 1915. Following the ordination, the new workers set sail for China, where they labored until 1924 when they returned for their first furlough. Their second term of service in China covered the years 1925 until 1935. Since then the family has been at home. During this time Mrs. Boehr and her husband were ever busy, speaking here and there in Mennonite or other churches, Missions, and attending and helping in Conferences.

Last fall preparations were made for the family to return to China. The plans, however, could not be carried out on account of Mrs. Boehr's sickness. Her home-going came on Wednesday, March 4, 1936, thus bringing her age to 44 years, 1 month, and 10 days. She leaves to mourn her early departure, her husband and her six children, John, Richard, Ernest, Charles, Anna Louise, and Mary Ellen, all at home; her parents, two brothers and one sister: Aaron, Washington, D. C.; Herbert, Rutherford, N. J.; and Mrs. Homer Geiger, Cleveland, Ohio; besides a host of relatives and friends in America and China.

Now the laborer's task is o'er;
Now upon the farther shore,
Lands the voyager at last.
Father, in Thy precious keeping
Leave we now Thy servant sleeping."

Cyrus W. Graybill, son of Christian and Susanna (Winey) Graybill, was born July 31, 1868, and died March 6, 1936, bringing his age to 67 years, 7 months, and 5 days. On August 18, 1891, he was united in marriage with Lizzie Weimer, to which union one son, George, was born. He lived his entire life in and near Richfield, Pa., where he was a successful farmer and business man. On Easter Sunday, 1914, he united with the Richfield Mennonite church, and since then has been an active and influential member, serving as trustee for a number of years. He is survived by his wife, one son, one granddaughter, two sisters, Mrs. Annie Lauver of Richfield and Mrs. Barbara Graybill of Paxtonville, and two brothers, Ammon and Cloyd of Richfield. The funeral was held on Tuesday, March 11, in the Richfield Mennonite church, and was conducted by his pastor, Rev. B. S. Graybill, assisted by Rev. S. D. Yoder of Roaring Spring, Pa. Interment in the Richfield cemetery.

The Joint Ministers' Conference of the Northern and Western Districts of the General Conference of Mennonites of North America

To meet on Tuesday and Wednesday, April 28 and 29, 1936, at the Bethesda Mennonite Church, Henderson, Nebraska.

Tuesday, beginning at 9:30 A. M.
Leader for the first day.....Rev. A. W. Friesen
Conference Sermon.....Rev. P. R. Schroeder
"Our Educational Duties of 1936".....Rev. P. P. Tschetter
"World History in the Light of Prophecy"
Rev. Albert Klassen
"The Mission Duties at Our Door".....Rev. John Bartel

Wednesday
Leader for the second day.....Rev. A. E. Funk
Short Introductory Sermon.....Leader
"Meditations on the Cross".....Rev. A. E. Kreider
Special Music Men's Quartet
"The Influence of the Radio Preacher Upon the Minister and the Congregation".....Rev. M. Horsch
"Meditations on the Cross".....Rev. A. E. Kreider
"The Preacher's Vocabulary".....Rev. J. H. Epp
Special Music Men's Quartet
"The Family Altar".....Rev. J. M. Suderman
Open discussion after each theme.

Evenings
(Programs for the evening sessions will be arranged by the local congregation.)
A cordial invitation is extended to all ministers, deacons, and officers of the congregations to attend these meetings.

The Committee,
A. W. Friesen, J. J. Becker,
P. R. Schroeder, A. E. Funk,
J. J. Plenert, C. C. Wedel,
J. J. Ratzlaff.

1935 COMPOSITE OF THE MISSION FIELD IN INDIA OF GENERAL CONFERENCE MENNONITES

Opening of the six stations occurred from.....	1901-1924
The Mission Field—	
Closest approximate area, in square miles....	4,235
Number of villages.....	2,490
Approximate population	718,064
The area is located in Mid-India.	
Christian Community and Activity—	
Organized churches	8
Christians living in scattered villages.....	64
Members of our churches.....	1059
Christians not our members as yet.....	35
Unbaptized children	878 1972
Baptized in 1935.....	126
Regular outstation preaching places.....	6
Villages (different) touched.....	478
Zenana visits reported.....	3117
Bibles sold and given free.....	52
New Testaments sold and given free.....	147
Bible Portions sold and given free.....	1143
Tracts, leaflets sold and given free.....	3669
Sunday Schools operating	17
Their Officers and Teachers.....	98

You will notice that the supported village schools have greatly decreased. There are functioning a few by private enterprise, but that number is so unreliable

Janjgir, C. P., India, January 18, 1936.

Total.....\$77908.15

1. Resolved, to accept the treasurer's report with thanks, and with special recognition of his doing the work gratis.

Bro. H. G. Nyce, who had attended the F. M. Conference as delegate of our Board, now gave his report of it.

2. Resolved, to thank Br. Nyce for his comprehensive report.

Arizona

After Bro. Suderman's annual report of this field had been read and Bro. P. P. Wedel's report of his visit to Arizona had been heard, the following resolutions were passed:

3. Resolved, to accept the Arizona budget as follows:

Oraibi—Native helper.....	\$150.00
Orphan (Floyd)	50.00
Hotevilla—Fuel	45.00
Incidentals	15.00
Moen Copi—Fuel	74.00
Repair	400.00
Total.....	\$734.00

4. Resolved, to address a letter to the two students in the Los Angeles Bible Institute, Amy Talas and Karl Johnson, encouraging them in their preparation for Christian work among their people, the Hopis.

5. Resolved, to allow Sister Mary Schirmer \$100.00 salary a year. (She receives a little income as Post-mistress, and helps in the mission as much as she can.)

Montana

6. Resolved, to offer Bro. R. Petter the next fall's Mission Number of our papers, "Bundesbote" and "Mennonite," to be filled by him with material from his long mission experience, with the view that it could later be assembled in book form.

7. Resolved, to accept the following budgets for Montana:

Lame Deer—Native Helpers.....	\$287.00
Budget	150.00
Busby—Budget	160.00
Ashland—Budget	160.00
Total.....	\$757.00

8. Resolved, to grant Bro. Habegger's request for his furlough of four weeks this year (which the rules permit by accumulation.)

9. Resolved, to retain Mrs. V. Petter on the Montana field at least three more years.

10. Resolved, to pay her a single lady's salary of \$600.00 a year, and children money.

11. Resolved, to grant her a year's furlough, and leave it to her discretion to divide it up as she wishes.

12. Resolved, to allow Mrs. V. Petter's substitute during her absence \$30.00 a month.

Oklahoma

13. Resolved, to accept the following Oklahoma budgets:

Cantonment (Longdale) and Fonda—	
Running expenses	\$200.00
Native help	200.00

Clinton and Hammon—

Running expenses.....	200.00
Native help	500.00

Canton (Arapahoe) and Deer Creek—

Running expenses	125.00
Native help	300.00

Total.....\$1525.00

14. Resolved, to approve the arrangements of the Oklahoma Workers' Conference, that upon the retirement of Brother and Sister H. J. Kliever, June 1, 1936, the Linscheid's have charge of the Arapahoe station, and Edigers of the Deer Creek station, in addition to the stations they have had so far.

15. Resolved, to accept the recommendation that the Klievers be asked to sell the Thomas property, if possible before they leave.

16. Resolved, to approve the missionaries' recommendation to buy a neat, inexpensive tombstone, costing about \$50.00, for the native minister, Willie Meeks, in recognition of his long and faithful service. (A letter of condolence is to be sent to his family.)

17. Resolved, to offer Brother and Sister H. J. Kliever for next year half a salary with the understanding that they do some church visitation.

China

The Workers' Conference report from China was now considered and acted upon.

18. Resolved, to grant Sister Elizabeth Goertz's furlough this spring.

19. Resolved, that we express our appreciation for and sympathy with the urgent request that a member of the Board visit our foreign mission field, and that we carry it out as soon as financial conditions justify it.

20. Resolved, to approve of Resolution No. 29 in the light of Bro. S. F. Pannabecker's explanation under date of January 1, 1936. (Turning over the mission work to the Chinese conference.)

21. Resolved, in regard to Resolution No. 55, we correspond with those concerned, in order to get more information on the question of a short time English teacher in China.

22. Resolved, to accept the China conference report in so far as other resolutions are not in conflict with it.

23. Resolved, to ask Brother and Sister W. Gering to prepare to go to China this coming fall.

24. Resolved, to accept Sister Wilhelmina Kuyf's application as missionary to China.

25. Resolved, to send Sister Kuyf to China as soon as arrangements can be made.

26. Resolved, to return Sister Fast to China next fall.

27. Resolved, if the furlough missionaries from China favor Sister Fast's proposition regarding lantern and slides, we grant it.

28. Resolved, to return Brother and Sister C. L. Pannabecker to China as soon after New Year, 1937, as possible.

29. Resolved, that in answer to Bro. W. C. Voth's request for a mission automobile we ask the China conference to send us detailed information on the matter of automobiles in the China mission, such as the number of cars on the field, by whom owned, how the

auto running expenses and repairs are cared for, etc. We need this information to act intelligently on the automobile question. In addition we must have itemized statements on the auto account, according to our latest auto regulations, that the missionaries pay half and the Board the other half of the auto expense.

30. Resolved, to pay Bro. W. C. Voth \$100.00 on his \$186.35 deficit in the 1934 native helper's account.

31. Resolved, to allow for the China budget \$11,000.00. Which of the following items can best stand reduction, must be decided on the field:

Kai Chow District Evangelistic.....	Mex. 5000.00
Chang Yuan Evangelistic.....	1000.00
Taming Women's Country Evangelistic.....	1552.00
Taming City Evangelistic.....	1850.00
Tamin District Evangelistic.....	2375.00
Taming Tent, ...	1430.00
Kai Chow Educational (including Hut-Mei 2500)	5680.00
Taming City Educational	700.00
Taming Country Educational.....	690.00
Chang Yuan Educational.....	550.00
Medical	8800.00
Travel budget for missionaries.....	650.00
Brown, 200.00; Ewert, 200.00; Voth, 200.00	
Fast, 25.00; Mrs. Voth, 25.00	
Property Committee.....	850.00
Total.....	Mex. 30,827.00

India

32. Resolved, to accept the India Conference report with the understanding that besides the itemized budgets no other financial items in the report are allowed.

34. Resolved, to accept the India budget as follows:\$13042.26

Educational	
Salaries	\$1924.25
Scholarships	1713.00
Supplies	295.00
Station Expenses—	
Salaries	1190.00
Incidentals	1670.00
Medical—	
Salaries	1283.02
Medicine, etc.	823.00
Evangelistic—	
Salaries to helpers.....	1657.50
Touring, literature	352.08
Orphanage and Boarding Exp.....	860.37
Bible School—	
Salaries to teachers.....	211.32
Touring and supplies.....	248.00
Industrial for Schools—	
Salaries and labor.....	290.60
Material for work.....	123.00
Dependants—	
Widows and cripples.....	174.71
Subsidies for certain periodicals and the Foreign Bible Society..	120.75
New Buildings, a cow shed.....	105.66

Total.....\$13042.26 (Rs. 34563)

35. Resolved, to return Dr. and Mrs. H. E. Dester to India early in the fall of this year, 1936.

36. Resolved, that we figure on building the Basna bungalow for Dr. and Mrs. Dester this year, and send \$1000.00 now to begin the preparation of the material for the same.

37. Resolved, to write again to all Sunday Schools, thanking for gifts already received, and asking for further gifts to complete the Basna bungalow fund for the Desters.

38. Resolved, if the treasury permits, we are planning to send Brother and Sister Menno Toevis to India in 1937.

39. Resolved, to return Sister Lehman to India this coming fall.

General

40. Resolved, to accept the grand total budget of \$73,933.17.

41. Resolved (in regard to Resolution 24 in the China report), that the native workers' salaries be cut only in proportion as the missionaries' salaries are cut. (This would naturally apply to all fields.)

42. Resolved, that we cooperate with the other boards in the plan outlined for the employment of a Field Secretary under the following conditions: (1) That the secretary give half time to the promotion of foreign missions. (2) That the man selected shall receive the approval of the boards cooperating.

43. Resolved, to ask all the sewing societies to send their gifts to the treasurer of the Women's Association. The present treasurer is Mrs. Frieda Regier Entz, Newton, Kansas.

44. Resolved, to ask the treasuries on the fields to give a more completely itemized annual statement of expenses, and the secretaries to send an annual statistical report of their respective field.

45. Resolved, to thank all our mission friends, churches, C. E. Societies, Sunday Schools, and especially the Women's Mission Association for their continued faithful support, to which the publication of the Mission News and Notes has contributed much.

46. Resolved, to thank Brother and Sister P. P. Wedel, President of the Board, for their kind hospitality and entertainment of the Board during its session in their home.

47. Resolved, to praise the Lord for His sustaining grace and the continued open door on all fields, in India and China perhaps more open than ever, as far as the masses are concerned. We thank the Lord that last year all salaries and budgets could be paid without a deficit. May it also be so this current year, for which the budget had to be increased somewhat on account of so many returning to the fields, and even three new missionaries being sent, all three to China, where they are most needed, especially since Brother and Sister Boehr cannot be returned as planned, on account of her sickness. May she be remembered in the prayers of the mission friends, while we thank the Lord for the good health of so many other workers.

48. Resolved, that we adjourn.

Brother Horsch led in the closing prayer.

P. P. Wedel, President.
P. H. Richert, Secretary.

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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, APRIL 7, 1936

No. 14

EDITORIAL

SUPPORT OF CHURCH PAPERS

Speaking to a gathering of the Religious Press Association held in Washington during his term of service, President Hoover said: "The Religious Press is one of the most potent influences for righteousness I know." We sometimes wonder, in this time of stress, whether church people generally realize what a greater power for righteousness they might make their church papers if they gave them better support. In practically every denomination the matter of publications has become a problem, not because they do not represent high ideals, but because they do not take them seriously enough to make it financially possible for them to widen their fields and reach every family in their constituency. On the other hand, we know of no better investment for the good of the church and the family than the small subscription paid for the weekly visits of the church paper.

A LOVABLE CHARACTER

One of the names we scarcely hear mentioned in the Mennonite church of today is that of Rev. Levi Schimmel, though he surely does not deserve being left in forgetfulness, especially since he had an important part in the movement that led to the establishment of the General Conference. His was one of those great personalities that exercised great influence, but had mastered the splendid art of keeping self out of sight and the praiseworthy virtue of not seeking personal advantage or notice for what he had done. When it was proposed to hold a meeting for the establishment of the General Conference in Iowa, John Oberholtzer, who advocated it through his paper, the "Bot-schafter," was about to give up the trip because he saw no way of financing it. Schimmel then quietly set about securing the funds from

interested brethren. He was one of the supporters of the Wadsworth school and for a time acted as its steward. As pastor of the First Church, Philadelphia, under his ministry, more members were gathered than ever before in its history. The demand for more English services in the Philadelphia church led to considerable feeling and ended in a separation. Schimmel going with the withdrawing party and serving as pastor in the church they built, after some months found that the new church needed one who could use the language better than he and as no suitable successor could be found, the project was abandoned. The organization was called the Second Mennonite Church, but it is in no way related to the present Second Church of Philadelphia, which came into being more than twenty years after the Schimmel venture was abandoned. For some time he served as traveling minister for the Conference. His son, Lewis Schimmel, Ph. D., was a prominent educator and the author of a number of Public School Text Books. The Schimmel family was noted for its longevity. Several brothers reached four score years, and a brother and a sister passed the four score years and ten. Levi Schimmel never thrust himself into public notice, but many people, when they had serious problems to solve, came to him for advice.

NOTICE

To the Churches of the Middle District Conference:

Our conference, in session at Upland, California, last summer, accepted the invitation of the Bethel Mennonite Church at Fortuna, Missouri, to meet with them this summer. They expressed their strong desire that the conference be held in late August, and so the executive committee has chosen August 27-30 as the dates for the conference. The committee hopes that all churches belonging to this district will

note the date and place, and plan on sending delegates to that conference, so that we may unitedly do our part in building God's Kingdom. We know that the Spirit of Christ will be with us, if we submit to His guidance while we plan for the conference as well as at the time of meeting.

Fraternally,

J. S. Schultz, Secretary.

A. R. Keiser, President.

A MENNONITE PROGRAM FOR PEACE

Dr. E. L. Harshbarger

In the midst of all the modern turmoil, super-patriotic fervor, and glorification of war, how serene and peaceful seems the historic position of the Mennonites who will not participate in any war. Mennonites believe in a God of love, whose Son, Jesus, is both the Savior of the world and the Prince of Peace. Christians, therefore, as followers of Jesus must also be men of peace. For such a faith our forefathers have braved starvation, exile, loss of friends, property, and even life itself. Non-resistance has become a tradition with the Mennonites. And there lies our most serious problem today. Traditions are ideas and procedures which are accepted by a group of people because of their historical importance. No one examines them carefully. They just grow up and become a part of our life pattern. These traditions involve formality, and formality destroys a vital religion. Consequently today we are non-resistant Mennonites because of tradition, not because we believe non-violence to be a real life force.

If we as a Mennonite church were confronted today by the living Jesus as was the rich young ruler, Jesus would say to us as He said to him, "One thing thou lackest." It is becoming increasingly obvious to Mennonite youth that our peace policy is inadequate. We insist on love as a rule of life, but provide neither programs nor institutions to serve as agencies for making love effective in the lives of those about us. Our policy with regard to the abolition of war may be likened to a mother who dearly loves her children, who provides good food, clean clothes, cheerful home surroundings, opportunities for entertainment and enjoyment, and yet does nothing to rid herself of a deadly serpent which lives under her door-

step. A love that does not actively combat evil can hardly be called adequate. Can we effectively profess love and peace without striking mortal blows at our chief enemy, the war system?

In its peace activities the Mennonite church is the most backward of all the historic peace churches, more backward even than some of the other churches which have only recently espoused the cause of Christian peace. Some of you attended, as I did, the conference of historic peace churches held in Newton a short time ago. I wonder how many of you, along with me, hung your head in shame when you heard of the lectures, publication work, peace caravans, peace institutes, relief work, and other Christian services carried on by the Friends and by the Church of the Brethren; and when, by way of contrast, you heard Rev. P. R. Schroeder admit that we had done little, that we have had a peace committee for only nine years. It was a cause for chagrin, but it is also a stirring summons to action.

But I hear someone say, and Mennonites are saying it to me periodically, let us confine our attention to the conversion of souls and then there can be no more war. The conclusion is true, but let us frankly examine the first part of the statement. In the first place, any school boy can see that the statement is no valid argument against church-directed peace work. Too often it is merely a convenient excuse to cover sins of omission. Locally it is often the result of fear on the part of present leaders that a new program, about which they know little, may cause digression from their own pet theories.

A second way to strengthen the will to peace is to study the nobler ideals and accomplishments of foreign nations. Potential enemies in war should receive special attention. Brotherhood of man must cross national boundaries at all times. Science, art, music, and much of literature are international and therefore a heritage for everyone. Let us educate our people to honor and cherish the memory of the ideal of the Christ of the Andes, of the discoverer of the germ theory of disease, of the author of "All Quiet on the Western Front," of the composer of "The Messiah,"—whatever their nationality. Can we really hate a people, hate them unto death in a disastrous war, if we know that their leaders and fellow countrymen are among our greatest benefactors? To

teach such facts to our people cannot but strengthen the will to peace.

The third avenue is to increase the number of men of good will. We need more people who will cooperate on this vital question of peace. We Mennonites do cooperate a little with Friends and Brethren in times of war. Why not at all times? And if we cooperate with them, why can we not cooperate with the peace committees of the Methodists and the Congregationalists who now espouse the cause of the conscientious objector? Can it be that the earliest Christian pacifist church will have no dealings with those who accept the doctrine later? Is our history of isolation worth more than our principle? One sure way to strengthen the will to peace is to increase the number of Christians who are cooperatively engaged in securing it.

Finally, we need to disseminate information as to the pacific settlement of international disputes. Friction between nations is inevitable. If we would avoid resort to war we must provide means of peaceful settlement. When dueling was abandoned the disputants turned to local courts for settlement. If and when war goes we must also have world courts and similar organizations to settle international disputes. A study of our present world organizations is most necessary. We are all awake, thanks to a militaristic press, of every failure of the League of Nations. Those failures are real and grievous. But do we know the dozens of cases where the League has done noble work for peace? We know its weaknesses, but now we should learn its points of value in order that we may improve it. Out of the present, imperfect, and sometimes impotent world peace organizations must and will come agencies competent to deal with international disputes. A study of how this can be done strengthens our will to peace.

That, my friends, is a program which is both Christian and Mennonite. It recognizes that the basis of our conviction on war is religious; it urges a message of evangelical Christianity; it recognizes Christian pacifism as the vital power back of every successful peace movement. It would supplement all this with a program of action, a non-violent attack upon the war system, a program to overcome evil with good. It calls for the strengthening of the will to peace by educating the populace as to the causes of war, by learning to appreciate the

good in other peoples, by increasing the number of men of good will, and by studying methods for peaceful settlement of international disputes.

Furthermore, by what stretch of the imagination can we hope to abolish war by that method only when we have been evangelizing for 400 years and wars have become larger, more numerous and more deadly? But even assuming that we are now in earnest about evangelizing the world, and let us hope we are, are we likely to convert the hundreds of millions of non-Christians in time to avert another war? If you think we can, may I ask you the embarrassing question, just where are the funds and workers now located? And if you cannot evangelize the world before the next war, how many people will be left to convert after that war, and how many of us will be left to do any evangelizing?

In the third place, the Christian church, including the Mennonites had better awaken to the fact that another war which, for the lack of time, can hardly be stopped by our evangelistic friends, may make future religious work well nigh impossible. Another war may mean the end of Christianity for many peoples. It is no secret that a fundamental part of communist strategy is to await the weakening of capitalistic nations in a bloody war and then strike for a communist revolution. And remember, communism means atheism. Nor is it a secret that if communism, under such circumstances, is defeated, it will be by a fascist dictatorship. Fascism means the subordination of religion to a state which believes neither in the utility nor the possibility of peace. It glorifies force and war. Would you make communism and fascism less likely? Then let the church help in the crusade to abolish war.

And if any further incentive be necessary to awaken inert Mennonitism to a more active peace program, might it not be found in the fact that now almost daily increasing numbers are turning to conscientious objection to war—our own Mennonite ideal—as the only adequate answer to the war problem. John Haynes Holmes, writing in the *Christian Century* for November 6, 1935, makes the Unknown Soldier say: "Let me tell you . . ., there's only one way to stop war, and that is to refuse to fight. Those conscientious objectors had the right idea. The grave of one of them is worth a million graves of soldiers, known or unknown." Or

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listen to the statement of the scientist, Einstein, who says that 3,000,000 conscientious objectors could stop any war. In a recent questionnaire 13,000 Christian ministers publicly pledged themselves not to bless another war. On November 5, thousands of college students in New York and Boston, for conscientious and other reasons, declared they would never fight in any war for their country. Dr. Fosdick tells in one of his sermons how he once delivered a sermon on personal pacifism. The sermon was widely quoted in the press. Dr. Fosdick asserted, "In all my life I have never met with such a response and in that stream of messages ninety-nine per cent are enthusiastic in support." Thus, daily hundreds are being led to an absolute stand against the war system. Still the voice of the Mennonites, who have lived and died for this very principle is seldom heard in the land. Only within the last generation have we heard the call of foreign missions—a call heard earlier and answered well by many other churches. Yet in the one field where we may be said to have some genius—practical non-violence—we have hardly heard the call to leadership and promotional activity. People today are blindly groping toward a definite stand on the war question, asking for encouragement and leadership, while we, the oldest Christian pacifist group, are still, in the hope of preventing war, trying to evangelize a few hundred Indians, Chinese, or Africans. Our place is in the vanguard of the peace movements to exert all our energy and support every activity which seeks, by Christian means, to bring about peace.

Finally, my dear friend, you who insist on evangelization as the **only** means of securing

peace, have you ever stopped to think that war is sin. Vachel Lindsay, in a poem, calls it the unpardonable sin. If war is sin, then every one of your efforts to stop war may be considered an attempt to eradicate sin from individuals and from nations, thus aiding in the evangelization of the world. Do we forget that Christianity stresses mutual aid, truthfulness, honesty, humility, courtesy, self-restraint, gentleness, mercy, and similar virtues, while the war system encourages destruction, treachery, deceit, arrogance, incivility, unbridled freedom, and ruthlessness? Do we forget that one cannot denounce sin and uphold righteousness without aiding personal and social evangelization? No, my friend, it is not a question of either peace work or evangelization, it is obligatory that we do both, and that quickly.

But what of the program? The central task of the church is and should continue to be evangelization. Ministers should continue to bring individuals to a personal knowledge and acceptance of the Master, but need that prevent us from engaging in peace work as a church or outside of the church? Why cannot our peace committees, Christian Endeavor societies, and study groups, prompted by religious motives, cooperate with other peace groups in a non-violent attack on the war system?

First of all, in a Mennonite program we need to educate our people, as well as others, concerning the Christian basis for world peace and the power of non-violence to achieve the same. Peace as a tradition must give way to peace as a deep conviction and a way of life. We must study the teachings of Jesus upon which we base our peace principles so that we may be able to explain them to others. We need to realize, as Spinoza did, that "peace is not the absence of war, but a virtue that springs from the strength of the soul." To such a program the Mennonites are at least in part committed. It should be a prominent part of the pulpit's services. But if we are to serve our day and generation we cannot stop there.

The second part of our program, to be carried out by all, but especially by our peace committees, is designed to strengthen the will to peace. This can be done in at least four ways. First, let us disseminate knowledge as to the causes of hostilities. It is high time people began to realize that behind this "big talk about the flag, the honor of your country, and the atrocities of the enemy" lie the real

causes of war—"debts to be collected, or investments to be secured, or colonies to be captured," or profits to be made. Is there a living, informed soul anywhere whose will to peace was not strengthened by the Senate's investigation of the shameless, war-provoking activities of the munition makers? Does not our knowledge that armaments did not prevent the first world war make us skeptical as to their future usefulness along that line? If they are useless do we not involuntarily turn to peaceful means of settlement? But people must know the causes of war if their will to peace is to be strengthened. Is there anything un-Mennonite or unchristian about such information or its acquisition?

To such a program the Mennonites should commit themselves for their own preservation as well as for the sake of Christian peace. Our young people are willing and anxious to work on such a program. Other groups are offering such a program. Shall our church lead her youth or lose them? The world needs and is searching for such a principle as we have endorsed for four hundred years. Shall we answer the call and spring into the vanguard of a constructive, Christian crusade against war, or shall we keep silence while more daring souls lead the way to peace? I covet for the youth of our colleges and our church the insight and the purpose to assume such leadership.

THE MASTER

As we make a study of the Master's life, we can see the part that He plays in real life service is very short and of it we know very little. The largest source is, of course, the Bible, the four short gospels.

Jesus grew up in a small town, Nazareth, a village on the main highway from Egypt to the east. The first mention of the Master after birth is the time when He became of age, that is twelve years old, a son of the law. For the next eighteen years He must have lived a peaceful life in the village. He learned the carpenter trade and undoubtedly during this time He developed His strong prayer life.

Jesus was baptized because He desired to be sealed against sin to come. The divine hunger in every man's life must be fed or it will die. Jesus' temptations made it easier for Him to

start His kingdom, for now He had definite ideals for which this kingdom was to stand.

The Master's main theme, at first, was "repent and believe, for a new kingdom is at hand." He believed in God and that His works would be good. "Religious instinct is a search for two great satisfactions; for light on the mystery of life and strength for the mastery of life."

The religion which Jesus taught, He also lived. He had the mastery of one sure of what He taught. He looked past realism to a deeper reality. For example: "Except one be born anew" John 3:33; "Ye therefore shall be perfect as your heavenly Father is perfect," Matt. 5:48; "ye are the salt of the earth," Matt. 5:13.

Jesus was immensely matured and yet possessed the unspoiled spirit of a child. He taught, "Let the facts without; call out the utmost from our life within." Jesus had a great faith in the dependable God, something higher than law; something that meets the heart's every need. The Master is the door to God and to everlasting life. This kingdom from which the earthly minded are barred is ever present, but it is above the world values. He gives us a real ideal for living in the Beatitudes.

Jesus had much opposition. He was opposed by the Scribes and Pharisees of Galilee, then those at Jerusalem. Jesus taught of a kingdom where the people were so transformed in spirit that the earth would be transformed. This was not the kingdom expected by the Jews—theirs was earthly and one in which they would be exalted.

By the teaching that the Kingdom of God is at hand, Jesus means that it depends on man's choices whether he will be in the Kingdom. Jesus was also opposed by King Herod, who wished to kill Him, for he feared that Jesus might also be John the Baptist.

The Master realized that He must tell the disciples what it would cost to follow Him. He took Peter, James, and John with Him to the Mount and was there transfigured. He taught them to pray. He showed them that His kingdom is not of this world, but is above and beyond. He taught that it is not the group a man belongs to, but the spirit in his heart that really counts.

Then the Master went toward Jerusalem, and as He went, He met and saw three different classes of people. This road to Jerusalem can easily be compared to the road of life, and the people to people of today. First, we have the

Scribes and Pharisees; they would not have accepted any teaching that Jesus could have produced. The organization-minded were against Him. Second is the group of poor and needy; they to whom Christ appealed, yet few could see the light. And yet, Christ always tried to touch them. The third group is that of His disciples. They are the ones that shall have to pay the biggest price. He wants them to count the cost and after they have counted the cost, then to follow and also lead others. They must always watch and work toward the end for the Kingdom. If they expect a place in His kingdom, they must serve.

Jesus observed the Passover with His disciples, but He saw that there would need to be a new Israel of the spiritual children of God with Jesus at the center of that fellowship. This would be wider than the old law.

When Jesus was taken before the priests, He upheld His claim of the Son of God and King over all.

By the Master allowing the crucifixion to take place He emphasized the fact that His kingdom was heavenly; that defeat to man's mind could be victory to God's mind.

And thus it is that the resurrection of Christ changed the course of human affairs. The disciples who had felt so discouraged, were once again in touch with that wondrous personality, that vast soul of Jesus, dominant over death. They were now different, they possessed and were possessed of a new power. Now they understood the kingdom of which the Master so often spoke.

This man, the Master, is walking at our side if we but open our eyes. The faith is not built just on the empty tomb, but on the changed lives of the disciples and His followers, brought by the Spirit.

LEPER WORK

During the last rainy season one day, a homeless, friendless leper woman hailing from somewhere, found her way to Champa. For days, perhaps weeks, sluffing wounds had not been dressed. Some of them were swarming with maggots. Who among non-Christians would touch a leper, and a woman at that? Talk about the good in this or that in non-Christians religions. The test of true religion is love. Slowly she hobbled from the railroad station toward the Home of Refuge, the Bethesda

Leper Home, a distance of a little over a mile. I might mention that lepers are permitted to use railroad trains in India, and they invariably travel without tickets because station masters refuse to accept money handled by lepers. The medical station where Mr. and Mrs. Isaac at present reside, and where Miss Lehman does the medical work with the help of Dr. Theodore, is located between the Leper Home and the railroad station. This leper woman, being tired and wishing to cool her burning wounds, went into a puddle of water near the roadside in front of the Medical Station. Probably she was exhausted from her trip and insufficient nourishing food, but at any rate she could not help herself sufficiently enough to get up and resume her journey, and thus Brother Isaac found her lying in mud and water. He pulled her out and laid her on dry land and then sent for lepers to carry her to the Home for Lepers. Soon four men were there and on a common cot they carried this human wreck to the Bethesda Leper Home.

When I visited the Home, I saw her lying on the ground under a tree in filth. The stench of the wounds was terrific. For days she had eaten little or nothing nourishing, certainly had not received a square meal. Our Home continually has 515 inmates, with as many as a dozen or more needy lepers asking for admission. We cannot admit any more, owing to lack of room. But although we have all the lepers we can accommodate, we never send a patient away that is in the condition that this woman was in. Her wounds were cleansed and dressed twice a day. A leper woman cooked her food. But I knew that the past sufferings and neglect were more than her frail emaciated body could endure for any length of time. She died after about ten days and was buried by the non-Christian lepers.

I have repeatedly thought of this woman and wondered how Christ will eventually deal with her, having, to our knowledge, never even heard the name of Jesus. I generally came to the conclusion that Christ is love and that His judgment would be just. But imagine my joy at what I learned about this case at a recent prayer meeting in our church in the Leper Home. I had been trying to impress upon those present the thought that judgment would be severer upon those who for years had heard the Gospel, but had resisted the pleadings of the

(Concluded on page 8)

THE SUNDAY SCHOOL LESSON

April 19, 1936

God The Forgiving Father

Luke 15:11-24

Golden Text.—Like as a father pitieth his children, so the Lord pitieth them that fear Him. Psalms 103:13.

The parable of the Prodigal Son begins, as do many other of the parables, with "A certain man." This makes it a saying of wide application. We may easily apply the "certain man" to ourselves or some one whom we know. In this case there is no doubt that immediately in the minds of many there will arise the case of a family in which there is a "prodigal," a generous father, and even a jealous elder brother. Some one has termed it "the Gospel within the Gospel" because it tells of the forgiveness of an erring child. Horace Greeley is reported to have said, "If there could be only one page in the Bible I should choose that the single page should contain this parable." There are parables and fables, the latter make impossible things do the things that are not possible for it and teach a moral. The former take a real incident from life and make its telling convey a truth.

The younger son was, as in most families, the one who had been receiving special consideration and care, but that had not impressed him and it may have tended to make him all the more arrogant. God, as the loving Father, is giving us all more than we deserve, but that does not keep many from being unreasonable and demanding more than is good for them. The impatience of youth, when controlled and turned in the right direction, need not count against one, but, giving over to impatience, is an excess that leads to dissatisfaction with things as they are and harm. That which the youth demanded was not really his. It was allowed through the grace of an indulgent father. God sometimes permits us to go ahead and find out by experience that which we will not otherwise learn. He has given us a free will, but rightly using it is our responsibility. The youth received his part. That, had his father not been a loving one, might have closed all of the father's concern for the boy, but parents do not so readily close out their concern for their children, neither does our heavenly Father cease to concern Himself about His children,

though they become erring ones. The son's immediate departure for the "far country" shows that his heart had long before been in the far country. Thoughts away from the path we should go soon may lead us into the far country. Here was a case of a headstrong boy wanting his own way. Home and father, with all their good influences, were ignored. The restraining and discipline of the home was what he most needed and least desired.

It is often observed that money easily gotten is easily lost. So is it true of other things. That which is acquired by effort is best appreciated. The youth wasted his substance having a good time. But good times bring misery and the wasted things that get spent on good times do not come back. This is true in a moral sense as well as in a financial sense. The old proverb "Waste not, want not" is not to be despised. It is just common sense.

Periods of depression often come without warning and those who have not seriously considered their possibility get caught in them. With friends and fortune gone, the lad in a far country found himself in dire need that led to his debasement. Soon he became a swineherd, grudging even the husks that were the food of the despised swine.

There is great significance in the words "He came to himself." It meant that he had been thinking and that he realized the foolishness of his life. No one can really get away from the slavery of sin until he realizes its meaning and the possibility of getting away from it. Here was the poor slave who realized that plenty and freedom were not impossible. Sin slavery is debasing, it is without comfort, but, unlike other forms of slavery, the victim may release himself. The thinking of the prodigal led him to a determination, "I will arise and go to my father." This is the beginning of every prodigal's reformation. He must determine to do and then act. The boy realized that he was blameworthy and that he had wronged the indulgent father.

His duty was to confess. The one who does not feel the need of confessing does not want the blessings that come with confession. To every sinner comes the chance. He is faithful and just to forgive us our sins if we confess our sins. There is no justification of a sinful past — that one must realize was evil and for that one must confess.

The Prodigal made up a little speech he was

going to repeat to his father. No doubt he said it over and over again as he traveled his long road. We note that the Father saw him when he was a long way off and ran to meet him. The speech the boy wanted to say was interrupted. He was received as a son and the kiss, the robe, the shoes, and the feast were ready to prove that he was again restored in the place he once had so much despised.

God, the Father, does more than the prodigal's father. He waited, but the heavenly Father follows and pleads with the sinner, speaking to him through his conscience and through his reason and pleading for his return. Concerning the past wrongs of the sinner who has returned we have the assurance, "I will remember them against you no more."

MISSION EXPERIENCES AT LAME DEER, MONTANA

From a personal letter by Mrs. Petter

Yellowfox's wife prepared dinner yesterday, and shortly after died. They were camping near Birney, where many Indians are working on the road, including Yellowfox. . . . The body was brought home at once, and we were notified . . . A grave was hastily dug, a rude casket covered and lined with cheap cloth, and late in the afternoon we buried her from the church. Her favorite song, "I'm a pilgrim" was sung, and Mrs. Petter read beautiful portions from Isaiah and the Gospels . . . The congregation was very quiet in its sincere grief . . . There was no outcry as used to be prevalent among the Indians . . . We pray that Yellowfox may again hear the still voice of his Savior calling him to a full surrender . . .

Last week Mr. Petter arranged that the three leading men of the church meet alone to regulate some matters of the church. This they did in a very good spirit, and on Sunday published their decisions to the congregation. Thus another step in the right direction of making the native church responsible for discipline . . .

On a recent Sunday evening I gave a report to a white and Indian congregation of "My seven days in Italy" . . . We are still waiting for Mr. Petter to give an address on France and Paris. . . . He spoke once on Switzerland . . . With greetings,

Mrs. R. Petter.

LEPER WORK

(Continued from page 6)

Lord, than upon such as this leper woman, Lauhura, about whom I said "she perhaps had no chance." One of our leper women, Bindra, spoke up and said: "Yes, she heard about Jesus, and I believe that she is saved." "How so"? I inquired. "Well," she replied, "Lauhura was in my room (we have four patients in one room) and I often spoke to her about our Savior and we also sang for her, and when she was dying she pointed upward and said, 'Woh mola bulawate, mola bulawate (He is calling me, calling me).' I asked her, 'Who is calling you?' and she replied, 'Bhagwan (God).' Then she died. I think that she is with Jesus."

Is it not possible that the Lord blessed the simple message of an ignorant, but saved leper woman? Who dares to say no?

Who is Bindra? She is a would-be suicide. Becoming despondent because of being a leper, she threw herself into the nearby river, but some leper men farther down the river saved her. This was about eight years ago. She is now a better Christian, I believe, because of her experience. I believe that she is a converted woman and is now a great inspiration to us in the work among the women. "If ye have faith like a grain of mustard seed."

—P. A. Penner.

CORRESPONDENCE

The West Swamp Mennonite Church, west of Quakertown, Pa., send greetings to the Editor and Readers of the Mennonite, especially to the new subscribers who have helped a most noble cause in coming into the fold of a Mennonite booster by reading their church paper, thus becoming more familiar with God's works through their paper. Many farmers and professional men receive piles of business journals, not to receive the church paper among the number is not very encouraging to his church as a church worker.

Beginning with the new year, our pastor has made an effort to have the paper in every home. With the aid of a group of C. E. workers they have been able to increase the subscribers from our church 118%. The goal is to have the paper in every home, which will mean to double the present subscription list. May the Lord bless them in their efforts!

Corr.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner
420 S. E. 2nd St., Newton, Kans.

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

April 19, 1936

Theme: Worshiping God Through Music

"Whoever puts a beautiful thought or melody into the world, gives more than a diamond of Golconda."—An Indian poet.

Worship Through Music

Because worship is an attitude that should prevail in every activity, "worship through music" includes every phase of music. Whether at home, at school, in church, or even in the woods, the clear tones of birds calling to each other, or the wind whistling in the trees, our hearts should be tuned to the world and God's great plan of unity. There is no one that cannot participate, for being a worshipful listener is as important as being a worshipful performer.

Music is an international language. It transcends nationalities and creeds. It breaks down the barriers of spoken language. We cannot have intellectual intercourse with men and women speaking an unknown tongue. We cannot read Ibsen, but the immortal music of Grieg, Mendelssohn, Handel, belongs to us as to the rest of the world. The foreigner's newspaper is an enigma. It has no message for us. But his music strikes a responsive chord in our hearts, and we are one with him, while we listen at least, regardless of the language of his intellect. There can be no doubt but that the music and musicians of the contending nations was a large factor that helped us smother the fires of race and national hatred kindled by the World War. Surely, music is one tool in fulfilling God's plan of Peace on earth."

Jenny Lind was to sing to a crowd of natives in a foreign country, and when the audience saw her frailty they booed and shouted, thinking that she surely could offer nothing worth while. But when she began to sing, one by one the

jeers ceased, and the sound of beautiful music caused a hushed silence to steal over the group. Eager hearts were unified in appreciation, and Jenny Lind was requested to sing more and more.

Music is part of every church service. The thoughts of the worshipers may be directed in hundreds of paths, but song unifies all thought. The congregation voicing the same music and breathing at the same measures are in some inscrutable way uplifted. Think of all the hymns that are sung. There are many who have forgotten any phrase uttered by their minister or Sunday School teachers, and have forgotten almost all their golden texts, but for whom one strain of a song will call to mind in a moment the crowded school-room, the array of children's faces, and the feeling of uplift as some of the fitting hymns of childhood were sung. Memory is rich with precious thoughts fittingly framed in poetic form which would have been forgotten but for the aid of singing.

But the music of instruments, as well as the voice, is called upon to express the glory of the Lord. This was so recognized a part of religion in the time of the Bible, that in describing a godforsaken city, the prophet had but to declare that the "voice of harpers and musicians and pipers and trumpeters shall be heard no more at all in her."

Truly, this is the Psalm of David to his royal chief musician:

"Praise ye the Lord,

Praise Him with the sound of the trumpet,
Praise Him with Psaltery and Harp,
Praise Him with the timbrel and dance,
Praise Him with stringed instruments and organs.
Praise Him upon the loud cymbals.
Let everything that has breath praise the Lord."

The effect of such music is unmistakable; it brings every heart into accord, and now in the pure atmosphere of music the blessing of prayer may be felt.

It is also necessary to recognize the fact that

all men are not created equal in their capacity to admire art. To proceed on the supposition that they are, has been a fatal error in many fruitless efforts to improve music in the churches. Some of the most beautiful hymns can be found right in our "Gesangbuch mit Noten," and our "Mennonite Hymnal" has some very fine hymns, many of which we have not taken the effort to learn. Our Sunday Schools and Christian Endeavors are using too many songs of the "Brighten the Corner Where You Are" type instead of songs like "Fairest Lord Jesus" or "Sun of my Soul," and until a congregation is once educated to a better class of music, it will never be as impressed with it as it could be.

Music certainly helps one to get upon the Mount of Transfiguration. Reaching such a height was not condemned by the Great Teacher, but it was rather the suggestion of one that we build our tabernacles and dwell there. The path of duty takes us down into the commonplace valley where men dwell. But life in the valley is richer and more significant to those about us when our natures are refined, our passions subdued, our thoughts made tender, our souls purged through the redemptive agency of good music. Let us have more of it in churches and in the homes and public schools, recognizing that it is not for the aesthetic only, and not to make musicians, primarily, but to develop musical appreciation and to enrich character and life.

Martha Penner, Mountain Lake, Minn.

Christian Endeavor Topic for April 19

Worshiping God Through Music

Scriptures: Psalm 100

For the Sunday following Easter a musical program would be very appropriate. It should be a happy occasion. Some good audience singing with a competent leader and pianist should start the meeting. Be sure that all the music rendered on this program is good music. Do not select songs for the words only. A victrola with records of sacred music by great artists would add greatly to the meeting. Talent in the group and outside talent should be used. A topic on music and worship or the reading of the article by Miss Penner could be followed by a discussion. The following topics are suggested for discussion: "The value of participation in music"; "Appreciation of good radio music" (many profitable and enjoyable hours can

be spent on Sunday afternoon and evening listening to some of the world's greatest music over the radio); "The part of music in a church service."

The stories of hymns and the singing of these often make for a better understanding of them.

Suggested music: "Joyful, Joyful We Adore Thee," Beethoven; "The Spacious Firmament on High," from CREATION by Haydn; "A Mighty Fortress is our God"; "Oh God, our Help in Ages Past," and some of the beautiful chorals in the "Gesangbuch mit Noten."

Topic of the International Society of Christian Endeavor: "Ways to Grow in the Christ Life," 2 Peter 1:1-9.

INTERMEDIATE CHRISTIAN ENDEAVOR

April 19, 1936

Topic: Why Do We Observe The Lord's Supper?

I Cor. 11:23-26

Your Quiet Hour

- Apr. 13 The true paschal lamb. 1 Cor. 5:6-8
- Apr. 14 Luke tells of the supper. Luke 22:14-18
- Apr. 15 The supper a memorial. 1 Cor. 11:24
- Apr. 16 The supper abused. 1 Cor. 11:27-34
- Apr. 17 The supper and the forward look. 1 Cor. 11:26
- Apr. 18 Fellowship with and participation in Christ. 1 Cor. 10:16, 17
- Apr. 19 Why do we observe the Lord's Supper? 1 Cor. 11:23-26

Preparing for the Meeting

Let the leader meet with the committee and the sponsor to plan the meeting. After going over all the available material carefully, select and arrange that which will most nearly meet the needs of your group. Use a copy of da Vinci's "Last Supper" in the front of the room, with a special light focused on it. In the pre-prayer circle use 1 Cor. 10:16 as a meditation verse. Ask the pianist to play devotional hymns in the assembly room during prayer time. This quiet music will create an atmosphere of reverence in the assembly room and will help those who come early.

Service in Song

"In the Cross of Christ," " 'Tis Midnight and on Olive's Brow," "I Gave My Life for Thee," "More Love to Thee." (Announcements should be made from the front of the room at the close of the first hymn. The announcer should speak distinctly so all may hear.)

The Worship Service

Instrumental: "Break Thou the Bread."

Scripture reading: 1 Cor. 11:23-26.

Hymn: "O Jesus, Thou Art Standing."

Leader: "Seek ye the Lord while He may be found, call ye upon Him while He is near."

Sentence prayers (Give several of the more timid ones a suggestion for prayer in advance.)

Special music.

Topic Presentation

1. Leader's Talk: Speak of the purpose of this meeting, to help us to understand (1) why Jesus instituted the supper, (2) why our church observes it, (3) how to get the greatest blessing from it. (The leader should only suggest these topics. Leave the discussion of them to the members.)
2. The Bible Basis: Three minute talks by members on the following: (1) The origin of the Lord's Supper, Luke 22:14-18; (2) The supper a memorial, 1 Cor. 11:24; (3) How can the supper be abused? 1 Cor. 11:27-34; (4) The supper and the forward look. 1 Cor. 11:26.
3. Questions answered. (The pastor or sponsor should be prepared to correct wrong conceptions and answer questions.)
4. Picture interpretation, story of the Antioch Chalice shown at the Chicago Fair, or an illustration.
5. Testimonies by several more experienced Christians in the group on what the service means to them.

Closing

Hymn: "Just As I Am, Thine Own To Be."

Consecration prayer by the prayer meeting chairman.

Benediction: Psalm 19:14.

Questions To Answer

Is there a certain virtue in participating in this service, regardless of the attitude of the person? Why do you think so?

What preparation is necessary in order to receive the greatest blessing from this service? Why is it important?

Add other questions which the Intermediates may suggest or use the ones presented in the C. E. World Quarterly.

The Poet's Conception

"The Holy Supper is kept, indeed,
In what we share with another's need;
Not what we give, but what we share,

For the gift without the giver is bare;

Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

—James Russell Lowell.

How to Improve Your Prayer Meetings

9. Plan with the Leader

Some societies expect each leader to plan his own meeting. Others have the prayer committee do all the planning for him. It takes a combination of the two for the best results. Leaders are inexperienced, especially Intermediate leaders. They do not know how to build a program that will hold the interest of the group and meet its needs. They are inclined to follow the "usual" order and select their special friends for the assignments.

If the committee plans the meeting alone, one of the chief factors of a successful meeting is missing. It takes an interested leader to make a good meeting, and his interest is apt to be very slight in a program that has been planned by someone else.

A member of the prayer meeting committee, the sponsor, and the leader, with as many C. E. helps as possible, should plan together, each contributing some suggestions. It is then that the leader becomes interested. It is his meeting. To him is given the responsibility of writing out the program and making the assignments with the help of the others. On Sunday night leading the meeting becomes more than reading something from a paper that has been handed to him by someone else. It is a definite contribution to the devotional life of his group in which he has a real and vital part.

JUNIOR SECTION

In order to make room for an article to appear in the next issue, the two programs, suggested below, appear in abbreviated form. For general outline of this month's work, see issue of March 24.

Program Suggestions for April 19, 1936

A Road (Jesus the Way)

1. Call to worship and worship period. Scripture: John 14:6; Matt. 7:13, 13.
2. Announcements.
3. Study Period. Aim: To lead juniors to un-

derstand "I am the way . . . ; no man cometh unto the Father, but by me."

1) Introductory remarks closing with "Every road we take leads somewhere. We have seen roads under construction all about us. Today we are going to build two roads. Each road will lead to a definite place."

2) Building a road and another road—in charge of a junior who takes his place at the blackboard; calls for the "builders" and supplies them with the necessary chalks. (Before the meeting put on one side of board the outline of a straight road leading upward to a place marked HEAVEN. A few beams in orange chalk, radiating from this place, would beautify it. At the entrance of this road should be a door with a cross, in red, as its only ornament. Write JESUS into the center of the road and into the door. On the other half of blackboard put a large door, much larger than the first. Trim it with roses in abundance, for Satan keeps it beautiful to lure many. From here build a wide, crippled road that leads down, down, into a blazing lake of fire. Into this road and into this door write SATAN. At the top of the board put "Which Would I Choose"? Make the two gates and ways in light outline. The juniors will trace over these lines, each one tracing the portion representing his talk. The two destinations compete in heavy lines. The juniors will not trace these.)

The Builders."—(a) Building the narrow gate, explaining the construction of the road and the point to which it leads. "I am the door." "I am the way. Matt. 7:14

(b) Building the wide gate; the broad way; and explaining its destination. Matt. 7:13. (c) Building first slab of straight way—A clean heart. Building first slab of broad way—a sin-FULL heart. (d) Building second slab of straight way—Love. Building second slab of broad way—Hatred. (e) Third slab of straight way—Unselfishness. Third slab of broad way—Selfishness. (f) Fourth slab of straight way—Truth. Fourth slab of broad way—Lies. (g) Fifth slab on the one Obedience, on other Disobedience. (h) Sixth slab on the one

Peace, on other No Peace. (i) Seventh slab on one Joy, on other Unhappiness.

3) Leader's minutes—(1) The question, "Which would you choose"? (2) Explaining how Jesus is the Door and how He is the Way. Summarize the constructed Road,—He makes us clean; He works in us Love, Unselfishness, Truth, etc. He leads step by step until we reach the goal.

4) Song—"He Leadeth Me, O Blessed Thought."

5) Special music by guest voices—"I Heard the Voice of Jesus Say."

6) Leader's prayer and benediction.

Program Suggestions for April 26, 1936

What Kind of a Sheep Am I?

(Jesus the Good Shepherd)

1. Call to worship and worship period. Scripture: Psalm 23.

2. Announcements.

3. Study period. Aim: To lead juniors to a fuller consciousness of the Shepherd of their life and of their responsibility as a sheep.

1) Introductory remarks—Junior chairman.

2) Picture study by a guest speaker using a picture true to shepherd life, pointing out characteristics of a shepherd, preparing the hearts to understand His word, "I am the Good Shepherd."

3) I Am the Good Shepherd—two minute talks by juniors.—(a) The Lord is my Shepherd—I shall not want. (b) The Lord is my Shepherd—He restoreth my soul. (c) The Lord is my Shepherd—He guideth me. (d) The Lord is my Shepherd—I shall fear no evil. (e) The Lord is my Shepherd—My cup runneth over.

4) Special music—"The Lord is My Shepherd."

5) Another picture talk by guest speaker, using Plockhorst's "The Good Shepherd."

6) What Kind of a Sheep Am I?—the leader.

a. "My sheep hear my voice"—Do I?

b. "My sheep follow me"—Do I?

c. The story of the one lost sheep—Luke 10:3-7.

7) Special music—The Ninety and Nine.

8) Leader's prayer and benediction.

JOTTINGS

The Mennonite church in the Belgian Congo, Africa, is reported to have 4145 members with 8323 in the schools and 6194 in catechetical classes.

Those of us who have been passing through a hard and bitter winter found cheer several weeks ago in the report that came from the Mennonite settlement at Premont, Texas, that orange trees were in blossom. The rain fall there encouraged the farmers to expect a good crop this coming summer.

The address of Rev. J. J. Plenert, formerly pastor of the Hutchinson, Kansas, church, now pastor of the First Mennonite Church of Philadelphia, is 2442 North Seventh Street, Philadelphia, Pa.

Rev. J. B. Frey, principal of the Bible Academy at Meno, Okla., with Miss Elizabeth Bargen, one of the teachers and a girls' quartet, gave a program in the interest of the Academy at the Bethel College church and the First Mennonite church of Newton, Kansas.

A large mass meeting of Mennonite churches was held in Moundridge, Kansas, on March 29, in which six churches participated. The features of the meeting were music, presented by the Bethel College A Capella Choir, and a series of five minute addresses.

Rev. Lester Hostetler, pastor of the Upland, Calif., church, conducted a series of meetings at Winton, Calif., March 29-April 3. The group at Winton has a Sunday School of about 75 and are contemplating organizing themselves into a church. Bethel College Fellowship will hold its first meeting in the Upland church on April 17. On Easter Day the church will receive new members and celebrate the communion of the Lord's Supper.

Prof. Silas Hertzler, of Goshen College, Goshen, Ind., has been preparing statistics for attendances at Mennonite schools and colleges since 1928-1929. This year's report covers sixteen institutions. The gross attendance is larger than at any other time since these statistics have been compiled. There are 227 more Mennonite students than in any other report previously given. Three Mennonite institutions, Bethel, Goshen, and Bluffton, carry four-year programs leading to degrees. The total Mennonite students, representing ten separately organized bodies, is 1742. There are 126 more women in attendance than men. There are 530 non-Mennonite students in the schools reported. Students come from 39 states and foreign countries. The colleges giving degrees have given 302 during the period of this report. Professor Hertzler's report appears in pamphlet form and in the Mennonite Quarterly Review.

The statement appearing in The Mennonite of March 17 that Rev. and Mrs. Voth of China are returning on furlough was not correct.

The Young People's Retreat of the Eastern District Conference will be held this year as usual at Green Lane, Pa. The dates are June 19, 20, and 21.

Rev. P. H. Unruh of the Alexanderwohl, Kansas, church writes: "We have much wind here and, as some of the soil is very light, it is blowing heavily on our wheat fields. In some parts of western Kansas the soil is very light and consequently the future wheat crop is blown away. This will mean another year of call for help."

At the time when the Eastern District Conference was called into being, 1847, many of the congregations involved in the separation were permitted to share the Meeting Houses with the old brethren. In the Springfield church, near Coopersburg, Pa., the arrangement still holds. Our people still share with the other branch each alternate Sunday. In other localities new meeting houses were built to accommodate the newer party.

We scarcely realize how many opportunities were missed by the brethren who established the Eastern District Conference. There were times when groups in Brooklyn, N. Y.; Bethlehem, Pa.; Dover, Del.; and other localities were asking for regular services, but the Conference could not respond because of a lack of ministers who could be sent to them, or, because of a lack of means.

Some years ago, when it was still possible to send relief to the needy brethren in Russia and clothing was collected and sent to them, among other things was a coat that the editor had outgrown, but in wearable condition. In the inside pocket was a tailor's label upon which he had written the editor's name and address. The one receiving the garment wrote him a letter of thanks. The cover in which the note came was plastered with stamps and had the address written in three languages. It is now treasured as an interesting postal curio.

The Mennonites of Holland have the distinction of having organized the first Mennonite Foreign Mission Society. The work founded in 1847 was undertaken and supported by a comparatively small number of Dutch Mennonites. In 1851 the society sent out its first missionary, John Peter Jansz, to the island of Java, Dutch East India, and in 1871 Henrich Dirks, of South Russia, began missionary work under this society at Pakaten on the Island of Sumatra. Before the World War the financial support of these missions came mostly from the Mennonite colonies in South Russia. Today the congregations of Germany, Switzerland, and France supply a very considerable part of the needed financial support. The missionaries, six in number, are natives of the last mentioned countries, while three missionary Physicians are Hollanders. The work in Java with four stations and a leper asylum is today in a prosperous condition. — (John Horsch in Christian Monitor.)

Rev. C. H. van der Smissen, of Newton, Kansas, is visiting Summerfield, Ill., his former charge, where he will deliver a series of addresses. The visit will also give him opportunity to visit children and friends. For many years Rev. van der Smissen edited the *Bundesbote*. Though long past the fourscore milestone, the brother is the most active young man in our acquaintance.

The Young People's Rally held in the Deep Run church, Bedministerville, Pa., was well attended. The Deep Run church is one of the oldest in the Eastern District Conference, having come into being at the time of separation from the Franconia Conference. Rev. Allen Fretz, the pastor, is one of the oldest and still one of the most active in the service in the General Conference.

In the plebiscite on war and peace conducted by the Council for Social Action of the Congregational and Christian Churches, only 6 percent of the responses indicate support of any war which the United States may declare, while 15 percent register definite refusal of such support. 4 percent would support a war against an internationally recognized aggressor, 42 percent a war declared after making the utmost use of every agency for peace, and 33 percent a war in which United States territory had been invaded. The results of the poll reveal in general strong sentiment in favor of strict neutrality legislation, government control of munitions industries, and the abolition of compulsory military training in schools and colleges. Agricultural and professional groups participating in the poll were clearly more peace-minded than the clerical, industrial, or business group, and voters under 35 years of age gave from 5 to 30 percent more support to peace measures than those above that age.

—I. C. P. I. S.

A WORD OF APPRECIATION

To the Readers of the Mennonite and whoever it concerns:—

Since the homegoing of our dear Jennie, Mrs. P. J. Boehr, we have received so many letters and cards of sympathy that it is impossible to write a personal letter to all who so kindly remembered us in our sorrow, yet we would like to express to all our sincerest thanks and tell them how much we appreciate their comforting words. Kind friends have written to us from New York to Los Angeles and Vancouver. We thank you very much. It was painful to see her suffering, and no one, even the physicians, could only temper her pain by narcotics. We thought it dare not be that she should leave us and her family, which needed her so much and the work of missions which she loved so much, in the prime of life, but the Lord had determined differently. How many earnest prayers in two continents were sent to the Throne of Grace for her recovery, but the Lord had a purpose which He has not yet revealed to us. But when we think of her patience in her suffering and her unwavering faith and blessed hope and perfect submission into the will of

God, then we want to be satisfied and are comforted and know that the Lord doeth all things well. How nice, that we could have her here with us and not in distant China, and that we were permitted to lay her away in our family plot, in the cemetery where our ancestors lie buried and together with them await the call of the resurrection trumpet, and we can visit her resting place occasionally. But how blessed is the prospect that perhaps ere long we can greet her in the glorious presence of our Savior!

With sincerest gratitude,

W. S. Gottshall and Family.

MINUTES OF THE SEVENTY-THIRD MEETING OF THE MENNONITE TEACHERS' ASSOCIATION

held March 1, 1936, in the Alexanderwohl Church,
Goessel, Kansas

AFTERNOON SESSION

I. Song service, led by Menno Richert.

II. Devotions—A Mosaic of Scripture on Peace

Rev. Paul Erb, Chairman

III. Rev. P. H. Richert remarked that this year marks the fiftieth anniversary of the association.

IV. The minutes of the previous meeting were read and approved as read.

V. Music—Girls' Quartet, Lehigh High School.

VI. Topic—The Historic Mennonite Position on Peace—Rev. H. P. Krehbiel. The speaker remarked that the historic Mennonite position on peace, or the Mennonite Peace Doctrine, is concisely stated in Matt. 5:43-44. It is the doctrine of Christ and of the early church. For three hundred years the cause of Christ expanded and spread vigorously. Emperor Constantine became a Christian so that he might gain support of the church; thus, Christianity was recognized as a state religion and the clergy of Rome transferred its supreme loyalty from Jesus Christ to the temporal ruler. Hence, the church lost its spiritual witnessing power. The Mennonite Church is the spiritual offspring of the Waldensian church. By their peaceful, quiet, and industrious lives, the Mennonites gained the confidence of the public in general. Christian peace, translated into actual life, means more than the mere abolition of war. The time is at hand for the non-resistant peace churches to enter upon a greatly enlarged missionary activity of preaching the Gospel of Christ's peace.

VII. Music—Buhler M. B. Men's Chorus.

VIII. Address on Peace—Dr. V. F. Schwalm, President of McPherson College. The address was based on Matt. 5:21-26; 38-48. A.—Three laws govern life: 1. Law of beast—injury to others; 2. Law of Moses—principle of revenge; 3. Law of Christ—spirit of love. B.—Jesus' Interpretation and exemplification of this principle: 1. Love and forgiveness; 2. Humility, meekness, brotherliness; 3. Being born again. C.—Our task: 1. Outlaw war; 2. Work together for peace; 3. Use every opportunity to build good will; 4. Pray for peace; 5. Possess peace in our hearts; 6. Follow Jesus Christ.

IX. Music—Hesston College Ladies' Chorus.

X. Closing Prayer—Dr. P. S. Goertz.

XI. Business Meeting—Election of officers: President, Rev. Paul Erb; vice-president, Albert Gaeddert; secretary-treasurer, Minnie Schmidt. Fourteen teachers joined the association.

The executive committee decided to keep sufficient money in the treasury to defray the expenses, and to give the proceeds of the evening offering to the Kansas Institute of International Relations.

EVENING SESSION

Mr. Albert Gaeddert, vice-president of the association, presided at the evening's program.

I. After a short song service, Rev. P. H. Richert read a scripture passage from Ezekiel and led in prayer.

II. Music—Tabor College Choir.

III. Topic—Is Non-Resistance Practical? — Milo Kauffman, President of Hesston College. A.—We have scriptural teachings on resistance; such as, resist not evil; love your enemies; do good, be not overcome with evil; blessed are the peace-makers. B.—We must answer the question whether Jesus was practical. 1. His life was very practical. It was "practicality personified." 2. Notice Jesus in His teachings, temptations, ministry. 3. His methods of teaching were practical. We as Mennonites have stood for non-resistance; but, we often do not practice it in smaller affairs. Love and peace are stronger than force and hate. Love is not practical when it has not been given a chance.

IV. Music—Girls' Quartet, Goessel High School.

V. Report on the Recent Conference of Historic Peace Churches.—Dr. E. L. Harshbarger. This conference met at Newton, Kansas, last October, and seventy-nine people were registered for it. At this conference stress was laid upon the question, What are the things upon which we can agree? and not so much on the more frequently heard question, How or in what do we differ? The conference wishes to maintain a fundamental religious basis. The speaker further remarked that a committee is working on the following issues: Our position on peace, our concept of patriotism, cooperative work, exchange of literature, plans of unified action.

VI. Topic—A Look Forward—Prof. P. C. Hiebert. The speaker entitled his topic "God's Peacemaker Warrior" and remarked that looking forward as but carrying out the command of old, which never permits a retreat, but pleads for an onward march. A.—Truth, righteousness, faith, and Christ's salvation comprise the perfect armour—means of defense. B.—The Word of God and the Gospel of Peace—means of offense. C.—Prayer supplies the train of provisions. D.—Resistance, instead of non-resistance without a thought of yielding is urged and expected. E.—We must think, plan, and prepare for active part in God's peacemaking program. For our conscience's and our Lord's sake we ought to refrain from injuring or fighting against those for whom Christ died.

VII. Music—Bethel College A Cappella Choir.

VIII. An announcement concerning the Kansas Institute of International Relations, to be held at Bethel

College, June 9-19, 1936, was made by Dr. E. L. Harshbarger. He remarked that this is a school which has been started by the Friends. It has a religious basis. Its purpose is to inspire people to carry on Peace programs and to reveal a wealth of information on world situations.

IX. Rev. P. H. Richert moved that since this is the fiftieth anniversary of this conference, we send our greetings to the only survivor of the first officers who organized it; namely, to Rev. J. F. Harms, Hillsboro, Kansas.

X. Collection.

XI. Closing prayer by Rev. P. H. Unruh, and response by the Bethel College A Cappella Choir.

Paul Erb, Chairman,

Minnie Schmidt, Secretary.

REPORT OF THE EMERGENCY RELIEF BOARD TREASURER

For the Month of February, 1936

RUSSIA:

Refund No. 3849845 American Ex. Co.....	\$ 5.00
Refund No. 3849841 American Ex. Co.....	5.00
Refund No. 3849827 American Ex. Co.....	5.00
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Simon Reimer, Buhler, Kansas.....	5.00
P. H. Dirksen, Moundridge, Kansas.....	5.00
G. W. Harder, Benton, Kans.....	5.00
Henry Schmidt, 410 W. 7th, Newton, Kans.....	5.00
J. J. Dueck, Laird, Sask., Canada.....	1.00
Edward Esau, Whitewater, Kansas.....	15.00
P. P. Klassen, Goessel, Kansas.....	10.00
Rev. Karl Friesen, R. 2, Newton, Kans.....	5.00
Total.....	\$91.00

GENERAL:

First Menn. Church, Upland, Calif., by G. E. Schmidt	\$11.53
Emmaus Church, Whitewater, Kans., by J. A. Busenitz	35.60
Buhler Mennonite Church, Buhler, Kans., by J. B. Regier	45.51
First Mennonite Church, Reedley, Calif., by H. J. Krehbiel	31.15
First Mennonite Church S. S., Newton, Kans., by Milborn Harder	17.91
West Zion Church, Moundridge, Kans., by Fred D. Meyer	32.00
John Funk, Inola, Okla.....	3.00
Bruderthal Mennonite Church, Hillsboro, Kansas, by F. N. Funk.....	19.45
Total.....	\$196.15

Total for Russia.....	\$ 91.00
Total for General.....	196.15
Grand Total	\$287.15

Gratefully submitted,

Peter H. Unruh, Goessel, Kans.

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Every congregation in our denomination should use this great hymn book. And no Mennonite family can afford to be without it.

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Hymns of Praise Nos. 1, 2 combined	Green Cloth	447	.70	6.60	55.00
*Tabernacle Hymns Number Three	Green Silk Cloth	352	.65	6.00	50.00
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*May also be obtained in cheaper paper bindings

Prices of other books gladly furnished on request

Returnable sample copies will be sent to responsible persons expecting to order for churches and Sunday Schools if name of congregation and name of pastor accompany request.

If your congregation plans to buy a supply of song books, please insist that they be purchased from the official General Conference Book Store,

The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, APRIL 14, 1936

No. 15

EDITORIAL

INFORMATION TRACTS

We have noted in Jottings that a church out west has recognized the importance of having printed matter available for the pastor and other church workers which would give information concerning the church and what it represents in doctrine and history. We take it to mean that the information is to be about both the local church and the denomination. This is not a new idea, of course, but it would be a new feature in some congregations where such information given in the printed matter would meet the question, "Who or what are the Mennonites"? We venture the statement that a Mennonite seldom gets out of his community without being confronted with this question. Often it also happens that strangers appear in our midst who seriously seek light on matters relating to our church. Should we not be ready to give an intelligent answer concerning our faith?

When it was our privilege to visit churches of other denominations, and specially of the smaller denominations, we generally found displayed in some conspicuous place pamphlets of the kind to be given to interested parties seeking information about that particular denomination. We know, too, from observation that there are plenty of Mennonites to whom such literature about their own church would be helpful. Our General Conference Committee on Doctrine has done splendid work in preparing some literature of this kind for the information and use of our people. It appears to us that their work along this line might be widened and increased.

WE SHOULD HAVE A NEW EDITION OF MENNO'S WORKS

It is remarkable that in Holland, where Menno lived and spent the greater part of his life,

there is no modern version of his writings. We understand that the Dutch Mennonites are at present considering the issuance of such a work. In America the Mennonites of the middle of last century and a little before brought out a number of editions of Menno's so-called Foundation Book in the German language and the Mennonite publishers of Elkhart, Indiana, John Funk and his brother, produced editions of Menno's Complete Works in both the English and the German languages, the former in 1871 and the latter in 1876. These editions are practically out of print. We know of no English edition now offered for sale anywhere. If one wants to consult Menno's works, and is not fortunate enough to possess a copy, one must hope to find access to it in some library or to be able to borrow one from some family that treasures it as a heirloom. Should a new edition appear in Holland, there is no doubt that the Dutch brethren will be able to put into it the best and most thorough scholarship. With the coming of the Mennonite World Conference, to be held in Holland this summer, it would appear to us that the Mennonites of America might find a common interest in considering the possibility of finding a way for the publication of a new edition of Menno's works, giving to the undertaking the benefits of the best scholarship available. While the Elkhart Editions were pioneer efforts and filled a much wanted need, they lacked much in style and readableness that should mark a newer and better translation.

WE WANT A BREATHING SPELL

Now that some of the sordidest details of kidnaping, murder, details of court trials have come to a halt with the execution of one pronounced guilty, we may breathe a sigh of relief and again take up our papers or turn on our radios with a feeling that there are things in daily life that furnish more worthy food for

our minds and subjects for our conversation. The common apology for the slime and slush made the subject of publicity is that the people get what they want, but that is just an absurd apology for nasty nuisances. Things that rot may have something really interesting for buzzards or for persons who are honestly making a study of dangerous germs with the object of finding something to prevent the harm they may do, but the lay mind should show enough sense to demand things that are not a stench and a menace to society. The criminologist studies crime with the object of finding a cure for crime, but that is his vocation, and the more proficient he becomes in his studies, the better it will be for society. There is no excuse for the frank and sensational uncovering of crime and the things that go with it only to satisfy a morbid curiosity. It is a stench in the nostrils of every decent and thinking person. Exposing the sickening details of terrible things is like letting loose the germs of death in the community.

A MENNONITE PEACE PROGRAM FOR LOCAL GROUPS

"What kind of program do you plan to carry out in the Peace Society; and what can we in the local groups do"? That question is the one most often asked by interested individuals, as we begin our Peace Society work. Plans are not entirely complete; but the following will partially answer both parts of that question.

FIRSTLY, The Battle of Peace must be won in our own spirits. In the "Inner Man" is where the real struggle takes place. Isaiah, in the temple was not struggling with the enemies of Israel, but with his own "unclean lips." Jesus, in the Garden, was not battling with the Scribes and Pharisees, He was struggling with Himself and God. Saul of Tarsus, on the Damascus road, was not in strife with the hated "Children of the Way," but a terrific battle raged within his own spirit.

When Isaiah won that inner struggle, and found "peace," he faced the world fearlessly, in love. When Jesus entered the Garden, He was "sorrowful unto death," troubled, a terrific conflict was raging within. But when He struggled through, He came forth calmly, lovingly, intelligently, ready to face life and death. When

Saul of Tarsus had conquered himself; when he had permitted the Prince of Peace to have full sway in his life, he went forth to help "turn the world up side down." (Or, I like to think, "right side up.")

If we today would carry on an adequate Peace Program, we cannot begin with a nation, or a state, not even with a denomination; but rather with our own spirits. First we must have "that peace of God that passeth all understanding" in our own lives. Only then can we bring "God's peace" to the world.

SECONDLY, we must have a peace program in the local church. Peace education must be carried on in several spheres:

(1) Local Study Groups. Get a group to meet regularly. Have a good magazine coming regularly, to the group or to several of the members. Study the causes of war, the cure of war, the foundations of peace in one's own spirit and in the world. Study! Study! Study!

(2) Make your home a "Peace Home." Have a table in the library where nothing except peace literature is found. Educate your friends (and your enemies) as they cross your threshold. (The executive secretary will be glad to suggest a list from which you may choose.)

(3) Set up "Peace Tables" at Community Fairs, City Fairs, Farmers' Institutes—anywhere. Have literature on a table. Also have several people, well versed in peace, to interview people, talk to them about war and peace, etc.

(4) Deputation Work. Go into communities and churches where they do not often hear of Peace. Do "missionary work" for Peace. We can hardly present the Christian Message without presenting Peace.

(5) Exchange programs with other church groups. This can be done with C. E., Sunday School, Sunday School classes, etc. Give peace plays.

(6) Make Individual Contacts. Face your community leaders fearlessly, but respectfully and kindly. Send a delegation to interview the editor of your community paper. Have him write peace editorials, or put peace news in columns. If he is militaristic, it is more than ever important. Make personal contact with community clergymen, teachers, political leaders. Interview the candidates for city, county,

state and national offices. Make your community "Peace Minded."

FINALLY, we are hoping to find an exploited area among the unemployed, where we can ask our Mennonite young people to "serve their country" in "saving humanity" to peace instead of "destroying humanity" in war.

This is why our permanent location has not been definitely decided upon. We expect to locate in the coal fields of Pennsylvania, where thousands of people are out of work, with starving families — where men and women are losing faith in themselves, in man, and in God. In such a community we hope to find a task for our people—young and old—who are interested in building a Nation of Peace and Brotherhood.

First we must have "that peace of God that passeth all understanding" in our own lives; then we must build that peace in our community life; then in our nation's life — and then shall the angel's song come to its own, "PEACE ON EARTH, GOODWILL TOWARD MEN."

If you are interested in having a part in such a program, use the following form to make your contribution and join the work; or, just write the following form on paper and mail with your contribution, to Rev. I. R. Dettweiler, Bluffton, Ohio (Treasurer).

"I desire a part in the Program of The Mennonite Peace Society. I further desire to take a membership by contributing annually:

- ☐ \$25, ☐ \$20, ☐ \$10, ☐ \$5, \$.....
for the work.
- ☐ I enclose the full amount of my annual pledge.
- ☐ I enclose half of my pledge; the remainder I will send (date).....

Name.....

Address.....

Mail your contributions to the Treasurer, Rev. I. R. Dettweiler, Bluffton, Ohio.

Carl J. Landes, Executive Secretary.
7145 N. Bingham Street (temporary), Philadelphia, Pa.

Worship is as essential to effective service as is Christian education itself.—D. A.

BROTHERHOOD TOPIC FOR APRIL, 1936

The Layman's Place in Evangelism

Scripture Reading: Luke 10:1-16

Introduction: The Growth of the Kingdom Depended on the Help of Layman Evangelism.

1. From the very beginning Jesus trained twelve men to do evangelistic work. He sent out seventy at one time in pairs to tell the people about the coming Kingdom. Luke 10:1-16.
2. After Pentecost layman and personal evangelism becomes everywhere evident. Christian converts in turn taught others about the gospel they had received. Acts 8:4, 5. This caused the gospel to spread with great rapidity.
3. By 300 A. D. Christianity had already become so influential in the great Roman Empire that Constantine accepted it, no longer thinking of it as a queer sect in the minority.
4. Because of the missionary movement during the past one hundred years, Christianity grew more than in the preceding 1800 years. This has been due to evangelistic efforts in which laymen had a great part. The pioneers carried the gospel with them wherever they went.

I. Abundant Room for Laymen Evangelism Today

1. Not quite half of our population are nominal Christians. Many of these are indifferent to church attendance and the work of the Kingdom.
2. The pagan ideals of the non-Christian portion evident everywhere in all realms of life, politics, social life, literature, education, etc. These ideals have effected the morals and principles of even Christian people within the church. Hard to see clearly what is truly Christian. Many Christian people have accepted a Christianity deluded with pagan ideals that war is all right for nations, accept materialistic views of a religion in which it is Christian to exploit their fellowmen in order to gain material things and power.
3. Need deeply spiritual laymen with a clear spiritual insight to tell others about the true unadulterated Christ who can save men from their sins, and the Christlike life in every realm of daily living.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Young People's Department.....B. Bargaen
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

II. The Fitness of Laymen for Personal Evangelism

1. They have abundant opportunity to meet people shoulder to shoulder in their vocations, office, business, professions, factory, etc., which gives them an intimate touch and understanding of their problems and ways of thinking.

2. All of this smooths the way for a layman to approach his co-worker with the greatest thing to talk about in the world.

3. For the layman to present the need of becoming Christian has a tremendous appeal. For the minister is naturally expected to be good and ask people to accept Christ, but when the layman does it, it will make a different impression.

4. Layman evangelism also has the advantage of numbers. It is impossible for a minister to make as many personal contacts as he should with all his other duties. If all Christians would put forth an effort to tell others about the Gospel, Christianity would grow far more rapidly than it does. If laymen could be enlisted to bring men to Christ to accept His way of life, a tremendous reformation would sweep over our country.

5. Laymen themselves would grow in a deeper spiritual life; for bringing others to Christ does something to a man's soul. It will challenge him to be a better Christian. One will have to live at his best in order to encourage others to live better.

III. The Technique of Personal Evangelism

1. In conversation when we meet in our daily activities. Men often have abundant to talk about religion as they meet each other.

Giving a testimony to the other fellow of what Christ has meant in one's life is an effective way. It shows the other fellow that it is by the way of experience that he can only know the meaning of a Christian life. Arguing will not convince the other fellow. But your own experience produces a desire in him for the same thing. This is also the psychology of the salesman. If someone likes a product sold to him real well, it sells itself by what he says about it to others. If others see that Christianity really means something to you, gives you poise, peace, they will want it, too. Do not expect a man to always accept the first time you talk to him about it. Repeated conversation has a powerful influence.

2. A great work can be done in a community if laymen will go out in two by two as Jesus sent the seventy, to invite people who are not attending church and who do not belong to a church to come to Sunday School and the church service. Often opportunities are given on such occasions to encourage them to become Christians. The question can always be put under any circumstances. "Why not accept Christ and enlist in the work of His Kingdom"?

IV. The Training for Laymen in Personal Evangelism

1. It would be a fine thing if the men in our Brotherhoods would ask their pastors to help them in training for personal evangelism. Nothing would please pastors more than men who would be willing to work in this way. A class can be organized by the pastor for personal workers. Christ prepared His disciples before they went to work. This is theoretical work, but necessary.

2. One successful pastor-evangelist in training his men in the practical side of the work invited one layman to accompany him for three successive evenings in pastoral work. During these three evenings the layman heard the pastor's presentation of the case and watched him as he undertook to bring about a decision. After every evening's work they retired to the parsonage and talked over the evening's results together. The next week the pastor took another layman and gave him the same experience. Then he called the two laymen together, gave them some final pointers, and sent them out as a team to call upon certain individuals. The pastor developed fifty workers in this way, by following up their work and further in-

structing them he had a band of people capable of the finest type of evangelistic work. That winter four hundred new members were added to the church. A widespread use of this plan by the American churches would mean such a revival as the nation has never known. The Brotherhood of our churches have a great challenge facing them in this kind of work.

3. There will be needed further training in Bible study. A worker to win others into the Kingdom should know the Bible as well as possible.

Henderson, Nebraska, April 1, 1936.

The Lord willing, the Ministers Conference of the Western and Northern Conference districts of the General Conference of Mennonites of North America will be held on April 28 and 29, 1936, in the Bethesda Church at Henderson, Nebr. All those interested in this branch of the work in the Kingdom of God are cordially invited to share with us the blessings of this meeting. Will all those that intend to come, please notify the undersigned so that the necessary preparations can be made. (Hebrews 13: 7-8). In the name of the Bethesda church,

A. W. Friesen.

CORRESPONDENCE

West Swamp Mennonite Church, west of Quakertown, Pa. The system that is used in our church in getting new subscribers might be a good tonic for some other churches to try if they, too, are striving for more subscribers: our pastor secured the list of subscribers and posted them on the bulletin board, together with the names of non-subscribers.

The activities in our three C. E. societies are very encouraging. The Intermediates and Juniors are looking forward for nice weather when the interests can again be manifested by more regular attendance. The Senior society is having a race in securing new members. One of the aims is to have every member take part in the meeting, thus if not many new members join the group the members might increase in quality, if not in quantity. The Lord does not count the number of talents, but the way they are used. The C. E. Societies in country churches have a harder task in getting new

members other than those coming from the Intermediates through graduation.

Quite a number of our young people are showing considerable interest in the Peace Essay Contest sponsored by the Retreat Committee.

The Senior society, with the pastor, has made several visits to the Rescue Mission in Bethlehem this winter. They presented the program to the group in song, praise, prayer, and words.

Miss Frieda Sprunger, Berne, Ind., missionary to China, gave a very interesting missionary talk to a host of missionary friends on Wednesday evening, March 11. Those present certainly were refreshed by the most wonderful message she brought. May the Lord bless her in her endeavors. May we remember her in our prayers that her good works may continue and abound in the sight of the Lord.

Our pastor, Rev. A. J. Neuenschwander, has been kept very busy since assuming his pastoral duties here a year and a half ago. In his annual message report he reported making 271 pastoral calls, or 569 in the charge besides 51 calls outside of the membership list. At present he is giving catechism instruction to fourteen young people, who will receive their first communion on Conference Sunday, May 3.

We are looking forward to the annual Eastern District Conference. These sessions are to be held at our church. We most cordially invite our conference members to come, as well as others, and spend the several days with us. We not only have hinges on our church doors for your welcome, but also in our homes for the rest of the weary body from a hard day's work of doing the will of our heavenly Father. May these sessions be of real spiritual help to everyone! May our prayers and petitions go up to Him for a real downpour of sunshine filled with blessings, that we may all go home knowing that He is still the Savior to them that call upon Him in Spirit and in Truth.

O give thanks unto the Lord; for he is good: for his mercy endureth forever. Psalm 136:1.

—Corr.

Chicago, Ill., April, 1936. Dear Readers: "We have here no abiding city." Many people have at least a more permanent "home" here on earth, and they should really be grateful for

this. Yet many others, in the service of the Lord, are not permitted to remain at home, comfortably; but must travel from place to place. Of our Master we read that "He went about doing good." And the Apostle Paul (a sent one) must needs travel much, so also many missionaries (sent ones). My good wife gladly shares with me the inconveniences connected with our many travels; she, too, was a "volunteer for missions," and her present mission work, namely that of giving out tracts, fits in with mine very well. Here in Chicago she gives out tracts in more than a dozen languages. We have tried to feel at home everywhere—in the desert of Arizona, in Meno, Oklahoma, in large cities, everywhere. Our consolation is that "there remaineth a rest to the people of God," "a place prepared."

Change of Location—Our stay here in Chicago is drawing to a close. We did remain here longer than we had at first planned. Our invitation was "for a few months," and now we have been here nearly eight months. This local field is so large that a permanent worker is to be placed here, a younger man. I am to visit other places also. Am not able to follow the invitations to the East now.

Change of Address—We expect to go to Beatrice, Nebraska, for some time to work in that vicinity, especially in several larger cities in that part of the country. Since I am only a part-time worker for this "Mission among the Russians" I have some time at my own disposal, during which I intend to serve our churches in various ways. Periods of rest are needed too: my life has not been a quiet and easy one. Beatrice is the old home of my wife, and our relatives there invite us to live among them, for a while at least.

A Visit to Oklahoma—This time the Rock Island granted me the free "pass." The church at Orienta has not been able to find a full time preacher yet, so they have not fully dismissed me as their part-time servant. But the church is fortunate in having among its members two experienced Bible teachers: Bro. Kroeker from Russia and Mr. Aug. Schmidt, teacher at Meno. In the absence of a preacher they serve with Bible readings, etc. Bro. Kroeker leads also the mid-week meetings, and Bro. Schmidt helps with the music.

I stopped off again in Kansas to visit a few friends and relatives, and gave my illustrated lecture on "Missions Among Russians" in El-

bing, also in Corn and Cordell, Okla. In Meno, our real "home" (for nearly 25 years), I took part in a "O. B. A." Board meeting (being a member of that Board), where arrangements were perfected for the next school year. The "O. B. A." will celebrate its twenty-fifth anniversary next month. With greetings to all readers and many personal friends,

J. B. Epp.

Butterfield, Minnesota, March 31, 1936. To the Editor and Readers: After a severe cold winter we are looking forward to a nice spring. We are thankful to our Lord for His protection in the past.

On January 5, the Women's Community Chorus gave the cantata "The King Cometh" in our church. On January 12, and the following evenings of the week Rev. W. A. Pringle from Morton, Minn., gave a series of six illustrated lectures of the Bible, which were of great interest to young and old.

February 2, my sister, Amelia Rupp, passed to the Great Beyond peacefully. She reached an age of 62 years. She left to mourn her departure, our aged mother, four sisters, and three brothers. She suffered much, especially the last three years after she fell and hurt her hip, and she had several strokes. She had been helpless, especially the last few months. She often expressed the wish to be with Jesus, where she now rests. It is hard to part with a dear one, yet we are glad to meet her some day and rejoice with her. She was laid to rest February 6. Rev. P. J. Friesen and Rev. L. H. Linscheid officiated.

On February 9, we were unable to have services on account of the cold weather and much snow.

Mrs. J. P. Linscheid spent the month of February in Montrose, Kansas, with her son Marvin and family.

Mrs. J. J. Linscheid, who has suffered so much the last years, is poorly this spring. May our Lord give her patience and faith in her hard days, and some she will rejoice to meet her Savior.

We have quite a lot of sickness, but hope that after the weather gets warmer we will all feel different again. I must say the Lord has been very good to me. I have been so well all winter, and could always do my part. To Him all honor and glory!

Mrs. Gust. Miller, Corr.

THE SUNDAY SCHOOL LESSON

April 26, 1936

Jesus Looks At Wealth And Poverty

Luke 16:19-31

Golden Text.—The rich and the poor meet together; the Lord is the maker of them all.—Prov. 22:2.

In the preceding verses we have a hint that while our Master addressed His disciples He really meant it for the Pharisees. The dog that is hit by a brickbat is the one that does the yelping. But the parable is unusual. What can the Master mean by it? The Pharisees understood it to be a blow at the sin of covetousness, and this was no doubt the intent. Bearing that thought in mind, we will see what we can learn. God is the rich man, and all of us, whether we have much or little of this world's goods, are the stewards. In no way have the sons of men, including the church members, dishonored God more than in the way they have handled the things that God has placed in their care. Of few, indeed, could it be said that they had not wasted the Lord's goods. Who, indeed, can declare that the moneys that have passed through his hands have been used wholly as the Lord desired? Having failed thus far and often, what can I do to warrant the Lord's approval before I lay down my office of steward? It is God's will and to His honor when I ease the burden of the unfortunate by cancelling the debts they owe, or, as in this case, moderating them. This man in his fright is doing what the Lord told the rich young ruler to do if he would have treasure in heaven. Prov. 11:26; 28:27. Earthly rich men may require of their stewards that they enlarge their wealth by accumulations; God requires that we increase it by distributing to the poor. Failure to use wealth as the Master requires is dishonoring Him. The Pharisees dishonored Him by their accumulation of the unrighteous mammon by robbing the poor. St. Francis's vow to remain poor for Christ's sake was far more pleasing to God than my resolve to get rich for my family's sake.

In considering this passage (verse 19), we must be careful to remember that Jesus is not teaching that there is sinfulness in wealth and godliness in poverty. Many godly men are

wealthy in this world's goods, and many poverty-stricken men are thoroughly ungodly.

In the passage before us, the wealthy man of whom our Lord spoke, was entirely selfish; his time was occupied with the obtaining of the things calculated to bring ease and physical comfort to himself alone. He was also foolish—considering only the present, and having no thought concerning the future life. Moreover, he was unfaithful to a trust. His wealth was a sacred obligation laid upon him by God, and his riches were to be used for the help of God's poor ones on earth. But this man thought neither of God nor of man.

The man described in verses 20 and 21 was a beggar; and in the country in which he lived, and at that time, beggary was the last stage of human misery and distress. Added to the poverty, this man suffered from illness, and so helpless was he that he must needs be carried to the rich man's gate. In constant hunger, he desired only to receive a few crumbs falling from the rich man's table. The beggar was full of sores, and his pain would be aggravated by the dogs' licking of his sores, for he seems to have been strengthless to drive them away. A more vivid picture of absolute poverty and dire need could hardly be drawn.

It is said that both the rich man and the beggar died. Death is the natural end of all men, and unless we are "caught up to meet the Lord in the air" we must all die. The infidel may say that death ends all. But the scripture before us presents a revelation of the future life, and that revelation was given by the Lord Jesus Christ Himself. It is the Son of God who speaks of "torments," of "this flame," and of "hell." And if one mentioned as enduring this suffering were nonexistent, what becomes of the veracity of the Witness? Suppose this passage is a parable, shall we deny the truth of what our Lord was teaching? No! Our Lord was speaking of realities. The rich man died and went to hell. It is glibly said that every man carries his own hell in his own bosom. But there is little comfort in this idea in the light of this lesson.

"Abraham's bosom" was a Jewish figure for Paradise. Between Paradise and hell there is an impassable gulf. Even if there were release from it at the end of ages, a man would still be a fool to go through it to go to heaven when there is a much pleasanter route.

Unbelief is not the result of lack of evidence.

It is caused by an attitude of heart. John 5:44.

Even after Christ rose from the dead these same Pharisees still persisted in their unbelief. Orthodoxy in creed, unless accompanied by charity, is of no profit. The rich man was a believer, but thought only of his own selfish comfort.

(Since the regular lesson did not reach us, it was substituted before going to press on the advice of Dr. J. R. Thierstein.—Printer.)

GO YE ALSO INTO THE VINEYARD

Matt. 20:7

And now, what is it that our Lord means to tell us in this parable? God seeks laborers to enter into His vineyard. There has been no period in the world's history when this call did not go out and appeal to the hearts and the consciences of men, and it will continue to win recruits to the very end of time. Generally speaking, we may say that those who responded from the first to sixth hour belong to the same class; they were Jews. If the Jews were not missionaries in the sense that we understand the term, then they were at least the custodians of God's word. They witnessed of God's goodness and His holy will to their own household and to the world as well (Gen. 18:19). Among the Jews we find a long line of faithful workers indeed, especially among the prophets. Like the faithful pastor in the New Testament, so the prophets also rebuked, they warned and pleaded, they suffered and died for the cause. Tit. 2:1-3.

The apostles were the last to come of this group. Like our Lord and Master, who came to His own, so they confined their activity to the Jews primarily. They were the earliest pioneers of Christian missions. We can not comprehend the far-reaching influence of their labors, because they were laying the foundation of the building that was yet to be. Will all the great hosts that came from the dim past, not hear the Master say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, enter thou into the joy of thy Lord." Matt. 25:21.

The call that was given at the eleventh hour may be said to have been given to the gentile Christians. They shared the same faith and hope with those who preceded them, but had

not yet definitely entered into His services, therefore, "Go ye also into the vineyard." The missionary work, as we know it for the last nineteen hundred years, has been done by this last class. From every tongue and clime they came to enter into the vineyard. Who would have thought then that the words of our Lord, "the first shall be last and the last first," are so prophetic and so true! Go ye also into the vineyard! This call also came to us as a church. Other religious bodies had been in the field for many decades, yea a century and more, before our church made any move in any foreign missionary endeavor. Yes, we did not only fail to join the march at the eleventh hour, but considerably later. All the great achievements of a Wm. Carey in India, of John Payton of the New Hebrides, and of a Hudson Taylor in China had already become history, and still we were not yet in the field.

Our church has at last obeyed this call, and has not the Lord singularly blessed us in the short period of not yet sixty years? The Christians among the American Indians, the Hindoos, the Leper Asylum, and the hospitals, and the converts among the Chinese, are they not worth while fruits? They are results that ought to fill our hearts with much gratitude to God and strengthen our faith in the saving power of our Lord Jesus Christ.

How gracious is our Lord that even in the last nick of time, so to speak, after much time and money had been idly spent at the market place of the world, we are nevertheless bidden to join His obedient and His devoted servants.

From this and other passages it appears that there are various degrees of rewards. He who loves his Lord and serves Him wholeheartedly and unselfishly will be the first in worth and influence and will be in the first class. He who labors and lives in the spirit of the elder son will be in the last class.

P. P. Hilty, Versailles, Mo.

"If Christ would live and reign in me,
I must die.

Like Him I crucified must be,
I must die.

So dead, that no desire may rise,
To pass for good, or great, or wise,
To any but my Savior's eyes,—
Let me die."

—J. W. E.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner
420 S. E. 2nd St., Newton, Kans.

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Worshiping God

"Let us put by some hour of every day
For holy things, whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear
It's plaintive monody."

—Clinton Scollard.

Worshiping God Through Silence and Meditation

One of the truest forms of worship is found through spiritual meditation—communion with God. In Isaiah 30:15, we find the verse "For thus saith the Lord God . . . in quietness and in confidence shall be your strength." The Psalmist says, "Be still and know that I am God."

We Westerners have been criticized for being too active Christians. We want to be forever "doing." We are so busy trying to further God's Kingdom through the social, civic, and religious activities that we have not much time for meditation. In turn the East has been criticized for being too dormant in its religious activities. The mystic, the hermit, spends a lifetime in meditation while his fellowmen suffer. Think of the spiritual resources he has for helping his fellow men if he applied what he has gained through this meditation. Many of them do, but I am thinking of those that do not. And think, in turn, how much more beneficial would be our activities if they came as a result of a more consecrated life obtained through communion with God. A combination of the West's activities and the East's meditation would be a Christian ideal.

Since we fall short in this meditative ability because we lack practice, we should discipline

our thoughts so that we may come in closer contact with God. God is a spirit and we reach Him through spiritual realms.

—Elizabeth Penner.

E. Herman, in his book *Creative Prayer*, gives us the following thought for meditation:

"Meditation is not reasoning, or quiet musing, or preaching a sermon to ourselves, but a spiritual act as definite and purposeful as a business engagement, a pledge of friendship, or a solemn undertaking. In it we apply spiritual facts and principles to ourselves as individuals and as citizens of the Kingdom of God. We draw out their bearing upon the particular concrete conditions of our own life and its problems. Having pondered them, we seek to appropriate their values by an outgoing of our loving desire toward God, and by exercising our will in the forming of resolutions. A good meditation always issues in a renewal of our vows from some fresh angle; we once again commit ourselves to God, and pledge ourselves to His service under the impulsion of the new thought or insight that has come to us, and in definite relation to the duty of the hour."

C. E. Topic for April 26

Worshiping God Through Silence And Meditation

Scriptures: Ecl. 3:1, 7; Psalms 62:5; Isaiah 30:15; Hab. 2:20

Suggested Topics:

1. A definite time for meditation.
2. Silence in a church service.—A description of a Quaker church service would be of interest as well as helpful.
3. Results of Meditation.—Short biographies of great men who consecrated their lives to humanitarian tasks could be used here, emphasizing the part of meditation in their lives. I do not refer to some of our great

statesmen and most of our industrialists who achieve world fame, because they have been able to amass great fortunes. These men often like to tell of their quiet hour, but whose deeds do not show the true spirit which results from real meditation.

Topics of the International Society of Christian Endeavor: "How to Conquer Our Fears." I John 4:18-21; Isa. 41:10.

INTERMEDIATE CHRISTIAN ENDEAVOR

April 26, 1936

Topic: Christian Courage

Acts 4:18-20

Daily Bible Readings

- Apr. 20 Courageous and firm. Josh. 1:1-9
- Apr. 21 Unbending loyalty. Dan. 3:14-18
- Apr. 22 Faithful unto death. Acts 7:51-60
- Apr. 23 Courage that conquers fear. Matt. 10:28-33
- Apr. 24 The courage of Jesus. John 19:8-16
- Apr. 25 The source of courage. 2 Cor. 12:6-10
- Apr. 26 Christian courage. Acts 4:18-20

Pre-Prayer Circle

Let the officers, the leader, and those who come early meet fifteen minutes before the opening of the meeting, for a short prayer time in a room adjoining the assembly room. Use Ps. 27:14 as a meditation verse.

Praise in Song

"True Hearted, Wholehearted," "Stand up, stand up for Jesus," "Faith of our Fathers," "How Firm a Foundation."

Announcements should be made by the president after the first song.

Opening prayer by the leader.

Topic Discussion

1. Scripture reading and introductory remarks by the leader. The story in Acts 4 should briefly be told before reading Acts 4:18-20. Point out the need for Christian courage today. Speak of the aim of the meeting to help us realize where Christian courage is needed and to discover the sources.
2. Some examples from the Bible. Use daily readings and other references you may find

on courage. Assign in advance, not to be read, but given in their own words.

3. Questions and topics. Use the blackboard if practical.

Closing Worship Service

Poem and story of Grace Noll Crowell suggested in C. E. World Quarterly.

Leader: Psalm 46:1.

Response: Psalm 56:3.

Hymn: "I Would Be True."

Sentence Prayers.

Benediction: Psalm 19:14.

Poster or Blackboard Suggestion

With simple lines picture a dam checking the waters of a stream. Label the dam, "Christian Courage" and the waters above it, "Situations we need to check." Or a row boat going upstream. On the side draw as many oars as you have sources of courage and label them. The currents of the stream are the life situations in which we need Christian courage today. Underneath print "Do you have the courage to go upstream? Come to I. C. E. for help."

(1) Life situations in which we need Christian courage to do the right: When the conversation has become gossip; when we are tempted to cheat or play unfair; when the church and religion are spoken of lightly; in our stand against war; in our stand for total abstinence. Let the Intermediates add others and discuss why it takes courage.

(2) Sources of Christian courage: The Bible and prayer; the Christian church and the Christian home; good associates and good reading matter. How are these sources helps to us as oars of a boat?

Questions To Think About

1. What is Christian courage? Is it different from the ordinary courage?
2. Does it take courage to be a true Christian today? Why do you think so?
3. Is it Christian to be fearful? Why not?
4. What price do those pay who show Christian courage in certain situations?

An Illustration

The girls were eating their lunch around a table at school. The conversation centered about Louise, who was not present, and never popular with the crowd. One of the girls had a grievance against her and was giving vent to her feelings. Others took it up, until the con-

versation became pure gossip, each one adding a spicy morsel. Then suddenly Martha, who had kept very quiet, spoke up and said: "It hurts me to hear you say such things about Louise. She is my friend." A dead silence fell upon the group for a moment. Then the trend of the conversation was changed. Did it take courage for Martha to speak for her friend? Would it take more courage to defend the name of Christ? Why?

While Kagawa, the great Japanese evangelist, was in college he became known as a "Pacifist," because he advocated love instead of force for the settling of disputes. One night he was invited to meet a score of his student antagonists on the athletic field. Here he was jeered and taunted about his "pacifism." He refrained from answering back in kind, but folding his hands he prayed the prayer of Jesus on the cross, "Father, forgive them, for they know not what they do." Would you call this Christian courage? Why?

How To Improve Your Meeting

10. Have a definite closing

Too many Christian Endeavor meetings just stop with all the ends hanging loose, so to speak. Perhaps it is because a bell rings, the material has been exhausted, or it is time for another service to begin. Every Christian Endeavor meeting should have a definite closing. The last impression is often that we carry with us. For this reason the closing five minutes of your meeting should be planned as carefully as any other part. Whatever form it may take it should be an emphasis of the main points of the topic. This may be done through a short talk by the sponsor or pastor, a poem, a story well told or read, or a song.

Following this should be a closing benediction repeated by the group. The "Mizpah" is commonly used, though it does not really fit the occasion. In most societies at least it should not be a case of separating to go home after the meeting, but of going in a group to have a part in the evening church service. Ps. 19:14 is a very fitting benediction that can be repeated in unison. Other verses of Scripture or short prayers can be found that are appropriate, though to be effective the group must be familiar with it and for this reason should not be changed too often.

JUNIOR SECTION

It is our hope that the following description of the children's endeavor work as carried on in the First Mennonite Church at Newton, will be of help to Junior leaders. Could we hope that it might also encourage the organization of another Sunbeam endeavor in some church of our conference? It always seems to me that, at the close of the Junior section of the Mennonite, I must, in turning the page, find "Sunbeam Section" written there. I wonder how long it will be until it is actually there?

For Your Help

Our children endeavor is called The Sunbeam Junior Endeavor. Though under one name, it is really composed of two distinct endeavors. Because of the inconvenience of meeting separately, we convene on the same night, having the opening and closing assembly in joint session, but meeting in separate study groups. We have divided our Sunbeam-Junior Endeavor into three groups: 1. The Sunbeams—which are first, second, and third graders. 2. The Junior B's—which are fourth and fifth graders. 3. The Junior A's—sixth, seventh, and eighth graders. Each of these three groups has its aim, its watchword, its prayer, and its song. I will give only the watchwords: Sunbeam watchword—"Arise, shine"! Junior B's—"Looking unto Jesus." Junior A's—"We press toward the goal." We teach them that this goal is life eternal. Each group has its own leader; one of these leaders is the superintendent of the whole endeavor.

We plan our programs in three parts: 1. The opening assembly; 2. the study period; 3. the closing assembly. The groups are not only responsible for the study period program, but they also, in turn, have charge of the two assemblies. The program material for all three groups is unified, varying only in its adaptation of the child's age. Thus, no matter what group has charge of the assemblies, the material planned always supplements the theme of all three groups.

Our Point System

Each year we carry on our point system. The contest lasts with the opening of endeavor work in September until promotion day in May. (Strange as it may seem to some of you, we believe it best not to have regular endeavor meetings during the summer months. We find it

strenuous both for the children and leader, to maintain the endeavor work throughout the year. We begin work with the opening of school and close it with the closing of school. It keeps the endeavor fresh. We plan to substitute our regular endeavor work with a different type of children's meetings during the summer months, such as a Children's Hour or a Vesper Service or "Under the Trees With God.") We give the following points:

For Juniors—1. Attendance, 10; 2. Bible brought, 5; 3. Bible reading, 10 per chapter; 4. Visitor brought, 5; 5. New member brought, 20; 6. Bible stories written out in own words, 20 each; 7. Extra points for memory work.

The points for Sunbeams are the same except that they receive five points for each verse they read. Points six and seven are not printed on the two inch square of paper which each child fills out when he enters the meeting. The secretary of each group is seated at a table near the entrance. As the children enter, they go to the secretary of their group who hands out the printed slips to be filled out. From these slips the points are entered into the secretary book. Points six and seven are reported to the leader directly. We call these "extra points." A small reward is given to the highest pointer in each group.

Officers and Committees

The officers of each group are: President, secretary, treasurer, pianist, chorister, and usher. The committees of each group are: Program committee, poster committee, and social committee.

Business Meeting

We have three business meetings per year—one each quarter. At these meetings we elect all officers and committees. This is sometimes followed by a social and sometimes by a Busy-Bee hour. We teach the children to conduct all business according to Roberts' Rules of Order. There is a treat in store for any reader that will stop in to see a Sunbeam president in charge of the business. A silk hat and a cane would be in place for the dignified personage. To have the opportunity to call the group to order, seems to please him most.

Busy-Bee Meeting

It is at this monthly meeting on a Thursday after school that the preparations for the month are made. The meeting begins with

song and prayer. Then the work begins. Here the "pin-ons" are made, the posters, and anything else which might be needed during the month's work. The scissors often make a "slip," the lines of the crayon are often crooked, the writing on the invitations is often illegible, and very often the government could secure very distinct thumb prints, but the children enjoy the work and feel "that they have done it all."

Pin-ons

Pin-ons, we call the little favors that the children enjoy so much. These are little guides through which the child can guess the theme for the evening. Should the topic be on Easter, these pin-ons might be in the form of a lily, cut out of paper, with an Easter verse on it. Or, if the topic is on the Word of God, the pin-ons could be miniature Bibles cut out of paper, etc. A committee, chosen for the evening, stands at the door and pins these on each child as he enters. We found that some juniors have made a scrap book of all the pin-ons received in the past years.

Banners

The Sunbeams and the Juniors each have a banner. We have made them of satinette. The Sunbeam banner is gold and white; the Junior banner is red and white. White is the ground color of each; the border and the lettering "Sunbeam" and "Junior" appears in the other colors. We have taught the children a meaning of these colors. In the Sunbeam banner we have planted the thought that only a white heart can shine for Jesus; in the Junior banner lies the thought of cleansing through the blood of Christ.

Promotion Day

Promotion day is the last meeting before summer vacation. At this time the children who are promoted out of the Sunbeam and the Junior-B group, are presented with a roll on which is the aim, the watchword, the prayer, and the song of the group into which they are promoted. The Junior A's are, of course, promoted into the Intermediate endeavor.

A Note: As good as all this may sound, our children's work is far from perfect, but we, too, are "pressing on" as also you are doing. May we hear from you, too?

JOTTINGS

Appeals for aid for the stricken flood sufferers were made in many churches in the last few weeks. It is very interesting to note how well our churches have responded to this worthy cause. None of our General Conference Mennonite church areas were inflicted by the disaster, makes it still more interesting to note the amounts contributed to the Red Cross for the sufferers. The amounts contributed from the churches of the Swamp charge, Rev. A. J. Neuenschwander, pastor, were: West Swamp, \$61.16; Bethany \$29.59, and Flatland \$15.00.

The farewell service given in honor of Sister Kuyf in the First Mennonite church, Philadelphia, was in charge of Rev. Howard G. Nyce of Allentown, a member of the Foreign Mission Board, and was well attended by out-of-town visitors and members of the local congregation, of which Miss Kuyf is a member. Miss Kuyf started on her long journey to the field in China on the evening of April 4. A large number of friends were at the station to see her off, and members of the C. E. Society conducted a final service with her just before she entered the train.

The estimate of Aubrey Williams, director of the National Youths Administration, that over 5,000,000 young people from 16 to 25 years of age are neither working nor attending school, that almost 3,000,000 young people are on relief, that over 700,000 had to quit high school last year because they could not afford to go on, and that hundreds of thousands graduated from high school and college into a labor market greatly surfeited indicates that "this is a cold and unwelcome world—our young people are entering."

It is said that Pastor Fliedner, who was the organizer of the deaconess movement in Germany, received his inspiration for the work from certain deaconess work done by Mennonites in Holland. The movement is in its hundredth year and will celebrate the event with special services. There are 108 independent Motherhouses, all of which trace their origin directly or indirectly to Kaiserwerth. They include 35,000 deaconesses and more than 4,000 diaconate helpers, who are active in more than 11,000 fields of labor. The anniversary date is October 13, the day in 1836 when the first deaconess was consecrated by Pastor Fliedner.—*Evangelischer Pressedienst*.

Over 2,000,000 copies of the Scripture were circulated in China during 1935 by the American Bible Society, according to a report from the China agent of the Society. For the fifth year in succession more complete Bibles were put in circulation in China last year by the three societies at work there than in any earlier year. The total number of scriptures was 83,389. Another thousand Bibles were sent to the Phillippine Islands and similar quantities of Chinese Scriptures to other parts of the world. The American Bible Society has been working in China for more than a century.

Rev. P. H. Unruh of the Alexanderwohl, Kansas, church, is scheduled for a series of services to be held in Enid, Okla. Rev. Henry N. Harder, who recently has been ordained to the ministry, will be in charge of the work in Enid.

The year 1936 marks the centenary of the founding of permanent evangelical work in Latin America. The total evangelical community of Latin America is 1,724,584. These figures include the community that is in touch with churches of immigrant origin, such as German Lutheran, or Waldensian. The Methodist church in the United States is taking steps to ensure that the centenary shall be commemorated in all the republics where Methodism is represented.—I. C. P. I. S.

The Bluffton College Vesper Choir, on a tour through the East and Canada, gave a concert over WJZ, New York, on the afternoon of April 6. As the organization will visit most of the churches in Pennsylvania and its program had been announced, there were many of our church people watching for this event, which they greatly enjoyed.

Immanuel church, Los Angeles, Calif., is considering steps for the supervision of a nursery during the Sunday School and worship service. Another matter given serious consideration was an appropriate card of information concerning the church to be used by the pastor, the church workers, and the reception committee.

DEATH

Sarah Bartel. — Mother Sarah Bartel was born August 3, 1866, in the Province of Deutsch Wymischle, Poland. In the year 1875, as a nine year old girl, she came, with her parents, Henry P. Bartels, to America and settled near Hillsboro, Marion County, Kansas. In the pioneer life she received her Christian education, and was baptized upon confession of faith, January 4, 1885, by Rev. J. S. Hirschler. She was married to John B. Bartel, Rev. Ger. Nickel officiating. With tireless effort she worked from early till late and sacrificed her strength for others. Mother witnessed for her Lord in a quiet, righteous life, in every respect. If possible, she attended, with joy, church services and showed her interest in the Mission Sewing Society and in the saving of souls. Heart trouble brought the end suddenly, after she had enjoyed a light dinner, Thursday, March 19, 1936, at 12:30 A. M. She reached the age of 69 years, 7 months, and 16 days. Seven children were born, four sons and three daughters, of which two died in infancy. Two grown children have preceded her in death. She leaves to mourn, her husband, one daughter, one son-in-law, two sons, two daughters-in-law, fifteen grandchildren, four brothers and sisters, eight half brothers and sisters, as well as many other relatives and a host of friends.

John B. Bartel and family.

FOREIGN MISSION RECEIPTS FOR MARCH 1936

Mission Friend, Tacoma, Wash.....	\$500.00
First Mennonite Church, Halstead, Kans.....	36.00
First Mennonite Church, Newton, Kans.....	21.53
Bethel C. E. Society, Inman, Kans.....	7.53
P. C. Goering, Moundridge, Kans.....	5.00
First Mennonite Church, Monroe, Wash.....	4.61
Sichar Church, Cordell, Okla.....	2.96
Swiss Church, Whitewater, Kans.....	36.61
Gospel Mission Church, Inman, Kans.....	75.00
Brudertal S. S., Hillsboro, Kans.....	65.87
Hebron Church, Buhler, Kans.....	33.55
Ebenezer Church, Goltry, Okla.....	6.00
Garden Township Church, Moundridge, Kans.....	75.00
New Hopcdale Church, Meno, Okla.....	30.38
Bethel College Church, Bethel College, Kans.....	30.13
First Mennonite S. S., Upland, Calif.....	17.04
Bethany Church, Kingman, Kans.....	12.96
Mennonite Deaconess Hospital, Beatrice, Nebr. S. S., Lehigh, Kans.....	10.00
First Menn. S. S., Philadelphia, Pa.....	6.27
Alexanderwohl Church, Goessel, Kans.....	4.21
Bethel Church, Mountain Lake, Minn.....	123.66
West Zion Church, Moundridge, Kans.....	100.00
Edw. J. B. Waltner, Freeman, S. Dak.....	53.00
C. E. Soc., San Marcos Ch., Paso Robles, Cal.....	35.00
Mennonite Church, Colfax, Wash.....	20.00
Gnadenberg Church, Whitewater, Kans.....	10.25
First Mennonite S. S., Halstead, Kans.....	27.38
Mennonite Church, Pratum, Oregon.....	75.43
Mennonite Church, Deer Creek, Okla.....	36.07
First Mennonite Church, Lima, Ohio.....	28.28
Son Marcos Church, Paso Robles, Cal.....	22.82
Mennonite Church, Menno, Wash.....	18.36
Congregation near Jansen, Sask.....	12.16
Bethesda Church, Henderson, Nebr.....	5.00
Christian Church, Moundridge, Kans.....	102.79
Mennonite S. S., Deer Creek, Okla.....	77.00
S. S. and C. E. Soc., Burrton, Kans.....	39.00
Mrs. J. J. Sawatzky, Buhler, Kans.....	15.00
First Mennonite Church, Berne, Ind.....	3.00
Miss Lena Neiman, Buhler, Kans.....	277.50
Eden Y. P. C. E. Soc., Moundridge, Kans.....	100.00
Maria U. Schmidt, Hillsboro, Kans.....	22.57
Alexanderwohl Church, Goessel, Kans.....	25.00
Bergtal Church, Corn, Okla.....	14.15
West Swamp Inter. C. E. Soc., Quakertown, Pa.....	11.54
Emmaus Church, Whitewater, Kans.....	10.00
Jacob S. Voth, Legacy.....	801.55
Garden Twp. S. S., Moundridge, Kans.....	200.00
Mennonite Church, Pulaski, Iowa.....	9.42
New Hopedale Church, Ringwood, Okla.....	9.23
Mennonite Church, Buhler, Kans.....	7.51
Mennonite Church, Ransom, Kans.....	48.47
A. M. Church, Milford, Nebr.....	27.65
Tiefengrand S. S., Laird, Sask.....	20.00
Goessel Church, Goessel, Kans.....	15.00
First Mennonite S. S., Bluffton, Ohio.....	27.25
Bergtal Church, Pawnee Rock, Kans.....	75.00
S. S. Class (7 girls), Marion, S. Dak.....	28.00
Bethel S. S., Fortuna, Mo.....	10.50
Bethel Church, Langdon, N. Dak.....	4.16
	2.00

Zion S. S., Elbing, Kans.....	61.21
Johannestal S. S., Hillsboro, Kans.....	47.93
First Mennonite Church, Upland, Cal.....	27.41
North Star S. S., Drake, Sask.....	5.04
Nordheim Church, Dundurn, Sask.....	4.80
Eigenheim Congregation, Rosthern, Sask.....	3.00
Interest and Rents.....	137.00
Ex. Com. of Miss. Soc., Mrs. Frieda Regier	
Entz, Treasurer	544.74

\$4362.48

Balance on Hand, March 1, 1936.....	\$	336.36
Gifts for General.....	\$3540.89	
Gifts for Special Support.....	280.00	
Gifts for Dester Bungalow.....	309.76	
Interest and Rent.....	137.00	
Pension	19.83	
Sundries	75.00	4362.48
		\$4698.84
Paid out on orders.....	\$4300.94	
Remitted direct	12.84	4313.78

Balance in Bank, April 1, 1936.....\$385.06

Respectfully submitted,

J. E. Regier, Treasurer.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For March, 1936

Sew. Soc., Turpin, Okla., Medical Student.....	\$25.00
Bergtal Sew. Soc., Corn, Okla., Native Helper.....	30.00
Bergtal Sew. Soc., Pawnee Rock, Kans., Widow.....	20.00
Jr. Miss. Soc., Henderson, Nebr., Orphan.....	5.00
A Friend, Second Ch., Beatrice, Nebr., Orphan....	10.00
Chr. Menn. Sew. Soc., Moundridge, Kans., Dr. Dester Bungalow	30.00
Miss. Circle, Meno, Okla.....	Do. 30.00
Salem Sew. Circle, Dalton, Ohio.....	Do. 20.00
Sew. Soc., Deer Creek, Okla.....	Do. 10.00
Eigenheim Sew. Soc., Rosthern, Sask.....	Do. 5.00
Onecho Miss. Soc., Colfax, Wash.....	Do. 15.00
Sew. Soc., Madrid, Nebr.....	Do. 50.00
Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., Basna St., for Clothes.....	7.50
Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., Basna Station.....	Do. 7.50
Swiss Sew. Circle, Whitewater, Kans.....	Do. 20.00
Bergtal Sew. Soc., Pawnee Rock, Kans., Champa Station, for Clothes.....	10.00
Zion Sew. Soc., Elbing, Kans.....	Do. 5.00
Sew. Soc., Turpin, Okla., Champa Hospital.....	5.00
Miss. Soc., Donnellson, Ia., Champa St., for Liter.	10.00
Gnadenberg Sew. Soc., Whitewater, Kans., Korba Station, for Clothes.....	10.00
Sew. Soc., Madrid, Nebr., Birna St., for Sewing Machine	10.00
Chr. Menn. Sew. Soc., Moundridge, Kans., Basna Hospital	25.00
Jr. C. E. Soc., Upland, Calif., Janjgir St., Girls' School	5.50

Do., Birra St., Boys' School.....	5.50
Jr. Miss Soc., Henderson, Nebr., Janjgir St., Nurses' Salaries	5.00
Total.....	\$376.00

For China:

Bergtal Sew. Soc., Corn, Okla., Native Helper.....	\$23.00
Miss. Soc., Donnellson, Iowa, Bible Woman.....	5.00
Tabea Sew. Soc., Tampa, Kan., Two Bible Women	15.00
Jr. Miss. Soc., Henderson, Nebr., Bible Woman....	5.00
Sew. Soc., Madrid, Nebr., Hospital, Kai Chow.....	5.00
Garden Twp. Sew. Soc., Moundridge, Kans., Do.	10.00
Do., Printing of Tracts, Kai Chow.....	10.00
Eigenheim Sew. Soc., Rosthern, Sask., Rev. Wal- ter Gering's Traveling.....	5.00
Total.....	\$78.00

Expenses of Executive Committee and Mission**News and Notes**

Miss. Soc., Donnellson, Iowa.....	\$4.90
Swiss Sew. Circle, Whitewater, Kans.....	2.50
Chr. Menn. Sew. Soc., Moundridge, Kans.....	.30
Dorcas Soc., Halstead, Kans.....	2.50
North Alexanderwohl Sew. Soc., Canton, Kans.....	1.30
Miss. Soc., Lansdale, Pa.....	3.00
Mrs. D. Heinrichs, Gretna, Man.....	.50
Young Ladies Aid, Hillsboro, Kans.....	4.00
First Ch. Miss. Soc., Bluffton, Ohio.....	1.00
Ebenezer Miss. Soc., Bluffton, Ohio.....	.40
Total.....	\$20.40

Miscellaneous:

Mary Martha Circle, Lehigh, Kans., Flood Suf- ferers, Eastern States.....	\$15.00
Dorcas Club, Lehigh, Kans.....	20.00
Sew. Soc., Lehigh, Kans., Lane Deer St., Mont., for Clothes	10.00
Bethel Miss. Soc., Mt. Lake, Minn., Stereopticon, Arizona	10.00
Onecho Miss. Soc., Colfax, Wash., Street Organ Hotevilla St., Arizona.....	10.00
Sew. Soc., Madrid, Nebr.....	Do. 10.00
Do., Home Missions, General Treasurer.....	25.00
Swiss Sew. Circle, Whitewater, Kans., Girls Home, Winnipeg, Man.	10.00
Bethel College Ch. Miss. Soc., Newton, Kans., Girls' Home, Vancouver, B. C.....	11.36
Total.....	\$121.36

Grand Total.....\$595.76

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treasurer.

The guest rooms are light and airy, comfortably equipped. Complete toilet and bath facilities are located on each floor. On the first floor will be found the kitchen and dining hall, the infirmary, the office and living quarters for the steward and matron. In the basement is the heating plant, laundry, work shop, and a large room in which meals are served on special occasions, such as Anniversary Day.

Every effort is put forth to maintain a fine Christian spirit and to make the home cheerful and home-like. There is plenty of opportunity for visiting with one another in rooms provided for that purpose or out of doors. To those who of a retiring nature, opportunity is given them to be alone.

The Christian atmosphere of the Home is maintained through the devotional services conducted by members of the Home family and religious services conducted by the pastors and members of the congregations of the Conference. Services are occasionally conducted by pastors of other evangelical churches.

The Home is under the control of the Eastern District Conference. The Board of Managers report to Conference yearly. They are charged with the operation of the Home and employ a steward and matron, chosen with special attention to their fitness for the position.

The guests who are able to do so, are encouraged to help with the work. It is pleasing to see how they willingly enter in on this work, and it is one of the fine features of the Home.

At the present time there are 32 guests in the Home, and there is a waiting list.

The expense of operating the Home is outlined fully in the printed reports of Conference which are available each year. Space does not permit the listing of the report here. The year ending April 15, 1935, showed the expense as \$8785.92, or about a dollar a day for each guest. This does not include, of course, the value of various donations of food stuff.

At the last conference session it was decided to include an item of \$2000.00 in the budget for the Home.

The second Saturday in September is observed as Anniversary Day. A dinner is served and there is an interesting program. You are invited to attend then if at all possible.

Visitors who are familiar with Homes of this type are loud in their praise of the one in which you have a part, which we feel speaks well for the Home. We thank them for their words, and pray that God will continue to bless this humble effort of the Conference to provide a comfortable home for those who have passed the age of active work.

The strange thing is that a man is satisfied with so little in himself and demands so much in others.

Smile for exercise; it will strengthen the muscles of good humor.

How foolish and sinful it is by act or wish or secret sin to grieve the Holy Spirit! And how wise to heed His every suggestion and follow His guiding voice along the way which he indicates as the path of duty!"

THE MENNONITE HOME FOR THE AGED

located about one half mile from the village of Frederick, Pa., on route 73, between Zieglersville and Pottstown, was founded in 1896.

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The Mennonite

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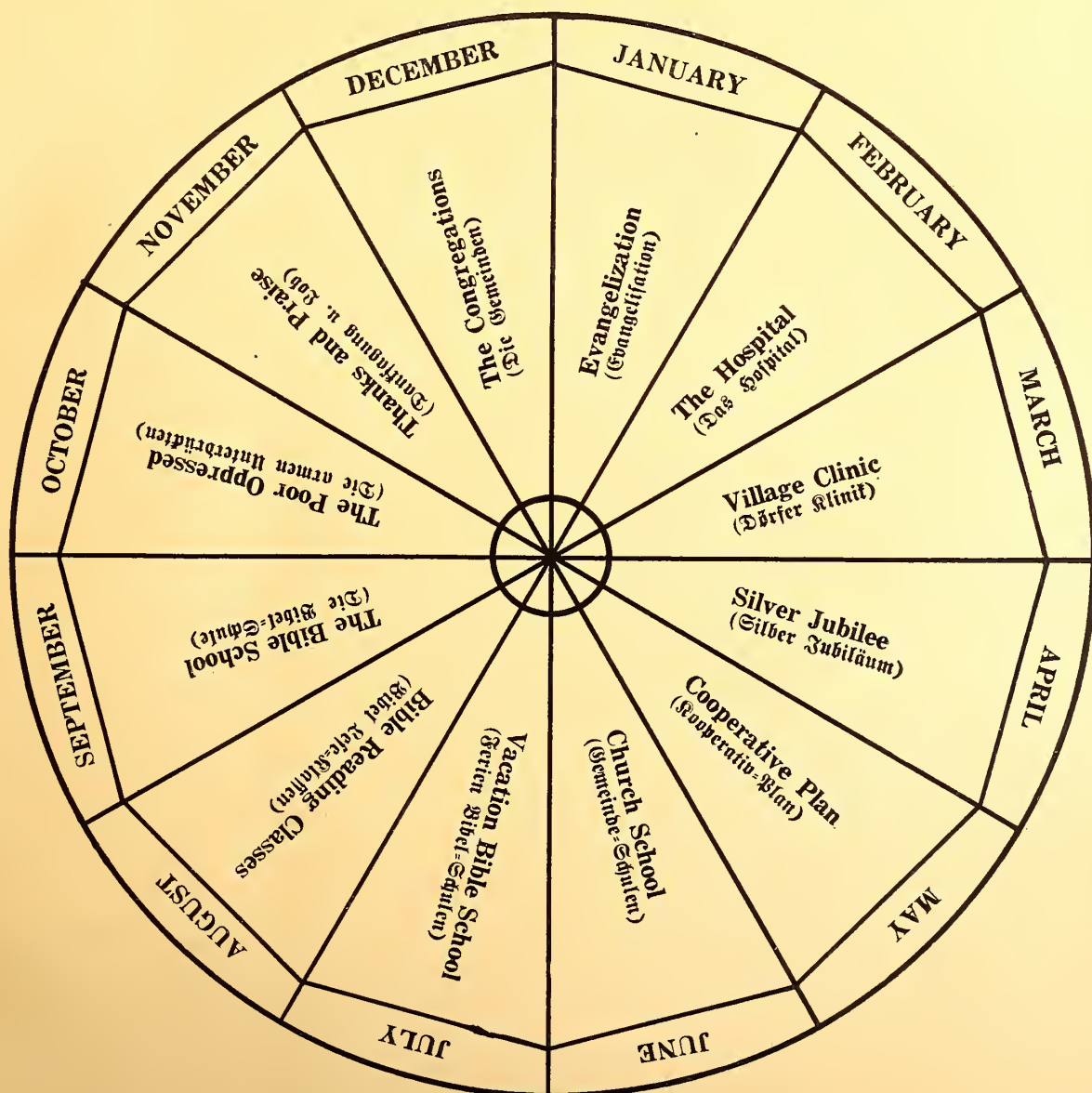
VOL. LI

HILLSBORO, KANSAS, APRIL 21, 1936

No. 16

Twenty-fifth Anniversary China Mission Number

PRAYER CYCLE FOR 1936



OUR CHINA MISSION

THE CHINA MISSION FIELD OF THE CHURCHES OF THE GENERAL CONFERENCE IN NORTH AMERICA

The mission work in the China field was begun by the General Conference of the Mennonite Church of North America upon the urging of one individual, Rev. H. J. Brown, senior missionary of our China field. Maybe it is better that an individual, gripped by a desire that cannot be shaken off, becomes burdened by the undertaking to carry on for the Lord. He will be more likely to continue in the work even when experiences become discouraging. A Board should be, and generally is, more cautious, ready for more meager income. An enthusiastic individual carries on even when all doors of possibilities seem closed.

From the geographical limitations of a field lying in an adjacent state, our board was called in faith to survey fields lying in the far flung horizon. The difficulties in an untried field were not to prove a deterrent, but a challenge. The immensity should turn our eyes in faith from the limitations of our resources, to the Lord whose are both silver and gold.

What comparisons will the younger religion—Christianity—experience with the older religions, Confucianism and other Asiatic religions? We can rest assured that it requires more than ancientness to give religion sanction. Is a religion of God? Does it open increasing possibilities to the growing human soul? Has it a reach into eternity backward and forward?

We Christians propagating our faith invite comparisons with other religions.

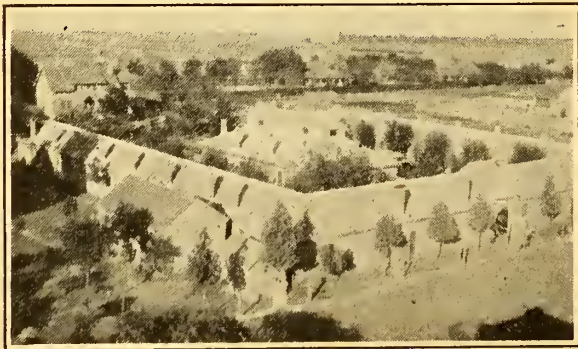
J. W. Kliever.

Bethel College, July 29, 1935.

ANOTHER MISSION JUBILEE CELEBRATION

The celebration of the twenty-fifth anniversary of the China Mission this year, from April 26th to May 3rd, is the third jubilee in the history of our mission work, and is, like the one in India eleven years ago, a semi-jubilee.

The latter took place in Champa, India, December 2-5, 1925, and in memory of it the India missionaries published the book, "Twenty Five Years With God In India." The second was the Diamond Jubilee of our



A part of the K'ai Chow Station, with residences in the background

General Conference in August, 1935, at Upland, Cal., which at the same time was a jubilee celebration for our whole mission enterprise, and in memory of it a Diamond Jubilee report was published, and appears in the minutes of that conference. This third jubilee takes place at this time at Kai Chow, Hopei, China, and all mission friends are invited to a grateful, joyous, and prayerful participation in it.

Oklahoma may be said also to have had a kind of jubilee six years ago, when that mission was fifty years old. Although there was no special celebration, a memorial was set to it in the form of the "Historical Sketch" of the mission work in Oklahoma. That would be the fourth jubilee.

China is our youngest mission field, but even at that it has a history of twenty-five years under the Lord's protecting and guiding hand. The number of native Christians is now 1175. When India had its celebration, there were about the same number, namely, 1154. That makes for each field over a thousand reasons for such a celebration.

Of all the undertakings of the Christian church no other one has more reasons for jubilee celebrations than this greatest and most important undertaking: Missions. While the church celebrates one mission jubilee, the angels celebrate, so to say, a thousand—one for each sinner that repents.

This Mission Number is edited by the missionaries themselves, and it is their number, and may be considered their thank-offering. Our treasury pays only what an ordinary number would cost. The missionaries would have much preferred to publish a book instead, but that was too expensive for them. They may comfort themselves with at least one advantage of such a number, namely, that it gets into many more homes than a book, and much sooner. And that means much for mission interest.

May the Lord bless it to this end, as also the celebration in China!

P. H. Richert, Secretary.

THE CHINA MISSION FIELD

Open Doors, But Who Is To Enter In?

You have seen and examined our China Mission map. It is hard to grasp, that over two million people live within the borders of this field, which comprises the southern end of the Hopei Province, all of Hopei, which lies south of a line drawn east and west through the city of Tamingfu. According to population, it is the biggest mission field that our General Conference has, but at the same time our foreign mission personnel is much smaller than that of some of the other fields. As to results, from a twenty-five year struggle we have a favorable show, be this in evangelistic, educational, or medical work. But even while saying this, we must frankly admit that our goal in the work has not nearly been reached. In many places the work has hardly begun. We have been very busy with some kind of work in certain places. However, in order to bring the Gospel to over two million of people living in 4500 villages and six cities, is a stupendous work. To pay each village a single visit already means 4500 calls. If a worker would make from two to three villages a day, it would take 1500 to 2250 days or from four to six years of service. Nobody can expect to evangelize a field in this way. Even visiting them several times a year does not make for any too good results. We have quite a good Chinese staff. Figuring everybody in, even doorkeepers and water carriers, there are 115 employees in the mission: but the hospital staff has its work in the hospital, the teachers in the schools, and others, like gate men, cannot leave the place either. This leaves only a small number free to go out and do direct evangelistic work. The work of the rest is more indirect. All these workers help along, but the circumstances are such that they can only indirectly help. For going out into these unevangelized districts we need other workers. How small this group seems in face of the big task that lies before us! Pray the Lord of harvest to send more reapers into the white fields! In our field and in the districts adjacent crowds of people are asking to have the Word of God preached to them. Having so many calls across the province border, we put the matter up to the neighboring mission; but the reply was, that they were much overcrowded with work and so they could not work that part of the field, closing with the words, "You are much closer and have autos, if you can go there and save some, we will thank God."

Our big evangelistic tent does a wonderful work. In fact we have one in the K'ai Chow and one in the Tamingfu districts. We are touching some villages, but, oh, so very many there are that we can never reach in this way even in a life time. When the big

tent moves on, the people just beg us to stay on. In one village they simply said: "No, there is nothing doing. The tent must stay here." Only after promising them two workers to come to their village very soon would they as a delegation return home, but the last words were: "How can we as delegates face our people when their cry for spiritual help has been refused?"

DEVELOPMENT OF THE NATIVE CHURCHES

(By W. C. Voth)

From the beginning of recorded history, some 3500 years ago, the Chinese had but a hazy conception of a Supreme Being. For hundreds of years they practiced Taoism, Buddhism, Confucianism, and held to many varied superstitions. None of these religious systems organized its adherents nor did they depend upon organization for their life or propagation.

These national characteristics make group action in an organization both difficult and slow. Some critics of missions, including the writers of "Rethinking Missions," have felt that the Christian church should not give its attention to organization because more would be drawn to Christianity if they need not "join church," and others have felt the main duty of missions is evangelism. It seems quite certain that the failure of Nestorian Christianity in China in the ninth century was due to compromise on this point. Our mission has taken the — we believe true Mennonite — stand that the organization and development of native churches is a duty of Christian missions following closely upon that of evangelization.

Though the Gospel was new in this part of the field and was called "Yang tao" or "foreign religion," it was evident that the Holy Spirit was at work as the Gospel seed fell on fruitful ground. Through the grace and power of God it was not long until a few accepted Christ, received the assurance of salvation, and their lives were changed. With much rejoicing the first class of eight could be baptized at Kai Chow in 1913 by Brother Brown, and thus form the nucleus of a Chinese church in this district of over two million souls. Soon two more centers of work, one at Tung Ming and one at Ch'ang Yuan, were opened. The Mission Board sent out new missionaries, and the number of Chinese laborers was increased. In Tung Ming the first group of six was baptized. At Ch'ang Yuan one clan, of which several members had been baptized in the Canadian Presbyterian Mission, helped to establish a church there. Our mission baptized the first four Christians of that place in 1919.

In the summer of 1921, our first evangelists went to the county seats of Tsingfeng, Nanlo, and Taming, and the first missionaries were stationed at Taming. It had been a daring step of faith to enter this portion of the field, but the Lord led in a wonderful way; the small army of God's servants was marching on. Already in July, 1923, a class of twenty-two could be baptized on confession of faith. Here, of course, the ground to some extent had been prepared by the South Chili Mission, now dissolved, some of whose former members also joined themselves to our communion.

During the same summer a few were baptized at Tsingfeng.

The first Christians of Kai Chow city had been members of the East suburb church. In 1923, they separated and henceforth created their own church board and conducted separate services. This church grew rapidly and though during the evacuation and after (1927-1929) its ship of grace had to sail through rapids and by cliffs that threatened to engulf it, it came through victorious. In 1932, the congregation had a meeting at which it announced its independence from the East-suburb church.

By the end of 1923, twelve years after the first missionaries arrived, we had the beginning of ten small churches. They were in spiritual infancy. Our first generation Christians in China were as a whole slow in

passing on the good news of salvation that had come to them. Whatever the cause, for the first fifteen or more years there were comparatively few who by free and voluntary act had a burning desire in their souls to win others to Christ.

About the years 1922 and 1923 some enthusiastic Chinese Christians wished to "try their wings" in a plea for independence from the mission. Most of them realized, however, their financial, though probably not their spiritual, weakness. The Mission welcomed their desire to take over responsibility and agreed that any group of fifty Christians or more who wished to organize into a church and call their own evangelist, could do so. The local church was to carry all incidental expenses and one-tenth of the evangelist's salary for the first year, the Mission to pay nine-tenths. The second year the church was to pay two-tenths and the Mission eight-tenths, and so on until in ten years, it was hoped, the church would be entirely self-supporting, self-governing, and self-propagating. This was later changed so they could organize on the same basis, but with as few as TEN members.

With the spring of 1927 the Nationalists made the drive northward. The American consul requested all missionaries to leave the interior. In the rush of a few days the whole work of the Mission was temporarily turned over to the Chinese leaders. Committees had been formed to have charge of all work until the missionaries should return or until a better organization could be affected. This was a great test for the infant church. Nationalism, anti-foreign sentiment, and communistic elements were sweeping the nation. How would the Christians, so new in the faith, weather this storm? Different missionaries came back to the field for a four to six months' stay, and thus helped to bridge over until permanent residence was again desirable. When the missionaries in 1928 finally returned, the Christians welcomed them and were glad to share responsibility with them. The Christians had gone through trials and temptations, yet most of them had kept faith through the grace and power of God, so that not one church had been closed. It was a time for praise and cause for rejoicing.

As for a Chinese Conference a few years ago, most Christians did not see much value in organizing the churches of the whole field into a Chinese Conference except in as far as it had to do with creating the Chinese-foreign Council. However, as time went on a greater need for this was seen, especially so when the Mission favored turning the educational work over to such a conference. Delegates of the churches met at Kai Chow in August, 1935, and adopted the constitution. This went into effect three months later.

How were the churches getting on toward independence? With one exception, Kai Chow, east suburb, none of the churches had been moving forward on the graduating scale of support, as had been planned. That one did so because a number of its members were Mission salaried who swelled the contributions. What were the reasons for this halt? The following were factors: 1. Economic: (a) Statistics released by Prof. Chiao Chi Ming of the University of Nanking in February 1936, show that the cultivated land in this province is less than ONE acre (5.19 mou) to each person; 4.16 mou per capita for China as a whole. A family (in China a "family" is really a clan of three or four generations living together) which has ten acres or 60 mou of land is "well-to-do." (b) Low income. Many a family considers itself blessed if it can obtain the equivalent of \$30 to \$50 gold a year income. In our mission field there were drouths, floods, and grasshoppers which made horrible cuts. Prosperity had been more hoped for than realized. 2. Desire for material gain: We feel it is our Christian duty to pay employees a living wage; but some people come to the church with mixed desires—to get the peace and freedom of the Christian, and materially hoping to receive rather than to give. 3. Misconceptions: Some evangelists with good intentions preach on "Salvation is free for all. Money can not buy it. You will no

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longer need to buy incense for your gods and paper money for the dead." While such expressions are true, they too often give an erroneous impression. 4. Banditry and wars—TAX the citizens: So it was that several churches were still on the first rung of the ladder, paying only one-tenth of the evangelist's salary.

In the northern end of the field the Chou Pei Tzu Li Hui—a kind of district conference, assists the village churches. This is a conference for the promotion of church independence organized in 1923. The foundation for the Ch'ou Pei Hui was laid when the Chinese co-workers who were tithing, wished to rent a place in Shwangtsing for evangelistic work. Later the Shwangtsing Christians and those in other villages wished to organize and build their own chapels. The Ch'ou Pei Hui grew in its scope and service to meet changing conditions. It assisted the village churches as much as two-thirds of the cost of the respective chapel, including building site, if the local church raised not less than one-third of the funds. In such cases though the conference retained the deed. Since 1934 it also paid part of the evangelist's salary of three of the village churches. Now all the churches including city churches of the northern part of our field are members of the Conference. They elect one delegate to every twenty-five church members. Resident missionaries are associate delegates with voting power. It now also accepts voluntary contributions from any church or member.

In the southern part of the field is a somewhat similar organization called the Chinese-foreign Committee. It is organized along slightly different lines from the Ch'ou Pei Hui. Each church elects one delegate, who, together with the resident missionaries, constitute the committee.

At Ch'ang Yuan, the southwestern part of our field, the first years were years of preparation and seed sowing. When missionaries were stationed there in February, 1933, the field was ripe for harvest. There is unusually good interest among enquirers and church members, so the future is full of promise. The church in the city began on its basis toward self-support in 1924. The Mission is renting places in large villages which serve as centers from which the Gospel message radiates.

One can learn much of the growth of a church when we observe its activities. But our mission work is so interlaced with that of the native churches that we need to look at the field as a whole.

1. Sunday School—

In 1930 there were	1445	pupils enrolled
In 1931 there were	1480	pupils enrolled
In 1932 there were	1000	pupils enrolled
In 1933 there were	775	pupils enrolled
In 1934 there were	911	pupils enrolled
In 1935 there were	—	pupils enrolled

2. Enquirers—

In 1930.....	697	enquirers
In 1931.....	539	enquirers
In 1932.....	360	enquirers
In 1933.....	492	enquirers
In 1934.....	583	enquirers

I believe if we can rightly feel the pulse of our Chinese church there is an improvement in the general outlook. Also there is an increased realization that Christ needs to find expression in everyday life. If this observation is true, then we should see some expression of it. We have it (a) in the interest shown in religious exercises in the Hua Mei School, (b) steady increasing numbers of inquirers, (c) increase of enrollment in Sunday School, (d) better interest and increased enrollment in Vacation Bible Schools (over 500 pupils in 1935), (e) a steady increase in the number of voluntary workers—first individually and in the spring of 1935 after Rev. Wang's and Dr. Sung's meetings in that eleven volunteer bands of lay church members organized to go out every Sunday to witness for Christ, (f) the organization of the Hua Mei School Board from representatives of the whole field, and (g)



Nanlo congregation and church, 1935

the permanent organization of the Chinese Conference in August, 1935.

Such factors are encouraging and give hope. There is some real life there and it gives our Chinese co-workers and ourselves new joy to labor on. There is rejoicing in heaven over the 353 or 70 a year average who were brought into the fold in the last five years (1930-1934). After twenty-five years our fifteen organized congregations had 1202 church members. The population of this field is 2,220,000. This means that so far there is only one Christian to every 1,587 people. Then comes to our mind a vision not of leaving the ninety and nine in the fold and going after the one in the wilderness, but leaving the one in the fold and going after the 1,587. When Christ looked over the field (Matt. 9:38) He said: "Pray ye . . . !"

TENT WORK

Really tent work and revival meetings are two separate pieces of work, and need to be treated under separate subjects. In so-called Christian lands they are generally one and the same meeting; but not so with the missionary on the China field. For the Christians there have places of worship, and revival meetings are generally held in the same buildings. The big evangelistic tent is used for reaching the people outside the Christian circles, people that cannot be reached by the church through its regular meetings. At the big fairs the tent is pitched, so that great masses of people from far and near can hear the message of life. A tract or a Gospel portion put in the hands of those who can read may bear rich fruit, for they take these along into their villages and homes. Through them they also get an opportunity to tell others of what they have heard in the tent that day. Anybody that can read in that village will be examining the tract. The



Tent Work

habit of reading aloud and commenting upon what is being read still further helps to spread the message.

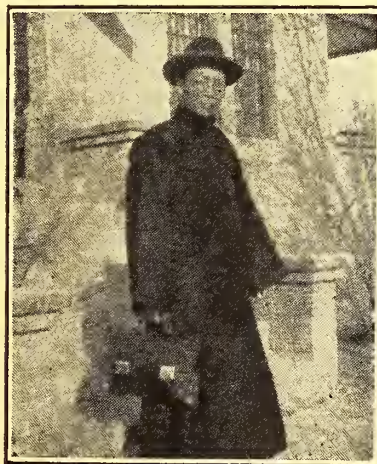
The greater duty of the tent, however, remains to bring the Word of Life to those who live further away and have not convenient opportunity to hear the Gospel. With the tent we enter the enemy's strongholds. Often a real battle is the result. Of late we were asked by a large village with a number of other villages close by to pitch the tent in that place. We had never been in that community, and it seems that the neighboring mission has never been there either. The people seemed fairly interested until their day of general idol worship came. That day they got out seventy-two gods and had a big celebration. Oh, how the crowds went into those sheds to worship the idols! On that occasion they especially celebrated the T'ai An god's virtues. Three or four people of this village had years ago gone to the T'ai An Mountain to worship, and on the way home they had stayed overnight in a robber village; but just at the critical moment the gods picked them up and put them right at their own door in the home village. Now they annually make a big paper god and worship him with great ceremonies. The last stage of this worship is to have the whole village carry the image of this god outside the east gate and by burning up the image and by profuse prostrating send the god back to his place on the T'ai An Mountain. Under such circumstances, what good results could our tent expect? And still thirty people have decided to accept Christ! The tent has moved on, but we have placed an evangelist there in order to further instruct the converts.

Another large village and even a market place at that, for three or four months repeatedly invited the big tent to go there. Finally we could manage to go. What do you think was the result of a series of two weeks' meetings? Over one hundred people signed up to accept Christ as their Savior. After the tent's leaving the place, our evangelists changed off in going there for the Sunday meetings. Then the Bible women went there for two weeks. Later an evangelist and another Bible woman for one week. Now we had two men go there for one month for opening regular Bible classes and to instruct in singing. Some of the over one hundred could not attend protracted meetings; but during this one month of Bible instruction seventy-seven people, divided into three classes, daily attended Bible instruction and are now ready and waiting for catechism and baptismal instruction. Does it pay to do this work? Oh yes, thank God, it pays.

REVIVAL MEETINGS

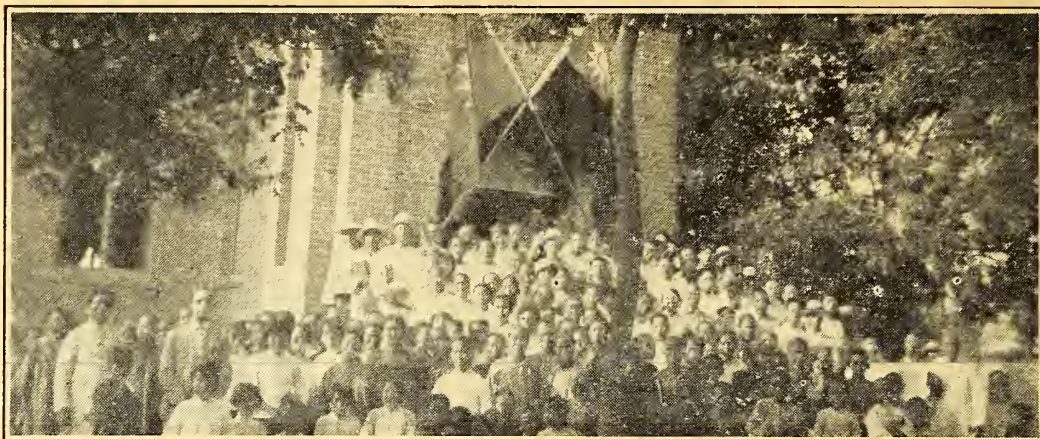
During our experience on the field we have found that first of all new places need the Gospel preached to them, and not a revival, as the people have nothing on which to base a Christian spiritual revival. How-

ever, where Christians have already established a church-group and are trying to build up spiritual work, often under hindrances and great difficulties, they need outside assistance and encouragement, and they also need to have their spiritual life stimulated. A week or two of having their minds and hearts occupied with Bible truths, hearing the old message from lips of spirit-filled evangelists, and of being brought under the power of the Holy Spirit, can and does revive many of them in a wonderful way. Men are all human, and our local spiritual leaders are no exception. The people learn to know them and their faults, too. They learn to know the outer appearance rather too well; but their innermost thoughts and longings hardly enough.



Rev. Chia Yu Ming

They also very often exaggerate the shortcomings of their spiritual leader to an unwarranted degree. However, an outside worker comes to them with a clear slate. Their ears, too, are not dolled by an accustomed voice. The way of presentation is new to them, and so he can, by the grace of Christ and the power of the Holy Spirit, bring forth a change of life and a new consecration that under only local leadership could not have been brought about. During the last eight or ten years we have had good and lasting results, which were obtained in this way. Although the method is typical foreign, the Chinese favor it and easily fall in line, and even to the regret of the missionary often go beyond that, or in other words, get into extremes. Generally speaking, these evangelists are Chinese, although China has a few foreign revivalists. One year Rev. Chia Yu Ming, who is a Bible teacher in a Christian seminary at Nanking, visited the city churches



K'ai Chow East Suburb Church

of our field, and God used him mightily. There were conversions, but there were even more who were revived.

There are a number of other evangelists who have at different times visited our mission. Some have worked with greater and others with less results: but all work faithfully performed in the name of Christ has been bringing forth fruit. At the time that these lines come before the readers, our twenty-fifth China Mission Anniversary will be in progress. The main speaker at this notable gathering, when all the Christians of the whole field for the first time in history will be together, is Mr. Wang Ming Tao, a very well known evangelist, unordained by human hands, but truly ordained by the Lord Himself to preach the Gospel. His work bears rich fruits wherever he goes. He will now be holding a week of revival meetings in K'ai Chow in connection with the celebration of the twenty-fifth anniversary of our mission. We are both praying for and expecting great things from these meetings. While we meet and work, will you, dear readers, bear us up in prayer?

WOMEN'S WORK

(By Maria Brown)

It is the duty of the missionary to bring the precious Gospel to the non-Christian nations, and to lead these people singly or in groups to Jesus, the Savior of mankind. But this is far more than a duty, this is a privilege. Paul writes: "Unto me, who am less than the least of all the saints, is this grace given, that I

should preach among the gentiles the unsearchable riches of Christ," Eph. 9:8. One portion of this work, and that even the larger one, is women's work. In number the women equal the men, but to win them to Christ is even of greater importance for the home because the greater interest and influence in the home rests with the mother. The women are more religious and thus it seems easier to work among them: but then again the work is harder and more difficult on account of the ignorance and practical slavery in which they have been kept for thousands of years. Sister Brown remarked not so long ago: "My heart is full of praise and thanksgiving, because the dear Lord has counted me worthy and called me to this work, so that I, too, may sacrifice my time and strength for the women of the China mission field. This work I do with great joy and gladness."

In order to make our ministry more effective here in China, we need to find a point of contact with the women. When the missionary first arrives on the field many women come to see her out of curiosity, and thus she has an opportunity to speak to them. This was the experience of Sister Brown in K'ai Chow, and the other missionaries at other stations have similar stories to tell. In the early years they especially desired to see the big feet of the foreign women. Sister Brown used to have an orphan girl, Li-Ch'un Lien, accompany her, which also had large feet, notwithstanding that she was Chinese. She, too, created a great interest. So it was rather easy to start out with good old Eve, having natural feet, as a text, and then to show them the black aspect of sin and the misery and suffering that it creates for humanity. But further also to proclaim to them the free salvation in



East Suburb Women's Work

Christ Jesus, which is for all mankind, even for Chinese women.

However, it did not take so long until curiosity passed over, and the calls diminished greatly. It, therefore, became quite necessary to go out into the homes in order to get acquainted with the women and learn to know their home life. Men are not so readily received into the homes. Even the missionary often does not go beyond the yard gate. In many churches the work of the Bible woman is therefore much stressed, because it is she that is able to get an early admittance into the homes of strangers. Single ladies, who are not so much tied down to the home, have therefore an almost unlimited field of opportunity, not as leaders of churches or services, but as personal workers and teachers among their own sex. Of course, even while enjoying freedom and a field of great opportunity, self-restraint and caution is necessary. Good and well-meaning Bible women have lost their good name, not because they were immoral, but because they did not follow Paul's advice, saying: "Abstain from all appearance of evil." From the very beginning we found it a good policy to have an elderly woman accompany the missionary lady, and that the younger Bible women have an elderly woman as an escort. The work in K'ai Chow has been going on for twenty-five years, but even at present this policy is well worth following. We have at present young women who have graduated from our Bible school, and thus are much better prepared to teach the Bible truths than the older Bible women, who got all their instruction in the Bible and reading classes. However, these young women feel themselves so hemmed in and dare not, if their reputation is to be preserved move around too freely.

On all stations and by all workers it has been quite a common experience, that the start was from the very bottom. From among the first women-converts the more earnest and brighter ones were picked out and appointed as Bible women. If there later were earnest Christian school girls that showed an interest in the salvation of others, they, too, got an opportunity to help along, but never in the place of the regular Bible woman. Time and space here will not permit the mentioning by name of all faithful Bible women during the twenty-five years of our service. But the first two were Chia and Liu. The former although old now and having at times suffered much from sickness, is still active at work, the other, however, has gone to glory to be with the Lord. Another one that should receive notice is Mrs. Wang, the mother of Stephen Wang, who is known in America. This family moved to K'ai Chow from the Presbyterian mission field. Her husband came here as a teacher, but later he was elected evangelist. Mrs. Wang was still an unbeliever at the time when they moved here, but was led to Christ and received into the church. Later she became very ill. Still and stiff she lay on the bed, as if beyond all hope. Her husband and children knelt around weeping and crying. Although it was in the middle of the night, the missionaries also appeared. After a season of earnest prayer, Mrs. Wang opened her eyes and said: "I was in heaven with my Redeemer. Heaven is a wonderful place, but Jesus told me not to stay as He had yet some work for me to do. He sent me back to earth. So when I get well again I want to give my time and strength in His service." And she did it, too. For many years she served as Bible woman. A good deal of this time was spent in the evangelistic tent with her husband, who also was shot there by robbers. Her sons now are teaching school and she stays with them; but even now, notwithstanding her advanced age, the Spirit urges her to go out and tell the women of Jesus, the Christ.

(All of us missionaries could tell similar stories of faithful Bible women, but the space here does not permit this. All the missionary women have endeavored by various means to reach the Chinese hearts. Sisters Fast and Reier have spent years in country-work and at outstations, leading the women into the way of

life. Sister Neufeld tried to get in touch with many homes through her girl pupils. Sister Sprunger again in her outstation clinic work found time and opportunity to reach many women with the message of life. Sister Voth, although she is very busy with other work, takes great interest in infant welfare work. This works like a key to doors of hearts and homes. At K'ai Chow, Sister Goertz has become a great blessing to the women in that she takes about thirty minutes after the Sunday morning service in singing with the women and rehearsing the main thoughts of the morning sermon. Expressions that they do not quite understand she explains and impresses on their minds.

From the very first we have had weekly women's meetings at all stations in order to help the women to understand the Bible teachings and grow in their spiritual life. In the picture you see the K'ai Chow East-suburbs group, which is the oldest and has an attendance of from thirty to sixty women. In close connection with the above are the evening devotional meetings in the homes of nearby Christians, especially during the hot and busy summer days. The missionary or a Bible woman goes to a home and holds an open-air prayer meeting with the friends and neighbors of that home.

Since the women cannot read, we open reading classes for them, with the objective of enabling them to read the Word for themselves. As soon as they can read certain portions of scripture, prayers, and songs, they are presented with a Bible. At K'ai Chow we have had for a number of years a group of women who read the Bible quite fluently. Last year they formed a class and with a teacher studied the Bible four or five hours a week.

House visitation is another big phase of this work, which, however, is more difficult in the country. Often we have two Bible women go out to a certain village for one or two weeks at a time. While they hold daily meetings, they also go out and do a great deal of house-visitation. Often there are more invitations than can be accepted. Sometimes a missionary goes along with the Bible women, which is always a great encouragement. In order to win souls, one has to work with souls, and in order to win women, one has to work with women.

There also are mothers' clubs for Christian women in K'ai Chow and Tamingfu. The members meet once or twice a month. The meetings are opened by scripture reading, prayer, and song. For each meeting someone has to read up on a subject on the home and report to the meeting, and after this follows a general discussion of the subject. Anyone may ask questions and bring up difficulties that they may have in the home and in the bringing up of children. The clubs also keep small libraries for supplying the women with the right kind of reading material.

At Tamingfu Sister Goering had still a different kind of monthly women's meeting, called the Women's Missionary Society, organized by the women of the church.

Truly, it is a great work. Hard indeed, but the rewards are also immeasurably great. Many women, who years ago lived in sin and supersatiation, always in fear of evil spirits, are today with hearts full of peace rejoicing in the new life that they have in Christ Jesus. Some have already gone on to glory, leaving behind a good testimony. They have overcome through the blood of the Lamb. But thousands of thousands, yea, a whole million of women in our field, are in a life and death struggle with the evil one. They need our help so badly. We must work and labor while it is yet day. Only too soon it will be night, when man can work no more.

A WORD OF EXPLANATION

Not all articles that were sent, are contained in this number, because some came too late, as also some cuts. Others had to be shortened on account of space. —By permission of Miss Elizabeth Penner, editor of the Y. P. D., her pages have also been used for the overflow mission material.

CHRISTIAN WORK AMONG YOUNG PEOPLE

(By Sylvia Pannabecker)

"Every adult convert is a monument to someone's neglect," someone has aptly said. In view of the impossibility of reaching all adults in China who were not led to Christ during their youth, it is imperative that special emphasis be laid on winning the children and young people to Christ in order that their whole lives may be led and ordered by Jesus Christ, or to furnish a background which will enable the Holy Spirit at some time or other to more easily draw them to Christ.

This paper in dealing with the above subject seeks to emphasize, first, the importance of young people's work. Mention need only be made of the importance of a life wholly surrendered to Christ and lived for Him from childhood to old age. What an inspiration such a life always is!

Such a program, important as it is in America, is even more so in China, where the idolatrous background makes a normal appeal to an adult well nigh impossible. To make this point clear, let us consider a few fundamental ideas of our religion—ideas which have been implanted in us during our growing years.

First, there is the idea of God. "Thou shalt have no other gods before me," was a command given in early Jewish times. The idea of one God—holy, righteous, jealous—who was made known to man by revelation,

is unwilling to admit that he has, for his reputation is involved. Some of the expressions which we use with a deep meaning and hold almost sacred are used very lightly by them. "Yes, I believe in God, I have repented," says anyone who may not even have been inside a church building. Acquiescing to everything one says is more difficult to deal with than direct opposition.

In this discussion we want you to realize that we appreciate the wonderful workings of the Holy Spirit, for we have had some conversions in which man's explanations availed little. It was only because the Holy Spirit worked very definitely in the lives of these people that a definite change of heart and mode of action took place. Those are special cases. We believe, however, that God wants us to put forth every effort possible to create a proper background, or, in other words, to sow seed which will bring forth "some thirty, some sixty, and some a hundred fold."

Ever since our mission work was begun in 1911, a definite effort has been made to interest young people in the work of Christ and the church. In the early days curiosity led many a youngster to come to see what a Sunday School or church service was like.

Those curious youngsters formed the nucleus for the first school which was opened at K'ai Chow in 1916 by Brother Brown. This developed later into the Hua Mei Boarding School, a school for boys. At present it is a co-educational school. Later a Girls' Boarding



A Junior Sunday Group

has come down to us through the centuries. To the Chinese there is no such connotation. There are many gods—a water god, a fire god, a kitchen god, a god who brings babies, a god who gives food, always a god whose anger must be appeased. With such a background, how can you ask a Chinese to "give his life to God"?

A second fundamental idea in our religion is man's relation to God. Man was created in the image of God and for the express purpose of having fellowship with God. The aim of the Chinese on the other hand is to appease or deceive malicious gods by offering food and incense. They believe that there are both good and bad spirits, but they do not worry about the good spirits. They are only concerned about the evil ones. There is, then, no fellowship with the good spirits, and naturally no desire to have fellowship with the evil ones.—Sin, that which separates from God, is a third fundamental idea in our religion. Sin is primarily selfishness, or SELF. A man loves self and at once there are the fruits of self in his life—lying, stealing, cursing, lust, hypocrisy, murder, unholy thoughts which are produced by envy and covetousness. These are all effective means of separating man from God.

To the non-Christian Chinese sin connotes the idea of "enduring sin, punishment or suffering." He can do almost anything he chooses as long as he is not found out, for only then does the act become sin. No respectable Chinese has "sin" in his life, at least he

School was opened at K'ai Chow which ran for many years. Boarding schools were also opened at Taming-fu which continued for a number of years. Schools were opened in all of the "hsien" cities (county seats) and have continued through the years since their beginning. In many villages day schools were opened where the teacher taught school during the week and gave religious instruction on Sunday. In all of these schools the central aim has always been to create a background which will enable the Holy Spirit to draw the students to acknowledge the "Pioneer of Life."

Possibly the Boarding Schools have served to influence the young people most, largely due to the very fine program which has always been a characteristic of these schools. Since the pupils live within the school grounds, the faculty can influence them for seven days a week. Daily Vacation Bible Schools have been conducted in villages during the summer by the students; volunteer evangelistic groups are out regularly; attendance at weekly Bible classes and Sunday School and church services has been compulsory (since the coming of Registration of Schools with the government this has been made voluntary); Y. M. C. A. meetings are held weekly; access to Christian literature is always easy; opportunities to teach in the Primary and Junior departments of the Sunday School are always present; church choirs, quartet singing, and training in the art of singing have always been emphasized; private interviews with Christian teachers and

the missionaries have been encouraged. After all the most effective way of winning the young people to Christ is through the personal touch. It is the most difficult, but the most telling method.

Last, but not least important of the methods to create a Christian background has been the Christian Endeavor work carried on all over our field. The first Christian Endeavor Society was organized at K'ai Chow in 1917. The membership has always included both young people and older men and women, because all needed the training it could give. It has prospered with varying degrees of intensity.

Sometimes the whole group has worked together; again the group has been divided into two divisions—the older folks and the younger, or men and boys in one and women and girls in another. In 1925 a special effort was made to run a society according to the standards set up by the United Society of Christian Endeavor, with several committees, frequent executive and committee meetings, regular consecration meetings and the membership to include only persons under thirty years of age. Mr. Chang Ching, one of the best trained and most efficient evangelists in our mission, was president of the group. With him as leader, the society flourished for one year. The second year the leadership was given to another man, less efficient and less consecrated. Within a few months the society died. Later it was revived again and conducted along simpler lines with old and young as members of the group. This experiment taught us that western-born methods are not always suited to the Oriental mind. Simple methods of organization are always more successful than elaborate ones, unless the leader is of an unusually high caliber.

In Tamingfu and in most of the county seats there have been Christian Endeavor societies for many years. In each place the society makes a definite contribution to the development of the spiritual life of the group.

We have now reached the time in the history of our mission when we can begin to see results from the spiritual training given our young people. At the present time all of the leaders in our mission, except two or three, are products of our own schools. The evangelists in every part of our field received their primary and Junior Middle School training in our institutions, some of them their Bible training in our own Bible School. A few have gone to other Bible Schools. The teachers have practically all secured their early training in our mission. James Liu and Stephen Wang, the two leading instructors in the Hwa Mei School, are our own boys rendering invaluable assistance to our work.

Even in the hospital we now have men who were in that first group of boys who came out of curiosity. Dr. Hu came back to K'ai Chow last fall after having

completed his medical training at Cheeloo University. Mr. Wang, the Chinese head nurse, not only studied in our schools, but has been supported entirely by mission friends. He with his two brothers and sisters were orphans wholly under the care of the mission for many years.

Many lay leaders have also been in our institutions and received spiritual training during the formative period of their lives. These are rendering valuable service in their local churches. Others there are, who are not testifying for Christ, neither by their lives nor with their lips, yet we feel confident that eventually the Holy Spirit will be able to woo them to Christ because of the background created in their formative years.

In conclusion let me say—the importance of work with young people lies in providing that background which shall enable the gospel at some time to take hold and draw. They may turn away on growing up and become atheists, or moral unbelievers of impeccable character, or perhaps even vile sinners, but whatever happens they have a background of ideas, a spiritual vocabulary by which they can be reached some time by the Holy Spirit and won. The great apology for young people's work is to provide this background.

CHILDREN AND SUNDAY SCHOOL WORK

(By Mrs. Sam Goering)

In our mission work we have always given much time and effort to the children and the young boys and girls. Through the Sunday School, children's services, and Junior C. E., vacation Bible schools, etc., we have tried to teach them the Bible. Most all of our present Chinese Christian leaders were once upon a time Sunday School pupils. The starting of a little Sunday School or children's class in a country village has in several cases opened the way for regular Sunday services. Through the children, the confidence of the grown folks is often won.

The Sunday School is conducted very much like it is at home. The International Sunday School lessons are used. Most of the teachers are Chinese mission workers, but during the last few years the number of lay teachers has greatly increased. In the Sunday School is where the children of the poor and the rich under the skillful guidance of their teacher are being bound together in their living, loving, growing fellowship of Christian faith that helps to build a stronger and better church.

At one or two of our larger centers, children's services have been conducted Sunday morning during the regular time of the services in the church. These services consisted of singing, story telling, memorizing of Bible verses, prayer, and teaching the little ones to lead in short prayers. No one who has ever attended one of these services can question the value that they have in mission work.

The work during the past twenty-five years was a hard, but greatly worth while work. Many of the young boys and girls who came into the mission years ago through the Sunday School are married and their families are a great influence for Christ in the community and a great help and support to the church. Their children grow up in a Christian atmosphere and with the nurture of parents and teachers in Sunday and day schools many will grow up to be leaders in the church. Thus, the church is gaining a good footing on which to move forward and the Church of Christ in China filled with the Spirit of Christ is on an onward march.



Sunday School and Children's Work

A BIT OF CHINESE LIFE

(By Marie J. Regier)

I was walking down a narrow "hutung" in Taming-fu. I could hardly pass by a certain house because the people were coming out of the gate in crowds.

"Have you seen the new bride"? someone asked.

"No," I answered. "I do not know these people."

"Oh, that is all right, they will be glad to have you see her."

So I pushed my way in, too. After I got into the court, several pointed to a side building. "There she is, there she is." I walked in through the living room and into the bedroom where a young girl, dressed in a red silk jacket and green trousers, was sitting tailor fashioned on her bed beside the pretty quilts that she had been sewing for the wedding. In her hair were several flower ornaments of bright colors.

Round about stood and sat the neighbors and any one else who had happened to come by. Some were laughing, others were talking.

"Hasn't she a pretty red silk jacket"?

"Yes, but her feet might be smaller."

The bride herself made no move, her face showed no interest in anything that was going on around her.

"Well, how do you like the new bride"? several shouted.

"Oh, I think she is very beautiful," I said. The mother-in-law seemed to be pleased.

Everyone was at liberty to say just what he pleased about the bride at this time.

As I saw her sitting there I had a "vision" of what her life had been until now and what it would be from now on.

Probably eighteen years ago she had come as a little "guest" into her parent's home. Since they had already two boys they were not averse to having a girl. After all a family is more complete when there are both boys and girls. No doubt, of course, that the parents knew the verse which says,

"When a son is born,
Let him sleep in the bed,
Clothe him with fine dress,
And give him jades to play with.
How lordly his cry is!
May he grow up to wear the crimson and be the lord
of the clan and the tribe!

When a daughter is born,
Let her sleep on the ground,
Wrap her in common wrappings,
And give her broken tiles for her playthings.
May she have no faults, nor virtues of her own;
May she well attend to food and wine,
And bring no discredit to her parents.

For a few years the little girl played happily, she ran around with her brothers and rolled in the dust. But one night her mother took her into her bedroom and brought in a pan of warm water and some bandages. She took a little foot in her hands and began bending the big toe down and the others underneath, then she tied the bandages around to keep the toes in place.

"I Ku Niang" (daughter number one) began to cry, for it hurt.

"I know," the mother said sympathetically, "it hurts, but it cannot be helped. See, pretty soon you are going to be a big girl and then we will have to look around for a mother-in-law, and how do you think I could ever find a nice mother-in-law for you if you had big feet. See, what nice little feet mother has! Now there is Wang Ta Sao, the woman who always has to work in the field, but you know she had to marry a beggar, no one else would marry her.

For a moment the little girl listened, then she threw her head back and cried loudly, the tears making little paths down her grimy cheeks. "But I do not want any mother-in-law; I do not want any mother-in-law."

The mother sighed, taking a tighter grip of the little foot that tried to slip away. "If only I had

some money, I would send her to school and then she would not have to have her feet bound and yet she could marry some teacher, or maybe an official, or perhaps one of these Christians, they do not care to have women with bound feet. But we have no money for her to go to school. But I must find a home for her, it would never do to leave my little girl without a home."

And so, though aching with sympathy for her little girl, the mother sternly held on to the little foot.

For many nights I Ku Niang could hardly sleep, but after a while her feet became numb and she no longer felt the pain when the bandages were put on. She could hobble around on her little feet so fast that she could go out in the field during the wheat harvest and help her mother glean in rich neighbor Chan's big wheat field.

They got so much that they could have roast wheat for many meals, and they sold enough to keep them from starving for a good many days. Later in the summer when the cane had grown large in the fields she and her mother stripped the tall plants of their big leaves. These they could sell for fodder on the market in the morning, and those which were not good for fodder, they could use for burning material. They were always short of burning material. In the fall she and her brothers would have to be out in the fields for hours gathering dried weeds and grass and dig up roots so that they would have something to burn.

As the years went by she had learned to make shoes out of cloth. She had learned to lay the pattern of a coat correctly on the material so that no material would be wasted. She knew how to cook, not only the ordinary food, millet and noodles, but New Year dumplings, vegetable and meat stew, and many other delicious dishes.

One day a woman stopped to sell some white cloth. "This is very strong and I am selling it particularly cheap today," she said. "It would make fine lining for a quilt."

Then looking shrewdly at I Ku Niang, she said: "It's about time you were making quilts for your marriage, I should think."

I Ku Niang blushed and turned away. The woman then turned to the mother, "How about it, has your daughter a mother-in-law yet"?

The mother shook her head.

"I could advise you about a very good mother-in-law. Her husband is a merchant in the city, and he makes good money. She has a young son whom she is anxious to marry, he is the oldest one in the family, too. The girl who marries into that family will be lucky. They say the woman is very meek-spirited, she would be good to your daughter, and the son is a very studious young man. How about it, shall I speak to them about your daughter? Such a fine girl, and such fair skin, such tiny lily feet, I should think they would be pleased to have her."

The mother considered. Meanwhile the woman went on to the merchant's family and sang the praises of the young girl, of her industry, her beauty, her tiny feet.

The Wang family in the city became interested. The proceedings went back and forth. The years of their birth were compared. It was lucky indeed that his birthday was in the cycle of the dog and hers in that of the cock. Because there is no enmity between these animals. The match would have been impossible if instead of the year of the cock, the woman had been born in that of the rabbit, for then there would have been constant quarreling and disharmony, for a dog always chases a rabbit.

But now everything was arranged and the woman who sold the cloth got a good commission out of her transaction.

After that I Ku Niang spent most of her time sewing comforts, dresses, and tiny black shoes with embroidered flowers on them, for I Ku Niang must make a good appearance in the new home where she would live for the rest of her life.

They were very happy that they were able to borrow a red silk jacket and a beautifully embroidered skirt for the wedding day.

So here she was. This morning the young man had come for her in a sedan chair. Tonight after they were alone in their room, there would be people standing all about, trying to catch the first word she would say to her husband. Should they be successful, she would hear those words repeated the rest of her life.

From now she will be subject to her mother-in-law. She is hoping that the mother-in-law will be good to her, that she will be a real relative, and that she may feel at home here. Perhaps she is hoping, too, that her husband may find her beautiful, that he will admire her small feet, that he will not curse her. She remembers the little poem that she heard old Li T'ai say,

"The stars do not equal the moon in brightness,
The love for mother does not equal that for a wife,
The old mother leaves one, but the young stays
until old age."



Bride and Bridegroom

And she wonders, might it be possible that her husband would feel that way about her? Of course, she has never dared to breathe a word of any of her thoughts, people would laugh at her if she did, but still she wonders.

We hope that hers may be one of the homes in which the wife is happy as daughter-in-law, as wife and mother. Perhaps she will bear several sons which insures her a good standing in the family. As the oldest daughter-in-law, she will have some control over her younger sisters-in-law and when the old mother dies she will have sole control.

As a modest young woman she will refuse any tempting dishes set before her. Only at Chinese New Year will she eat dumplings with the rest of the family. At that time, too, she will be able to be out on the streets and see her friends. She will have the

privilege to attend the plays put on by the traveling theaters. She will cook the food, sew the clothes, and nurse the children. But some day she, too, will be mother-in-law, and then she will eat of the good dishes, she will be able to see her friends at will, her word will be law. And as she looks forward to those days, she finds it easier to endure the drudgery of her early life.

She hopes for dutiful children who will make her old age happy, and some day when she passes away, there may be a great funeral for her, perhaps her sons will even buy a beautiful coffin for her before she dies, one that she can enjoy and touch with her old and cracked fingers.

And then when she dies, they will dress her old body in beautiful silks, they will burn effigies of horses, chariots, and beautiful serving maids, so that her spirit may lack nothing in the world beyond. They will wear white bands about their heads, their bodies will be covered by a coarse white coat, even their shoes will be made of white cloth. Her sons will go before the coffin and weep loud and long. There will be carts of daughters, daughters-in-law, and grandchildren following in the procession crying out, "Oh mother, my mother!"

Her body will be buried in a place pointed out by the necromancers, so that the grave may be in harmony with the course of wind and water.

But this young bride lived in old China. Will new China still treat her young brides thus?

K'AI CHOW GENERAL HOSPITAL

Some may doubt whether our "foreign" medicine and doctors are necessary in China. It is true, there are several good medical schools in China where young students may go and study medicine as we do in this country. When they graduate they practice modern scientific medicine, just as doctors in this country do. The older schools were established as missionary enterprises, but now there are also some government schools, but the number of graduates from these schools is altogether insufficient to care for the needs of the country. Most of these young men go to the large cities where there is a demand for "foreign" or modern medicine, and where they can make a living practicing their profession. Few of them get to the interior where living is difficult and where there is not much demand for "foreign" medicine.

In our part of China the common people still prefer the old-fashioned Chinese medicine. They have a type of medicine which has been practiced for hundreds of years. The men who practice this medicine have no training as we think of medical education. At best they may have served a sort of apprenticeship under another practitioner or in a drug shop; perhaps they have inherited a few prescriptions or have read some and then set up as doctors. These men, if they read anything at all of medicine, read books, the best of which are two or three hundred years old and all are based on books written one or two thousand years ago. The theory in them is metaphysical philosophizing, and the practices taught have no scientific basis. In treating patients they use crude drugs boiled into a big bowl of "soup." Many patients are treated by "needling." Practically any disease may be treated by puncturing the patient in certain places with needles. Not knowing about antiseptics or aseptic technique, they often cause infections much worse than the disease they set out to cure.

In addition to these old-fashioned practitioners there are many priests, witches, and others who treat diseases on a purely superstitious basis. They use incantations, or charms, which may be worn around the neck, or charms of paper which may be burned and the ashes eaten. The aim, of course, is to influence evil spirits who may be causing the disease.

Considering the medical knowledge of these practitioners it is easy to understand that the people receive very poor medical care. One must also remember

that the common people live in conditions of poverty and ignorance; conditions such as are hard for us to realize. The wages of ordinary laborers in our field is from seven to ten cents a day and on that income there is little money for medicine or anything more than the absolutely necessary items of food and clothing. They are ignorant of the causes of diseases and of the ways they are transmitted from one person to another.

Thus with such a combination of unscientific practitioners, superstitious practices, and conditions of poverty and ignorance the people suffer much from disease, and we are presented with an opportunity to help them which we cannot turn down. Our first missionaries saw this need for medical work and carried it on as best they could until a trained doctor and nurses could be sent out. Jesus had compassion on those who were suffering and healed many; His disciples also did, and it has been a principle of Christianity from the outset to help the suffering.

The medical work as started by Dr. Lohrentz fifteen years ago was carried on in a couple of rooms in the Boys' School building. There he and the nurses with some Christian assistants saw the patients who came for treatment. The place was far from ideal for medical work and there were almost no accommodations for taking patients in to care for them, but the work was carried on for several years while plans were made for building a hospital. Plans were made for a moderate sized western style building. With the growth of the Chinese spirit of nationalism which culminated in the Revolution of 1927-1928 and with the growth of the idea of "devolution" in mission work, the large "foreign" hospital building was thought unwise, and so fortunately or unfortunately was never built. The plans were changed, and a small hospital was built in the style of simple Chinese buildings. The idea was that this building could later be used as "fourth class" or "hostel" quarters if and when further hospital buildings were erected. No other buildings have been erected and we are still using the buildings built ten years ago.

There has been a steady growth in the Hospital Work from the beginning; each year saw more patients registered in the clinic, more patients admitted to the hospital, more operations done, and more money taken in by the Chinese as payment for their medical service. While there was a gradual increase in the hospital budget up to the time of the depression, it nevertheless formed a decreasing proportion of the total hospital expenditures. At first it formed about three-fourths, but later only about one-third of the total expenditures. In other words, as the work expanded, more and more of the funds came from local fees.

There was also a steady growth in the hospital staff. Using at first only a Chinese doctor and nurse and untrained workers, we have grown to a staff of over thirty workers, including one foreign doctor, two foreign nurses, one or two Chinese doctors, Chinese nur-

ses, student nurses in the School of Nursing, pharmacist, technician, accountant, evangelist, Bible woman, and other workers for such duties as cleaning, laundry, cooking, and so forth.

An event which caused us great difficulty was the Yellow River Flood of 1933-1934. It flooded the richest part of our territory and caused many thousands of people to lose most of what little property they had. It also made traveling conditions so difficult that sick patients in many cases found it impossible to get to the hospital. We were able to do much free work among needy refugees, however, and we were very thankful for the gifts which came to us for that purpose.

The effects of the depression struck us about the same time as the flood and made further difficulty in the work. We cut down expenditures by economizing till it was impossible to do so further, and then with other mission departments were forced to cut our workers' salaries by approximately one-third in order to keep within our budget. This was a very difficult



K'ai Chow Hospital from the Boys' School

time for us and for our Chinese co-workers and we hope now that our local income and mission budget can be increased again and that we can go ahead with plans to further extend our usefulness to the people we want to help.

As we look to the future we have reason to think that the work will continue to prosper. The people are learning the value of foreign medicines. There are many of our old patients who have been helped by us and have learned to have confidence in us. Many of the better educated people come to us first now rather than go to the old-fashioned quacks. The government has a Department of Hygiene and definitely favors modern "western" medicine. Our local government officials have always been favorable to our hospital work. The business men and educated people, teachers and students have, as a rule, been very friendly to



K'ai Chow Hospital Staff

us. It is good to have these friendships and we try to cultivate them and be deserving of them.

As we start our second twenty-five years of mission work we can see prospects of increasing opportunities for service in the community we are trying to serve. It will require a continual devotion to duty and dedication of our lives to Christian service. It will require sacrifices on our part and on the part of our friends in the homeland to continue to provide the necessary equipment for good medical work. We can see many needs before us, some in the immediate future, some we realize will have to be postponed. The buildings erected ten years ago are not sufficient for our needs: it should be made possible to carry out some of the plans we have for enlarging. Our hospital automobile needs replacing soon. We should have some improvements put in the hospital, running water would not be a great expense and should be installed. We should have a small electric light plant which would allow an X-Ray outfit, or a small X-Ray machine with motor and generator connected. Other items of apparatus and instruments are also badly needed, such as a new sterilizer, and a cystoscope for urologic examinations. These are but a few of the many items needed which should be provided as soon as possible.

With all our material needs we must not forget the spiritual aim of our work. It is Christ's spirit of love which prompts us to do this work and it is with the hope of helping teach His love that we carry on. Evangelistic work has always been closely connected with the medical work. We want each medical worker to be an earnest Christian. We have an evangelist and a Bible woman who spend their time in the hospital; we have daily devotional services with staff and patients; we welcome Bible School workers and church workers at the hospital for Sunday services; and we have special services on occasions such as Christmas and Easter. We want each patient who comes to the hospital to learn about the gospel and take it back to his home and village. We have found their response in general very good. They are anxious to learn about it. It is so different from the superstitious religious beliefs they have been taught. It means a great change in their family relations, however, to become a Christian. Your prayers are needed that more may have the courage to take this step which often brings upon them ridicule or persecution. Also remember us and our hospital workers that we may make the best of the opportunities we have in the medical work.

—C. L. Pannabecker, M. D.

SCHOOL OF NURSING

(By Elizabeth D. Goertz)

School work was started soon after the other departments, such as church and medical work, were begun in our Mission. In the early years a clinic was held for half a day twice a week, with various missionaries giving such medical and surgical treatments as they were able to give to the patients who came.

Dr. Lohrentz and the two foreign nurses, Misses Frieda Sprunger and Elizabeth Goertz, came to the field in November, 1922, after a year in the language school in Peip'ing. During the first few years only a very few in-patients were admitted and those were on the family style, that is, the relatives preparing the food for the patient in the yard and also looking after his care except for surgical dressings, which were done by the doctor, the nurse, and some common helper.

Two years later (in 1924), came our first Chinese graduate nurse, Miss Li Ch'un Lien, who had taken a course in nurses' training in the Christian University Hospital in Tsinan. She stayed only a few years. Then a nurse from our neighbor mission (United Church of Canada), Miss Hannah Chow, served for two years.

It was a new era of hospital nursing upon which we entered when our medical department moved into its

new compound built by Dr. Lohrentz just before the evacuation in 1927 — then we had room for 32 in-patients! Then followed the evacuation. During the restless condition of revolution and war Miss Sprunger remained on the field for a number of months and carried on the supervising of the work under most difficult circumstances. In the early spring of 1928, the foreigners all had to "evacuate" from the station and the work was left in charge of the Chinese doctor, Dr. Chao, and the Chinese nurse, Miss Chow, and other helpers.

The foreign nurses returned in fall of 1929, and plans were gradually formed to start definite training. Miss Goertz took a trip to various mission hospitals where they have a School of Nursing, to learn their methods, how to organize and manage such a school, what are the requirements to register with the Nurses' Association of China, which would give students the chance to receive upon graduation the N. A. C. diplo-



School for Nurses' Training



K'ai Chow Hospital Group

ma. It was found that such requirements are based upon professional standard, hospital discipline, and educational training of nurses. The regulations to be complied with are as follows:

1. The hospital must have accommodation for twenty-five patients. (Our hospital has 35 beds.)
2. The average number of patients per year should be at least four hundred.
3. The patients must be fairly representative of surgical and medical cases with obstetrical patients for women nurses.
4. The school shall adopt the uniform course of study and examinations required by the N. A. C.
5. It is most desirable that the medical staff of the hospital shall assist in the lectures and the teaching of the nurses.
6. If the school is unable to provide the necessary medical, surgical, obstetrical or children's nursing, affiliation with some other school is recommended.
7. The school must be in charge of a full member of the N. A. C.

It seemed possible that these above requirements could be met with in the next four years and a recommendation was made to the executive committee "to

open a school of nursing in the K'ai Chow General Mission Hospital, to adopt definite rules and regulations for such a school, and to employ a Chinese graduate nurse to help with the nursing and teaching. This recommendation was accepted and arrangements made to take up first year training for both men and women student nurses.

On July 1, 1930, the School of Nursing was formally opened with ten students (six men and four women) enrolled for the three-month probation period. This looked like a big undertaking, but with a firm faith in God "with Whom nothing shall be impossible" the task was begun to help train nurses for the great and needy field of medical and surgical nursing in China. Much encouragement to take this step was received from the General Secretary of the N. A. C., Miss Cora E. Simpson, whose words are herewith quoted:

"You can have a school in almost any place to which you are sent. You can get the Chinese language and teach the books. You can and will succeed. This is your business in life to train and teach. You might care for the sick ones for fifty years and when you left China, her nursing system would be no better than when you came. Start your training school and your patients will be cared for. Let Christ dwell in you and then build yourself into your nurses. This is the greatest evangelistic work any nurse can do. Pour your very soul, your love, your ideals, your visions, and your aspirations into them and they will go out and do more evangelistic work in a minute than you can do in a life time."

"Got any rivers they say are uncrossable?
Got any mountains they say 'can't tunnel through'?
We specialize in the wholly impossible,
Doing the things they say 'you can't do.'"

—Song of the Panama Builders.

Theoretical teaching and practical demonstrations and bedside nursing went hand in hand, progress was made along all lines, and application was made to the N. A. C. to register. They required that two neighbor nurses come to inspect the work of the school and fill in the application blanks. We were considered eligible, the school was granted a registration diploma on June 1, 1933, and the following December (1933) our first class of students took the national examinations, and passed — two of them with "national honors." Since then our total number of graduates is seven, and three are "honor" students. It is most gratifying to work with these young men and women, inspiring them to a willingness to follow the command of our Master to "preach the Gospel, heal the sick, and to love thy neighbor as thyself."

Our graduates have all found their sphere of useful service.

Miss Li Hua Yun went to take a course in advanced nursing at the Tsinan University Hospital, later served as staff nurse, and is now married to a nurse, Mr. Chang, who is engaged in nursing in the Rockefeller Foundation Hospital (P. U. M. C.) in Peip'ing.

Miss Yang Tsui Chu (Mrs. James C. Liu) has had lung trouble for about two years, but is sufficiently recovered to assist with the school nursing among the girl students of the Hua Mei Junior High School.

Miss Ku An Chih is at present appointed to Women's and Children's Welfare Work in the Taming district under the direction of Mrs. Voth. She is engaged to a pharmacist and will most likely be married after some months.

Miss Liu Ch'un Feng, a member of the National Holiness Mission, is an earnest Christian. She carried off "honors" at the national examinations, which shows how acceptable she is before God and man, because of her faithfulness. She was called to the hospital of our neighboring mission at Taming, and reports come to us telling us how God is blessing her and making her a blessing.

Mr. Wang Tsh Hua, has opened a small hospital in our neighboring city, Ch'ing Feng, where he is holding out against competitors, who are dealing with "white powder" (heroin). He finds his work suffering

greatly. He has come several times to ask prayers for himself. He has been assured that "God will not suffer the upright to be utterly cast down, for He upholdeth him with His right hand." Psalm 37:24. It is hoped that in such places as the above station, clinics may be opened under the supervision of our doctors.

Mr. Liu Hsiu Ming has finished six months of advanced nursing in the Christian University Hospital in Tsinan and is a staff nurse there now. He is planning to go later to the Central Hospital in Nanking for a course in Public Health Nursing.

Mr. Liu Kuo Hsuan was headnurse for five months after graduation and is now traveling with the large evangelistic tent, doing daily clinic work as the people come for preaching services. In this way the command of Christ is carried out literally: "Preach the Gospel and heal the sick."

Registration—A new issue which has given us no small concern is presenting itself, and that is the registration of our School of Nursing with the Central Board of Nursing Education in Nanking.

In June, 1933, our school was registered with the Nurses' Association of China (N. A. C.). The new Central Board of Nursing Education was formed in 1934. The members of this Committee or Board are the same as those who used to form the official Board of the N. A. C. This committee has been working with the Ministry of Education in Nanking, planning to register all schools of nursing for the purpose of standardization of the curriculum and equipment of the schools of nursing.

This is decidedly a step necessary to be taken in China, where there is so much confusion as to standards and regulations.

Registration of schools of nursing and also of individual nurses is a privilege and a protection in our own countries, and this idea has been insisted upon first by the foreign missionary nurses here in China. Now it is being promoted by the Chinese graduate nurses, a number of whom have been to foreign countries, have seen the arrangement there and feel the same need for the Chinese nurses.

Our field is large, extending over six counties, with a population of 2,200,000, and ours is the only recognized hospital and school of nursing. So there is a great field for institutional nursing and public health nursing, such as home nursing, school nursing, women's and children's welfare work, village and out-station clinic work. Let us enter the open door of opportunity preparing the needed nurses in a standard registered institution, for our field in surgical and medical nursing. Our expectation is from the Lord!

COUNTRY CLINIC WORK

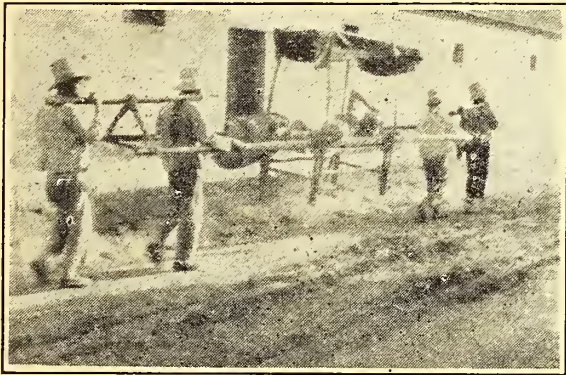
(By Frieda N. Sprunger)

It is the morning of a day on which we are to go to one of our places of clinic in the country. The hour is still early as we wake up, and the mind immediately busies itself about the doings of the day that lies before us. We try to think of all the little things that must be looked after: that tin container that we sent to the hospital to be refilled with magnesium sulphate, and the supply of smallpox vaccine we asked for, we must not forget to send for them; we must include some of the new tracts and song sheets that came from the printers yesterday in our literature supply; had the car boy remembered to see about getting that little leaky place stopped? We must remember to ask him, for we cannot afford to lose any gas; and, oh, did the nurse helper, Samuel, remember to keep out of the medicine box that bit of copper citrate ointment? We must have it ready to hand to the man that lives a few miles east along the way. We promised to bring him some whenever we would pass that way, for he had been so good in helping us out of a mud hole when the car had been stalled there some time ago, and his eyes had been so bad!! How might the evangelist's, Mr. Liu's, eye be this morning,—it had seemed

quite seriously inflamed yesterday, we hope it will not give him any trouble today. Then the village to which we were going, how would the receive us? How could we best plan to administer to both the physical and spiritual need of the community?

The morning watch season provides an opportunity for communicating with Headquarters. The Father knows about it all and as we look into His face we are strengthened, and we arise from our knees assured that He is going on before.

The bell has rung, summoning us to morning prayer. The last detail of dressing is seen to as we hurry down the stairs and meet with the workers and the people



Local "Ambulance"

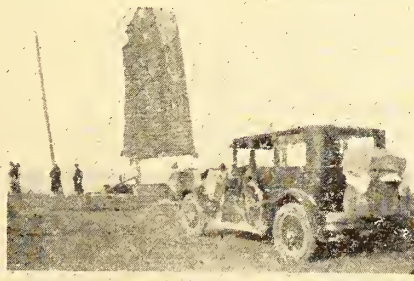
of the yard for morning prayers. Everyone is there, "top side up," and there is good interest. The servants, even, remember to pray for the clinic group and its work as they start out to a new place.

After prayers and hurried breakfasts, the car, an old Dodge, is backed out of the garage and the things are loaded on: medicine chest, rolls of bedding and folding cot are roped on to the rear of the car, with smaller articles, such as lanterns, waste receptacle, and kerosene stove tied on to the ropes. The running board

and fender on one side if the car provide for bicycles, more bedding, and other bundles, while every available space inside is taken up by handbags, box of cooking utensils and supplies, packages of literature, a roll of posters, and large song sheets to be hung up, and the long stick on which is rolled the square piece of flowered oil cloth that is to transform the ugly, rough table from which we must invariably eat, into a thing of beauty and beckoning homeliness.

The last bundle has been put on and the passengers get on the car. Someone offers a short prayer, committing us into the Father's hand for the trip, and the car boy cranks the engine, but the car refuses to go. Others take their turn, but all to no avail. The passengers must get out and with others, who are standing by, set hands and shoulders to the task of pushing the car. Back and forth on the compound road the car is pushed, until finally its stubborn whim is overcome, and with loud snortings and puffings the car starts and we ride out of the compound, out on the road, and toward our destination. We run over a moderately good stretch of road and make fairly good time—twenty miles per hour!

One of the villages that we pass is entered by climbing over a trying sand hill. We shift into "low" early, the passengers get out in order to lighten the load, and we are happy if we can plow over the stretch of road without coming to a forced halt. We stop at the end of the stretch to await the passengers and to allow the engine to cool off a bit, and then go on through the village with its twenty or more jogs and turns. Later the road leads for a long stretch over a newly made dike, about fifteen feet wide on top. Here, after a time of uneventful traveling, we come to a stretch where the dike is still in the making, upper layers of ground being put on, with some places nearer completion by thicknesses of a foot or two than other places. The running of the car on such a road becomes precarious, and we see that we cannot well continue on this soft, uneven stretch. But there is no road leading down the dike. We listen to some of the advice of the many workers on the road, take counsel among ourselves, and decide to turn toward the side and run down the steep grade of the dike. Most



Evangelization

At the Way

Outstation Clinic

of the passengers get off and we "slide" down as gently as we can, grateful as we land safely, and then continue, meandering for a while through fields in search of the road. There is good "sailing" after that, and we arrive very quickly at the gate of the village — at our destination. We stop for a moment outside the gate, and with the engine kept quietly running and with bowed heads, pray that the village may be "captured" for the Lord.

The evangelist, Mr. Liu, who had previously made the arrangements for our coming to that place, now directs us to the place where we are to take up our temporary abode. We drive into the large yard with its hard, smooth surface, telling us at once that it is the threshing floor, park the car, and meet the host and hostess. A large crowd of people from the street has followed us into the yard, for a car and a foreigner are both novelties. The evangelist makes use of this opportunity and preaches to the large crowd. At the close he explains all about the work of the clinic group, the purpose for coming, methods of working, and invites all who have friends or relatives who are in need of medical treatment to bring them and come also to hear more of the Gospel.

A small room opening out into the threshing floor yard is allotted to our use to serve as a dispensary and clinic room. On the first day we see a few patients as they come straggling in, but the following days we see much more of such work.

The day starts with morning prayers for the staff. After breakfast some of us go into the street preaching and visiting homes for a while, while one of the nurses remains at the base, getting things into readiness for the day's work, opening up the medicine chest and setting things in order. Instruments and utensils are sterilized, posters, both evangelistic and hygiene ones, are put up in the room and outside on the walls. By about 8:30 or 9:00 o'clock, people begin to come and continue throughout the day, often coming in great numbers when once it is generally known that clinic is being conducted. We have seen as many as seventy patients in half a day, though that does by no means represent the average. Gospel messages are given, tracts distributed and songs taught to the crowd of patients and their friends as they await their turn. In the improvised clinic room we are busy treating skin diseases, many kinds of eye troubles, boils, ulcers, and abscesses, extracting teeth, administering castor oils, quinine, and other simple remedies, sandwiching in here and there a testimony for the Lord with an admonishing to believe in Him. Patients who are strongly in need of a doctor's care, we advise that they come to our hospital at Kai Chow, or if arrangements have been made for a doctor to come to this place on the last day of our visit, we advise them to come back on that day.

Meal time is usually an enjoyable time for the group, all eating together around the small table the Chinese food that the car-boy-cook has prepared for us.

After the work of the day is over and supper out of the way, we usually have evening meetings. These may take the form of groups of women out in the yard gathering about us women workers to hear informal gospel talks, Bible stories, or to learn songs and Bible verses, while the men deal in a similar way with men and boys that show interest; or there may be a mixed crowd out in the yard to which different ones of the staff preach in turn. They often remain until a late hour, and seem loathe to leave when we finally insist that the meeting must break up. After evening prayers we then retire, Mrs. Liu and I to our room in the inner court, where we share a bed, Mr. Liu and Hsien Taoa, the car boy find improvised beds in the milling room, where our meals are prepared and eaten, while Samuel makes his bed out on the car.

After a few days we come to the end of our stay. Breaking up of camp brings a busy scene. Final settlement with men whose bread we have constantly bought, or whose beds or stove we may have been using; delicate situations of proper settlement with

hosts, all must be attended to. Hurried treatments are given to patients who are sure to come as we have just about finished cleaning and packing up things. Final admonitions must be given to those who have shown interest in the Gospel. Finally we are off and as we drive away they call out to us, "Come back again, soon!"

Yes, we long to go back often to such waiting ones, but there are so many such places, and the laborers are so few. Pray that we shall see that among such also "the Word shall not return void," and also "Pray ye the Lord of the harvest that He send forth laborers," raise them up from among the Chinese, and send out more from the home land.

THE CHINESE CHRISTIANS AND THEIR ENVIRONMENTS

(By Stephen Wang)

Among the many challenges of the Chinese Christians the environment is considered as the greatest of all. We all know that China has had a cultural history of some five thousand years with fine standards to guide the daily life of the people. But owing to the political oppression and general disregard they have almost entirely disappeared. As a result, there is a general degeneration of moral character among all classes of people. "Officials tend to be dishonest and avaricious; the masses are undisciplined and callous; adults are ignorant and corrupt; youth has become degraded and intemperate; the rich have become extravagant and luxurious; and the poor have become



Chinese Christians

mean and disorderly." The fact that in our country are traitors and communists as well as corrupt officials shows that we have neglected the cultivation of these age-long virtues and failed to apply them in our daily living. There naturally resulted complete disorganization of the social order and national life. The only way to remedy the present situation is to take strong action to break such demoralizing environments and to start anew that rational life which is essential to the citizenship of the Kingdom of Heaven. As a preliminary step in achieving a rational life, the people must first acquire the habits of orderliness, cleanliness, simplicity, frugality, promptness, and exactness as well as honesty, conscientiousness, justice, and charity in their daily life.

How can a man get the power to live an honest, straight, and clean life? A set of moral codes certainly does not have the power to lead a man to that inner change of heart and spirit which is so essential to the rebirth of a new life. To attain this end, it is "the mission of the Christian Church of China to do everything possible to show the people of China the Christian ways of living as exemplified by the life of Jesus Christ. Thus they may have the power to attain a new life through faith in the resurrected Christ.

But how it will be carried out depends mostly upon the lives of the Christians of China. We, Chinese Christians, therefore, need the prayers of friends throughout the world so that the final victory will be ours.

The next problem which is now confronting us will be the ignorance of the masses. According to the figure reported about two decades ago, less than fifteen per cent of the masses could read. We can figure that it would not be more than thirty per cent at present. Can we imagine what the outcome will be if seventy out of one hundred of the people can not read? China is in this condition. The masses know nothing about their government nor its philosophy of life. They need religion in their living, but they are ignorant of it. The Christians get into the churches, but they mostly depend upon what others say. They know very little about the Bible because they have not the ability to read. They cannot sing because they have nothing to depend on to learn with. Some try to learn to sing, and finally they perhaps know the words by heart, but sing it with their own melody. In the Summer School of 1935, I found a Chinese Christian who is very warm-hearted for Christ. He prays, we do not know how many times a day. He goes out to preach in the nearby country after school hours. He sometimes even preaches to the workers in the Summer School. He cannot read the Bible nor any other book. But he likes to sing. He spends most of his time in singing. He does not know any hymn from the hymn book nor does he like to learn any. He sings folk songs, well, not real folk songs, but a song with his own melody. At the beginning people like him, but by and by they think that he does not help the church neither the Christians. People therefore stop him from singing. From the instance mentioned above, I illustrate my point that the ignorance of the Christians is a great problem in our church. It is said by many Chinese Christians that the church will become much greater and stronger if this great block can be removed.

Every one who has studied Chinese conditions at all is familiar with the fact that China is mainly an agricultural country. It is said that more than eighty per cent of the population is directly dependent for daily supply upon the cultivation of the soil. It is especially true of the Christians of our mission. About nine-tenths of our Christians are in the country working on farms. The living conditions of our Christians depend mostly upon the crops of the year. In the recent years, not only has one famine after another swept across great areas of China owing to drought and inundation, but banditry and outside disturbances have broken out everywhere, especially in North China. All these things would influence the Christians directly in their living. But one of the factors of a strong church is the economical condition of the Christians since the church is directly supported by the Christians. But what of a situation, where the Christian cannot even make a living? Christianity is a religion not only for the soul after death, but for the welfare of the people while they are alive as well. What we have to ask ourselves now is, whether the Christian movement in China shows promise of meeting this situation, and what are the conditions of success in so high an endeavor?

There is an evidence of China's tacit admission of her need of religion, which is more significant than anything we have yet considered. Liang Chi-chao, one of China's most eminent and forward looking scholars said, "Religion is an invaluable asset to human society. In the individual it is the vital force of its life. The greatest source of weakness in Chinese national life is lack of vital religion." In fact, we have many religions, but none of them can satisfy the people of China. They cannot give the solution of China's salvation because they emphasize too much the creeds, laws, and customs. It is, therefore, not the Jesus of the creeds and the ceremony, not the Jesus of Christendom with its economic and military might, it is the Jesus of the Galilean ministry and the redemptive

work in Jerusalem who is being discovered by and is discovering the young men and women of China today. It is the Jesus Himself, which is our original source. To let Him speak in His own way to China is a far bigger thing than to hand on to China a human interpretation of Him.

In conclusion, we need the fusion of a great love, and the radiance of a share insight. We cannot think of China's religious problems as simply hers. It is ours, too. We need all that the human race has learned in its great quest for God and its long and weary marches. We need all that we can learn together in humble search and bold experiment. We need the light and guidance and energy of the living God, and it is especially true for us, at least, that we can see most clearly what that means as we stand together before Jesus of Nazareth.

May we give thanks and praise to the Lord for opening up to us such a wonderful opportunity to bear witness to his abundant life to the many millions of living souls who are yearning with burning zeal for the true life of salvation. May we also have the prayers of all the readers of this article that China may be won for Christ, the Giver of life and the Savior of all mankind.

THE FIGHT AGAINST ILLITERACY AND IGNORANCE

(By Mathilda Voth)

China's illiteracy ranges from 88% to 95%. At first thought this percentage seems high considering the literary background and scholastic ability of the Chinese. But the "intelligentsia" is, and always has been, a small class compared to the influence it has exercised over the thought and life of the Chinese people. Even under the old regime in rural sections, if a man had five sons only one perhaps was selected for scholastic and official training. The remaining four were apprenticed to trades or took their place on the family farm. In many farm villages only one in a generation attained the distinction of bachelor of arts. Daughters of official families were taught to read and write, but in rural sections a literate woman was rare indeed. Since the Republic things have changed somewhat, but in so vast a population of 405,000,000 it still means that 364,500,000 cannot read or write.

The work of our Mission having begun in the year of the founding of the Republic, efforts of the Mission and the Government have always mutually supplemented each other in bringing about a better command of the written word. Our church members are largely from rural communities. Hence the percentage of those literate upon entering the church, especially among women, has been very low. Girls baptized have been mostly from Mission schools and are, therefore, an exception. But the work of schools is outside the scope of this article.

Schools were opened early in our Mission endeavors. As students went back home, more interest was awakened. Besides the Boarding schools many small village schools were opened, many boys in particular being reached in this way.

In the evangelistic field semi-annual instruction classes were held, at which in the early days catechumens memorized after the old Chinese fashion, the Catechism, Apostles' Creed, the Lord's Prayer, and Scripture passages. Thus, though illiterate, many of the older Christians have stored away in their memories a rich fund of Bible promises which they draw upon to enlighten their daily life. But during the last half of this quarter century in the Kenascence, which is taking place all over China, much stress has been laid on teaching adults, and in the church first of all the church members, to read.

About the earliest reading class was the evening Bible reading group composed of those employed in the compound, who gathered at the Kai Chow east suburb gatehouse, each reading a verse in turn and someone

leading in the discussion. This custom has been continued at all stations and compounds and the number of people reached through these years is not inconsiderable.

Reading was stressed from the beginning in the Kai Chow city work, where Miss Fast had meetings with the women and girls. In the east suburb Mrs. Voth had a class in Phonetic Script in 1922, besides helping the women to learn to read the New Testament. Some of them who are now Bible women rely on it even now as a key to new characters. The Sunday After-service meetings, begun by Miss Goertz in 1924, have helped many women to learn their first characters.

This aspect of work was further developed in Kai Chow, when Brother and Sister Goering moved to the city and opened a reading room, evening classes for men, and day classes for women. Mrs. Goering prepared a room in the basement of their house where she could teach the mothers home-making, while the Chinese Bible woman taught them to read. A Women's School was opened in 1923, aiming to reach particularly the mothers of the church. There were two terms of three months each a year. The hours were short, from 10 to 12 A. M., to make it convenient for the women. They brought their babies, who were taken care of in an adjoining nursery room. After three years there were eight graduates from this school. Its influence on the church community was considerable.

In the Tamingfu field a similar Women's Bible School was opened by Frieda Sprunger in the fall of 1925, with an enrollment of 18. This had a full term course and was a boarding school; the second term enrollment increased to 28. Non-Christians as well as Christian women were accepted. Some accepted Christ while they were in school. Women with children were discouraged from coming, but some came and had to return home. The second term it was found necessary to employ a woman and rent a special yard to take care of the children. Unhappily the evacuation in 1927 brought an untimely close to this school.

After evacuation, Miss Marie J. Regier attacked the problem of illiteracy with fresh vigor by distributing copies of "Gospel Thousand Character books at all stations (Taming district) and to all women Christians and inquirers who manifested a desire to learn to read. Mr. Boehr, with a group of evangelists began holding instruction classes at the various out-stations instead of at main stations only. Thus the teaching was brought closer to the people's homes.

At Kai Chow in 1929, Miss Goertz had prepared a booklet, "Three Steps in Salvation," with large characters, comprising an aggregate of over 700 characters. Bibles were given out to 105 women who learned to read this booklet satisfactorily. Following a paper by Miss Regier, read at the 1931 Workers' Conference on "Practical Methods of decreasing illiteracy and encouraging reading among our church members in China," a resolution was passed that "special attempts be made to open character classes, first making a preliminary survey, listing church members as to place, occupation, literacy, age, date baptized, Bible in home or not. Hence many classes have since been held, some for longer, some for shorter periods. Miss Fast, while at Tsingfeng, got in touch with a number of women in different villages who have since become baptized Christians. Her right hand helper was Mrs. Ch'en Jui Te, the daughter of one of our older evangelists. Mrs. Ch'en taught character classes, each time also spending some time teaching the women to sing. Bible classes or cottage prayer meetings were conducted in the homes of Christian women who lived close to one another alternating at the different homes, with the women themselves leading. This way the women learned to make use of what they had learned.

In the Taming district Mrs. Goering and Mrs. Voth together with Bible women, Mrs. Lu, Mrs. Liu Chien, Mrs. Lu, and others, who gave almost their whole attention to this work, conducted classes in villages

around the central stations. At Lung Wang Miao and Taming difficulties were encountered and there has not been much progress. Younger women who would have the ability to learn are kept too busily occupied in the home and with their children. Older women, especially after they are baptized, become self-satisfied and feel they are too old to learn. Chinese family ethics forbid the mother-in-law to relieve the daughter-in-law so the latter may have time for study. At Nanlo, where the classes are largely in the city and suburbs, characters are taught along with the first rudiments of the Gospel to non-Christians as an aid to an understanding of salvation. The difficulty here is to induce them to break down old standards and be willing to be seen on the street on their way to church. Some, however, attend regularly, though none so far have been baptized.

Attempts have repeatedly been made to have regular evening classes for men in Tsingfeng and Nanlo. But in such larger places the government is doing considerable mass education, supplying also the light, fuel, and other incidentals used, which it is not in the



The Teacher and Mrs. Voth, left, Summer, 1933
Women's and Children's Reading Classes

province of our Mission to do. Mr. Hsieh, an elderly Christian gentleman, who was formerly a gatekeeper, but is now retired, had a good class of over 40 last winter (1934-1935) in his home village. Some churches like Shwangtsing the fair representation of reading laity is due to the church-day school, which has been conducted there for a number of years.

The steadiest piece of work for promoting a reading knowledge of the Bible has been done at Ct'ang Yuan since the Ewerts went there in 1933. Classes met five afternoons a week, 1½ hours each, and are composed largely of young people from the city. This fact and the proximity of the church members to the church give it a promising future. These "students" are required by Brother Ewert to finish more books before they receive a Bible, and thus get a better foundation. With young people this is possible, because they are eager to read, older people lose courage if they must struggle on too long. When they have finished the preparatory work they are asked to join Bible class, which meets with Brother Ewert three times a week. Thirty have finished the reader and received Bibles, fifty more enrolled who attend regularly.

Layman's Bible Schools were held at Kai Chow and Taming in 1930, 1931, and 1932, the last year also at Tsingfeng, Tang Ming, and Ch'ang Yuan. At outstations these were of one month, at main stations of three month's duration. These offering a more advanced course benefited more especially those who already could read, and are treated under the subject of "Schools."

The last two years the Home Study Course has been used with some success in the northern part of the field. This is a four-year course, worked out by a committee of the Kansu Missionary Association, which laymen may use as an outline for intensive Bible study using their own time limit. One woman after the first year pledged an offering of \$5.00 if the Lord would help her finish the course before another year was over. He did enlighten her, open her eyes that she might "behold wondrous things out of the Word." The Holy Spirit Himself taught her, so that she could pass satisfactorily her examinations and receive a certificate. Forty-three men and women are enrolled. Examinations on various books of the Bible, O. T. History, chapter summary, and memory work are given by the missionaries in charge or qualified Chinese evangelists.

To the Westerner, whose hunger for the printed page seems never to be satisfied, it may occasion surprise that the non-student classes of Chinese has to be taught to enjoy reading after they have been taught how to read. Such, nevertheless, is the case. To cultivate such reading, besides Bible courses as mentioned above, which give them an objective in their Bible reading, various methods are used. Libraries of books put out by Christian literature societies and covering a variety of subjects are now located in most central places. Copies of "Happy Childhood" are scattered abroad, "The Bible Magazine" is subscribed to for some country churches.

A reading club, to meet once a month and report on books read, was organized at Kai Chow in 1930. Members gave five minute book reviews and a leader gave a message, the whole program being then criticized by one of the better trained leaders. This club ceased to function after a time, but there is hope of having it resurrected in the near future. At Taming such a club was begun in 1932. The method used in the last year has been found most successful. The members are divided into several groups according to their reading ability. Appropriate books are given each group, a chapter of which is reported on and discussed by some member of each group or perhaps a section is dramatized by the whole group. This way each one can give expression to as much as she has learned.

Now as we come to results, these are not nearly what one would hope and expect, unless one has a proper appreciation of the difficulties of the Chinese language. Yet these various efforts have not been without results. It is possible, for instance in the larger churches as Taming and Kai Chow, for the preacher on a Sunday morning worship service to ask his congregation to read the Scripture lesson responsively with him, the greater part or about 75% responding. As to statistics, the following will be of some help. We count those "literate" who are able to read fairly satisfactorily the New Testament.

Name of church	Total church membership	Number literate
Kai Chow East Suburb	370	200
Kai Chow city	130	55
Taming city	130	52
Tung Ming	110	100
Ch'ang Yuan	91	62
Lung Wang Miao	60	18
Tsing Feng	52	30
P'ien Tsun	41	35
Shwangtsing	40	21
Kao Tsun	47	20
Yang Tsun	34	17
Nanlo	32	12

Sang T'sun	16	6
Sha Ho	13	10
Han Chang	9	3
	1175	624

We see from the above that the percent of literacy among our church members is 53 percent. This compared to the 10-12% for the whole country as stated at the beginning of this article, is gratifying, but much remains yet to be done to attain 100%.

Mrs. W. C. Voth.

BOARDING AND DAY SCHOOLS

(By James C. Liu)

It is estimated that over fifty per cent (47% only) of the church members in our mission in China today are still unable to read or write. That means they have no direct access to the Word of God. Because of lack of education, the Bible is not an open book to these brethren and sisters in Christ. What a drawback! They are thus deprived of one of the most important means for the development of the Christian life. It constitutes a pressing problem of the church. Illiteracy is, no doubt, one of the greatest hindrances in the way of the progress of the Christian faith in our church in China. The church needs more well-trained and capable Christian leaders who can lead the Chinese to Christ. The church needs educational institutions through which well trained Christian leaders can be secured. Without adequate education provision our mission work can hardly be carried on.

We need to be clear in our mind what is the aim of schools. This largely depends upon group experience to look at it. In general, we may say that the school aims to establish attitudes and habits of Christ-like living for Christian children in common life; to train leaders; to bring children into a vital and saving experience of God; to develop an educated and intelligent Christian constituency, and to win non-Christians to Christ.

1. Boarding Schools

The first boys' boarding school was opened in 1916 at Kai Chow. Only the lower primary grades were taught. There were sixty boys and two teachers. Before 1933 it had been managed by the mission. In 1932, the mission decided to turn mission schools over to the Chinese churches. The local church, realizing the importance of educating the children of the church members, disregarded the difficulty before them and on January 1, 1933, accepted the responsibility of this school. Now the school is managed by Chinese.

In 1918 a girls' boarding school was opened at Kai Chow. In 1922 a boarding school for boys and another for girls were opened at Tamingfu. These two boarding schools soon were discontinued. In 1929 the Kai Chow girls' boarding school was combined with the boys' boarding school, due to the lack of funds. So the boarding school at Kai Chow now is a co-educational school. Last year it had an enrollment of over one hundred pupils with five teachers employed. Both the lower and higher primary grades are taught.

2. City Day Schools

In 1923 the mission decided to open a day school for boys and another for girls in each of the six county seats in our mission field. Hence, in 1925 there were seven city day schools for boys and seven for girls, with a total of 416 pupils and 22 teachers. Last year the mission had seven city day schools. Three of these seven were only for boys and the rest were co-educational schools. There were 326 pupils and 12 teachers. Only one of these city day schools had the first year of higher primary grade. The mission lacks feeders to our high school. We sincerely hope that our mission will establish more higher primary schools in the near future in order to meet the requirement of pupils for the high school.

3. Village day schools

In 1919 the mission began to urge the opening of village day schools in our mission field. The Chinese provided buildings and furniture and the mission arranged for the person who was to teach during the week and do evangelistic work on Sundays. In 1925 there were 30 village day schools for boys and 9 for girls, with 953 pupils enrolled and 39 teachers employed. Last spring the mission had only one village day school with 30 pupils enrolled and one teacher employed. Many of our church members' children can not go to school. They do not like to go to government schools.

4. High School

In connection with the boys' boarding school at Kai Chow a full junior high school was opened in 1923. Due to the restless conditions the school was discontinued in 1928. During this period of school years there were five graduating classes with 47 graduates. Twelve of the 47 graduated are now serving our mission and some of them are working in other missions as teachers, evangelists, etc.

Later some of the church members realized the need of the high school and suggested opening it again. It materialized in 1931. It had only the first year of junior high school work. Again it was connected with the Kai Chow boarding school.

After the boarding school was accepted by the local church of the East Suburb at Kai Chow, it was felt that one church alone would not be able to carry the whole burden of responsibility. Then the high school board was organized in 1934. It consists of six members who are elected by the "South Hopei Union Hua Mei Junior High School Association," which was organized by the delegates from all the churches in our mission. On the first day of July, 1934, the local church of the East Suburbs at Kai Chow turned over the Junior High School to the High School Board. The primary school was also given to this Board. This was the first step toward stabilizing the school.

The mission's help to the high school covers only the smaller part of its expenses. The larger part of the needed funds come from tuition fees, individual contributions, etc. According to the annual report of 1934-1935, the total expense was \$3,883.99, and the tuition fees covered more than half of the expenses. Last spring there were 208 students (110 high school students and 98 primary school pupils) and 9 teachers. The teachers were all Christians and all had learned to know Jesus in our mission except one. There were about fifty Christian students.

The school has been and still is trying to meet the spiritual needs of the pupils in giving them Bible classes, daily devotions, and Christian activities, such as the Y. M. C. A. and Y. W. C. A., Gospel team, prayer meetings, etc., in and outside the school. The course of instruction has always been the same as that required by the Department of Education of the government.

Last year, because the number of students was greater than the former years in high school and also because of the financial help from some of the friends of the school, the second year work of Junior High School could be added. The third year is going to be added this fall (1935) in order to meet the needs of our churches and local community.

The mission decided three years ago to try a new method which was to turn schools over to the local churches. This plan was put into practice in 1933. No matter who manages the school, registration with the national government has become a serious problem. In 1932 the government passed the law to have all mission and private schools registered with the government. Our high school had not been registered, so last spring the provincial government of Hopei issued a document to close our school. The high school students can not go on to other schools after their graduation if the school is not registered. Therefore the High School must be registered in order to keep it going.

During and after the evacuation the school work has suffered more than any other phase of the mission activities. Due to the restless conditions and financial shortage, this work has not yet been brought back to its former level. From the following statistics of the school work for the last twelve years we can easily see the development of this work and the decrease of the number of schools, students and teachers during the last five years.

(Made by the Educational Committee—1935)

Years	1923	1924	1925	1926
No. School	34	52	57	53
Teachers	53	84	86	87
Students	660	1478	1658	1715
Budget	\$11,266.02	\$17,000.00	\$17,511.00	\$22,056.00
Years	1927	1928	1929	1930
No. School	56	52	49	12
Teachers	89	68	74	23
Students	1690	1244	1239	603
Budget	\$22,091.00	\$19,807.00	\$9,104.00	\$4,550.00
Years	1931	1932	1933	1934
No. School	13	12	9	10
Teachers	24	22	22	23
Students	565	579	367	428
Budget	\$7,716.00	\$7,000.00	\$3,438.00	\$5,046.00

However, that the Foreign Mission Board plans to have the school work again given its proper emphasis as soon as possible is evident from action taken at their 1931 session. Part of the resolution urging the registration of schools in China reads as follows:

"We are further convinced that if our efforts to build a strong native Christian church in China are to be successful, a well-trained, as well as deeply consecrated, leadership must be developed among the youth of the Chinese church. For this purpose we believe that every effort possible should be made to further education to the extent of the Middle School (High School)."

The Lord is giving us an opportunity for this phase of the work. Let us pray for the work, that some of the students may later develop into strong Christian workers and well-trained leaders.

THE BIBLE SCHOOL

(By H. J. Brown)

As the need of schools for general education in China was only slowly realized first by Christian leaders and later by the national government, so it was that the missionaries and native Christian workers did not as first see clearly the need of the Bible school, and therefore a quarter of a century ago little was done in this direction.

The first evangelists had not had any training besides being co-workers with evangelistic missionaries. General advancement in education, however, now demanded that these new workers must have a better



Kai Chow Bible School: Graduates, 1934



K'ai Chow Bible School, 1935

after earnest prayer over this matter, a Bible school was opened in the year 1925 in connection with the K'ai Chow Boys' High School. The following year another class was added, but in all the number of students taking the three year's course stayed below twenty. In January, 1927, the whole Hua Mei School went on strike and the Bible students took active part in the same, a few of them seemed even worse than the rest. The outcome was, that while the mission took the Hua Mei School back in body, it discontinued the Bible School, feeling that the students were not spiritually advanced enough to take and enjoy such a Bible course and practically apply it in their own life and work.

Since other missions could not let us have their best workers, we had to take second grade men. These often proved expensive on account of the distance that they had to travel, and many did not prove to be a great asset to our churches. Even an ordained elder had such low Christian principles that it was necessary preparation for the ministry. So it came to pass that to have him leave again. Then, too, getting workers from many different denominations brought teachings into our midst that did not harmonize with Mennonite beliefs. Therefore that fall the Bible school was reopened in Tamingfu. Rev. P. J. Boehr was put in charge of the same.

Under Rev. P. J. Boehr our first class of six young men was graduated in 1933. Since then different improvements were made. By engaging better prepared teachers and revising the curriculum according to former mission decision the school was slowly put on a more genuine Bible school basis. In the spring of 1934 twelve students were graduated, four of these being young women, who formerly attended our girls' high school. However, that summer the Bible school temporarily had to be closed, because it could not operate on two-thirds of the budget, this being all that the Mission Board was able to pay that year. Rev. H. J. Brown and the other teaching staff members finally declared themselves willing to bear this heavy cut, if the mission would wipe out the \$500.00 debt. The offer was not favorably considered by the Executive Committee of the mission, and thus the school remained closed until the autumn of 1935, when it again was permitted to open, and that in charge of Rev. S. F. Pannabecker. By this time the former Boys' High School buildings had all been turned over to the Hua Mei High School, but the former Girls' School had been repaired for the use of the Bible School. The place is rather limited in space for the students, and gives no accommodations for the teachers and their families, so that, if we are to continue this work, and that we must, we need funds to build dwellings for



1931 Graduates of the K'ai Chow Boarding School

three or four families, which will cost about \$800.00 United States currency.

The number of students that can go away to interdenominational Bible schools will ever remain small, and that of those who go to theological seminaries still smaller. We need, however, to prepare our larger groups of students to live and teach Christ. Special leaders are needed too, but they can be in a great minority.

We need to give the Bible with a comprehensive knowledge thereof to that large group of our own Christians, who would otherwise never be able to obtain such a blessed treasure. It was quite necessary in the beginning to continually tutor the converts newly come out of heathenism; but the second generation is to be grounded in the faith and strong in the Lord. They are to go out in the power of the Holy Spirit and lead their own people to the Savior of the world. Thus the label "a foreign religion" will be removed, and Christ and the Scripture, four square, accepted. "He must increase, but I must decrease." John 3:30.

DELIVERANCE FROM DEMON POSSESSION

(By August and Martha Ewert)

"Jesus Christ the same yesterday, today and forever." We often repeat this verse, but do not always practice it as though we believed it. We often feel that outstanding manifestations of Christ's power are not to be expected in this day and age. I do believe that Christ is able to completely change a person who is ignorant of the things of God into a new creature immediately upon presentation and his acceptance of Christ; and so I have always felt a challenge to take God at His word and expect Him to fulfill His promises. We have not been disappointed in this. To the glory of God we wish to testify to His marvelous work of grace in the lives of some who have passed from death unto life.

Almost two years ago a woman for some time possessed by an evil spirit, came into our midst. We were not at home at the time, but a Chinese evangelist who is looked upon by some as being crazy because he is so zealous for the Lord, was here at the time. The woman came into the church while the meeting was going on. The evil spirit in her began to speak, but the evangelist rebuked him in the name of the Triune God and asked the woman to kneel down. After considerable prayer the evil spirit left her and she has been free from his power ever since and is now a baptized church member.

A young man named Li Yin Fa, who seldom attended church, if ever, as I did not know him before, suddenly became converted and underwent a complete change while attending meetings on East Street last October. He has been looking for satisfaction in other religions, but never was satisfied, so when he took Christ he felt he had found all he needed. Since then he is not able to get enough of the Word of God. We attempted having a Bible class for men earlier, but never succeeded because of lack of interest among the men, but now this young man came and asked if we would start a Bible class, because he could not get enough by just attending the Sunday services. I told him that I was more than glad to start a Bible class if there were those who would attend, so he aroused a group of church members and inquirers to start a class. He insisted on meeting every evening in the week, which, I told him, would be impossible, as I would need some evenings free to do other work. We started the class, meeting twice a week with a group of about fifteen men. Not being able to get enough in the Bible class, he came back to ask and begged that we also have a Christian Endeavor meeting during the week, which we then started, meeting once a week. Here they are given a chance to work out topics and present them for discussion. Besides this, this young man comes into the office many times during the week asking me to teach him and to reprove him. Since he

was converted, he did not care for his old name and asked that we give him a new one, which we did, and now his name is David Li.

At the Chinese New Year Season, which began January 24, we always have a week of street preaching because the people at that time are more or less idle. This year a group of over one hundred twenty people, church members and inquirers, young and old, volunteered to go out in four groups to preach, sing and testify for Christ. During this week I heard of a woman on West Street who was demon possessed, also that they were planning to ask us to come and pray for her. This woman is of a well-to-do and very religious home, having many gods and incense burners everywhere. Some time ago her daughter, who was staying at her home, was demon possessed. Suddenly the demon left her and entered into her mother. They tried different methods to free her, giving her medicine, etc., but without any success. She says that she at first ate an unusual amount of food, but that it was not herself that ate it. Later she could not eat. She was tormented day and night and could not sleep. One day her son, seeing his mother in torment continually, said: "You evil spirit, you don't let my mother rest, why don't you enter into me and leave my mother rest"? At once the evil spirit entered into the son, and he fell down, as if dead; but only for a short time. Then the evil spirit again returned to the mother. One day the evil spirit in the woman said that he was Lao Tien Yeh (old heavenly grandfather), which is the term the Chinese use for one of their gods, as they have many. The evil spirit said that they were going to a temple in the south suburbs to worship. The woman was continually in torment. Her limbs did all hurt, and she was unable to comb her hair or dress herself. The son said to the spirit, "Lao Tien Yeh, if you want her to worship in the temple, you must give her strength so that she can get ready and go." At once she was well, could comb her hair, and get herself ready, and off they went to the temple. She burnt incense and bowed to the gods and worshipped them. On the way home suddenly her strength left her and she became helpless again. The son spoke to the spirit and said, "You must see that she gets home now, after you have taken her out to the temple," and at once her strength returned and they went on. When they reached home she again became helpless, and again the son ordered the spirit to see that she got into the house, and so he did, but as soon as she got in, she was tormented again. When they told her that they were going to ask the missionary to come, she said that she was afraid and did not want him to call.

On January 30, one of our evangelists and the Bible woman went to the home of the demon-possessed woman; as soon as they entered, she became very restless and did not want them to come in. After Mr. Ch'en, the evangelist, had prayer, he asked if they were ready to clear the home of the idols and take Jesus in, to which they consented, and all the idols were removed. After more prayer and singing, the woman became calm for short periods, and then would again come under the control of the evil spirits who said that they would not leave her, and that they were fifty-five thousand in number. In the afternoon, they asked me to come. When I entered, the woman greeted me and was in her right mind, but soon became uneasy and began to talk under the influence of the evil spirits, who said that they would not go yet, but would go at twelve o'clock midnight. They asked us all to go out and said that at midnight they would talk business again. We again prayed and demanded in the name of Christ that the evil spirits leave the woman. Her relatives asked if she could not live a few days in the compound here. When the possessed woman heard this, the spirits in her said that she would not go to our compound, as it was not their place. The woman then spoke to her husband saying, "You, the lord of the house, have brought it all to this." The husband spoke and said, "You evil spirit, get out of here, this

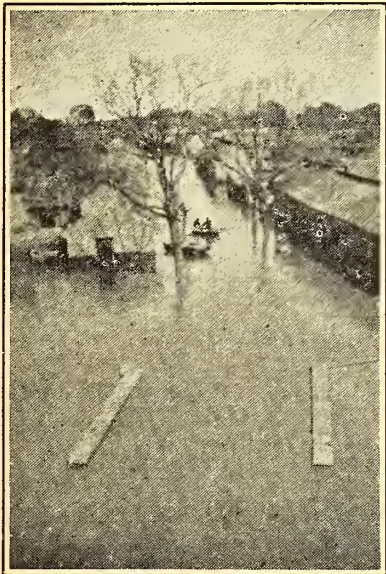
is no longer your place. Christ has come and this is His place and the church is our home, and we are all one family." The evil spirit again spoke and said that they had talked it all over, that on the fifteenth of the month they would take the woman's life. After a while the woman became normal again.

I left the place, and we made arrangements to have the woman stay in the compound. She came over in the evening, free from the evil spirit, and slept soundly that night. She has not been troubled since. She bought a Bible and a song book and is anxious to learn more. This was the first real case of demon possession that I have witnessed. How one's heart rejoices that we have an unchanging Christ who is true to His Word if we only believe!

FLOODS AND FLOOD RELIEF WORK

(By August Ewert)

Through the southern part of our mission field flows the Yellow River, often called "China's Sorrow."



Flood

We moved to Ch'ang Yuan in February, 1933. In the same year, August 11, while we were taking our noon rest, we heard someone to the south of the compound pounding on a large piece of metal and yelling at the top of his voice. I felt that it was something unusual, so we ran out to inquire. Excitedly the bystanders shouted to each other, "The flood is coming."

They were calling people to come and quickly bank up the city gates. I hurried to the north gate to see for myself, and there a wall of water was rushing in angry torrents over the bridge, pressing its way to the north and west and then on to the east to K'ai Chow, passing it on the south and on into Shantung province.

The water came with such speed that it was impossible for those in the villages to escape to safety. There was but one thing to do, and that was to get upon something higher than the water. Many climbed into trees and on top of buildings. Most of the Chinese buildings are made of sun dried mud bricks, which can not stand water, so all that was left in the villages were the few burnt brick buildings, and even some of those fell in. The next few days people came floating into the city on all sorts of rafts. Some tied heavy logs together, others used heavy doors, etc.

The same thing was true in K'ai Chow, where some of the missionaries stayed at the water's edge to give aid to refugees as best they could, especially to those in need of hospital care, among them some expectant mothers. In this district no one allows an outside woman to give birth to a child in his home, so an expectant mother in a time like this finds it very difficult to find a place of shelter. Such women found a welcome in our hospital in K'ai Chow. There were also many who had received cuts and bruises from wading in the water, and many had badly infected sores.

Plans were made to do relief work among the thousands of refugees, but for this money would be needed, which was not easy to obtain in this time of depression. Rev. Brown was in charge of the general relief work at K'ai Chow and Tung King. Mrs. Lelia Pannabecker was to open a children's refugee school at K'ai Chow. Miss Sprunger moved to Ch'ang Yuan temporarily to help us out with the refugee work in caring for the sick and also to open a refugee school. Dr. Pannabecker and the hospital group had their work in caring for the sick refugees.

The outbuildings of one of the missionary homes in K'ai Chow, which were not being used, were turned into living quarters and school room for refugee children. Only the most needy, especially those with only one or no parents were taken in. They were taught to read, Christian truths being especially emphasized.

The meals consisted of millet soup and steamed kafir corn bread, and occasionally some vegetables. Miss Sprunger also started classes with the mothers of the refugee children.

In K'ai Chow and Tung Ming, soup kitchens were opened and in connection with these, Bible instruction classes were held. There was also quite a bit of direct relief given out.

In Ch'ang Yuan most of the relief money was used in giving people work to do, except to those who because of age or other inability could not work. During the time that relief labor was going on, the laborers were required to attend a preaching service once a day.

From a relief organization in Shanghai we received



Waiting to Register for Flood Relief

Three thousand padded suits and four hundred quilts. These were distributed in K'ai Chow, Tung Ming, and Ch'ang Yuan districts.

The few thousand dollars that we have spent for relief are only a fraction of what the government has done for the suffering, and even then there were many who lacked food and clothing.

One of the difficulties in relief work is doing the investigating and determining who the real needy ones are, as the people will do everything possible to make a person believe they are in desperate need. Some will store away their goods, others will divide up the family, having members live in two different places in order to get double relief. While investigating in a large temple where many refugees were, it was discovered that they had taken all their bedding and piled it into one of the toilets in order to get more bedding.

Relief work is not an asset to mission work, rather it is a hindrance, because it makes the people look to the mission for financial help instead of spiritual. Nevertheless, there are quite a few children and also some grown folks who through relief work first came in contact with the Gospel and still are faithfully attending the church.

The flood of 1933 continued until the spring of 1934, when the government succeeded in closing the breach, but in August, 1934, the dyke broke again about thirty miles farther up the river, the water again flooding our district, as the year before, destroying a good part of the fall crop, and again continuing through the winter until the break was finally closed in April, 1935. This year the Yellow River has flooded a large area in Shantung province and a part of Ch'ang Yuan district, but a large part of the district between Ch'ang Yuan and K'ai Chow, which twice was flooded by the Yellow River, is this year flooded by a heavy rain fall, so that for the third year many have received little or nothing of a crop.

MISSIONARIES AND THEIR CHILDREN

A history of our mission would be incomplete without mention of our children—they form a vital part of our "foreign community." Each new baby is heartily welcomed into our "family group" — "all the world loves a baby," you know. Its growth and development is watched with eagerness and admiration by each one of us.

Perhaps the greatest problem concerning our children is their education. Either we must send them a long ways from home or teach them ourselves. Both methods have been used. Linda Brown, who is the

oldest of the mission children, went to one of our neighboring missions, namely the China Mennonite Mission Society, at Ts'ao Hsien, and later to Weihuei, a mission station of the United Church of Canada. Neither of these places have schools for "foreign" children at the present time. She also took some of her elementary work in America. The next child was John Boehr, and he began his education in the school which the Nazarene Mission was conducting for their children in Tamingfu. If I am not mistaken they had a full time teacher from America to teach. However, after the general evacuation of missionaries in the spring of 1927, so many missionaries returned to America that that school was closed and never reopened with a regular full time teacher until the fall of 1935.

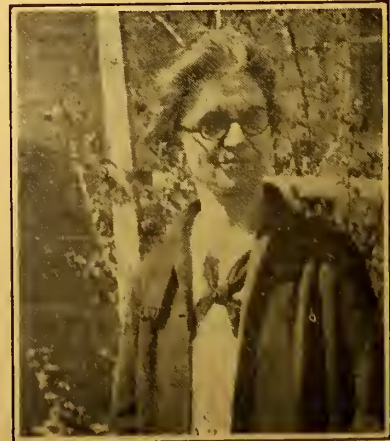
During the evacuation period, Dickie Pannabecker began his education in the American School at T'ungchow, near Peking, where some of us were living since it was inadvisable to go into the interior. Jessie Brown had gone to America, and Dickie Boehr entered the American School at Tientsin, where John also was attending that year. At that time the Boehrs were living in Tientsin, where Mr. and Mrs. Boehr were doing evangelistic work among the marines. In T'ungchow the American School was really not functioning as such, but there were so many "refugees" with children living there that it was thought advisable to open a school for those youngsters. The mothers of the



Missionaries' Children and Their Education



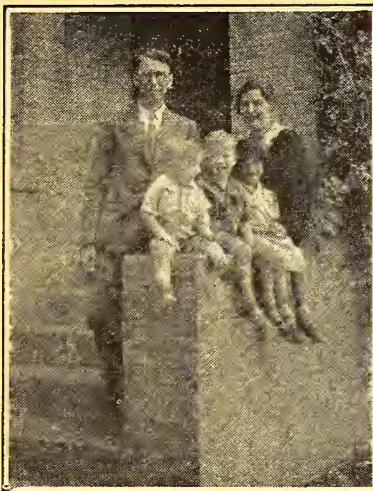
H. J. and Maria Brown and Family—1909



Sister Aganetha Fast—1918



S. F. and Sylvia Pannabecker and Family—1923



August and Martha Ewert and Family



C. L. and Lelia Pannabecker and Family—1926

children attending school cooperated in the teaching. Later in the year a principal for the school was engaged. She did some of the teaching and took some of the burden from the mothers. However, for some of the children, especially those from the interior, it was a real experience—many of them had not had the privilege of attending school with other children in their classes.

In the fall of 1928 we returned to our respective homes in K'ai Chow and Tamingfu. Then since there were no schools in either place, the mothers of children of school age taught their own children. Mrs. Boehr had three pupils, John, Dickie, and Ernest (as many as some country schools in this country have). Mrs. Sylvia Pannabecker had one of her own, Dickie, and she also taught Jessie Brown, who had come back from furlough with her parents. Up to this time the problem had not been such a big one, but as the children reached school age, and as there were more of them, it meant a good bit of time for several mothers spent in the school room. If it was impossible or inadvisable to have a full time teacher for the children, then surely it would be better to have one mother give her time to teaching and leave the rest of the mothers free to do some phase of missionary activity. It was decided that for our mission at the present time, the latter was the most feasible plan.

It was decided that Mrs. Lelia Pannabecker teach the children, and a room in the ladies' house, where Miss Goertz had been living alone, was designated as the

school room. That fall when school opened, there were four regular pupils, John, Dickie, and Ernest Boehr, and Jessie Brown. In December, 1931, the W. C. Voth family returned from furlough and in the spring Stanley came to K'ai Chow to live, and entered our school. The next fall Roland Brown and Charles Boehr entered the first grade, making in all seven pupils in six grades. Besides these there were Anna Louise Boehr and Betty Jean Pannabecker who wanted to go to school too, but were not ready for the first grade. For them we tried to conduct a small kindergarten for a short while each morning, and later in the year Betty Jean was given some first grade work in preparation for the regular work the next year.

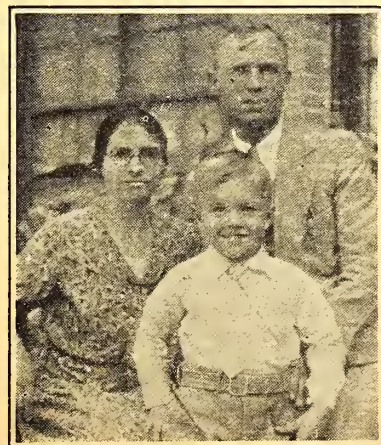
I am sure you would like to know about the type of work done in our "American School." Most of us use the Calvert Course, Baltimore, Maryland, which is a correspondence course in elementary education and which prepares the child for high school in six years instead of the usual eight. All the material, books, paper, pencils, crayons, paste, art books with pictures to be pasted in, everything, is included in the course. Best of all, there is a lesson outline for each year's work which has each day's work outlined. Those who do not use the Calvert Course (it is more expensive than providing one's own books), follow some particular school's requirements and books. So far we have found that our pupils rank high in their respective classes when they enter school in America; in fact, they are often advanced a year.



E. G. and Hazel Kaufman and Family—1918



Sisters Sprunger and Goertz 1921



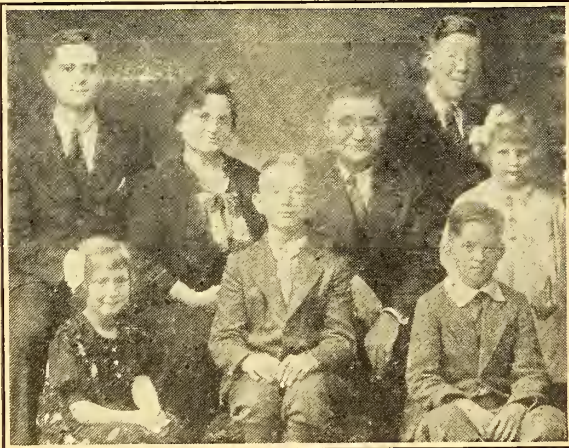
S. J. and Pauline Goering and Son—1919

In this way it is possible for us to educate our children through the elementary grades at home. However, even though we might be able to teach high school subjects at home, nevertheless, by that time the child needs companionship with boys and girls his own age, and it is deemed wiser to send them away to a regular high school. There are several possibilities here. There is the school in Tungchow, near Peking, conducted by the American Board Mission; one in Chikungshan, Honan, and a very good school at Cheefoo on the coast north of Tientsin, conducted according to the English method. This latter school is in many ways the most favorable, but its cost is almost prohibitive to most of us, and it is difficult to enroll one's child because they have such a long waiting list. Jessie Brown is at present attending her second year

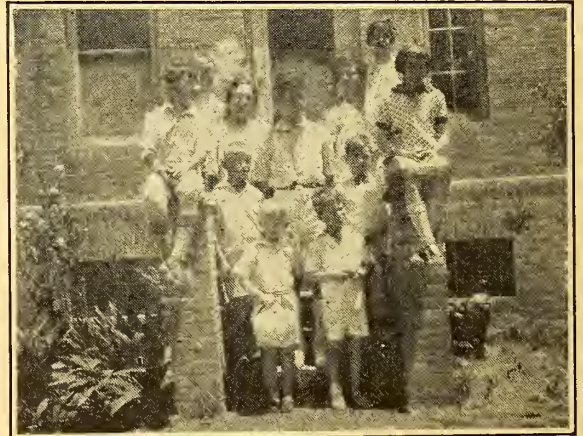
high school in the school at Chikungshan, and from all reports likes it very much.

Last year the Nazarene Mission again employed a teacher from America for their children, and the Voth children attend this school. Irene Ewert is ready to enter school this next fall, and either her mother must teach her or send her away from home. As missionary families are "restationed" the problem changes; thus, you see it is an ever present problem.

In many ways, bringing up a child in a foreign country and being responsible for his education are severe handicaps to the child, yet on the other hand, because of those very handicaps family life is intensified, and there is a closer companionship between parents and children. We parents realize our responsibilities and try to do the very best for our children.



P. J. and Jennie Boehr and Family—1915



First American School at K'ai Chow

As Carlyle says in "Sartor Resartus," "Good Christian people, here lies for you an invaluable loan, take all heed thereof, in all carefulness employ it: with high recompense, or else with heavy penalty, will it one day be required back," we realize that the child is a "God-given trust" and that our responsibility is to the child, to the State, and above all to God, the great source of all life.

(Mrs. C. L.) Lelia Pannabecker.

THE CHINESE CO-WORKERS AND THEIR FAMILIES

(By Aganetha Fast)

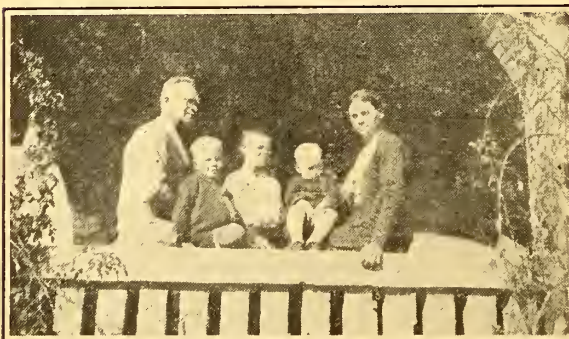
The church of Christ has had a growth of over 1900 years.

This historical development in the growth of the church in general has been reflected also in the General Mennonite Conference field during a period of the last twenty-five years. Can you picture the strain and superhuman strength it required to make this leap from a primitive "Corinthian" church to the present modern church? The church has so magnificently risen to many of its opportunities that today it embraces a defined organization. And especially a leadership which can well, under the given circumstances, compare with our leadership at home.

Twenty-five years ago there was not found one single evangelist, colporteur, or Bible woman stationed in the entire field (south of Nanlo), in which the General Conference is now working. It was like an unplowed field teeming with possibilities of a wonderful yield.

Twenty-five years ago a missionary couple cut the first furrow. Furrow after furrow has since been added.

At an early date native helpers were sought, but having no experience, they lacked the vision of the real significance of the content of the Gospel. And anyway, the general inquiry was, what was it all about—



W. C. and Mathilda Voth and Family—1919



A. M. and Marie Lohrentz and Family—1921

the coming of these foreigners, this Jesus doctrine?—It was not the teaching of Lao Tzu, Confucius, Mencius, Mo Tzu, Chuang Tzu, Buddha, Mohammed, nor any of the later philosophers. Jesus must be a western teacher, whom the westerners worshiped and admired. The doctrine sounded good, the foreigners did deeds of kindness, were interested in the poor, the sick, the aged, the children, in all classes of people. It would not hurt to add another teacher to their pantheon of saints, sages and gods, the people reasoned. So one after another a few dared to follow. Others realized that this teacher was more than their philosophers, saints or gods, and these put the whole pantheon aside and gave themselves wholeheartedly to this new-found doctrine and its founder.

A colporteur or two, an evangelist and a Bible woman were engaged. In 1914, there were four colporteurs, three evangelists, and perhaps a Bible woman. As little children they stood ready, eagerly did what was asked of them, and often blundered when away from the missionary. These appointed leaders had as yet had no systematic training for service. They had no Christian background or tradition, no Chinese leader or example to follow.

Some of the leaders did not seem to realize the responsibility they had as Christians toward their families, and so were unconcerned about the redeeming love of Christ, made conscious in the lives of the members



The Han Family—All Christians

of their family. Others did, but found severe opposition or cold indifference. Some gave up the attempt to interest their families in the Gospel and consequently never did become strong leaders; other leaders gradually lost all their interest in Christianity and as a result their influence. But those who had caught a real vision of the Church of Christ and His message to the individual and the world, still stand as pillars in the church, as shining lights. Among these early local leaders who are still with us, are Mrs. Chia P'e Yu, Mrs. Liu Ching Ts'uan, Mrs. Wang Ch'ang Yu, Mr. and Mrs. Hsiah, Mr. Chao Ping Hsien, Mr. and Mrs. T'sao, Mrs. Liu Taung Yuan, and a few others.

These were not doing it for pay as a means of livelihood, but were deeply interested in the spiritual welfare of their families, relatives, and fellowmen. Some succeeded in getting their families interested, some, a member or two. Their zeal for the others never lagged. In the course of years other Chinese workers were added.

The homes of these leaders, with but a few exceptions, in the early years were anything but ideal, as will have been discovered reading the above. In these homes, when visited by the missionaries, the women

folks often were conspicuous by their absence and had to be looked up. Their response to the Gospel was lacking. They were ignorant, closed up, say, and sometimes cold and indifferent, more so than the women of the ordinary homes. The homes were untidy, and so were the children, unkempt and shy, with a blank expression they stood and looked on. The conversation with such a leader was formal, polite phraseology, consequently there was not much of a fellowship.

As the work grew, the need for trained and skilled workers increased. Promising young men and women were sent to higher institutions. The mission opened schools all over the field for boys and girls. The students of the early years have since grown up.

Scores of young men and women have returned to the mission, their own local community, and have caught the vision of leadership. They feel the call for service, have the passion for souls, and realize the necessity of an exemplary home.

All over the mission field these Christian homes are established. Husbands, who have had a vital experience with Christ, gave themselves in loving humility to teach their wives to read. Not only did they become teachers to their wives, but loving husbands and fathers, thus creating a beautiful home life. This did more to win their wives, fathers, mothers, brothers, and sisters, on both sides, and their relatives for Christ than any preaching ever could have done. These caught the beauty and power of the One whom they followed and worshiped as God. These Christian families have become the backbone of the church.

The local leaders, of whom I could right now mention several dozen, trained by our conference, are found in various walks of life. Field and church evangelists, Bible women, colporteurs, Sunday School superintendents, Sunday School teachers, choir directors, doctors, nurses, pharmacists, teachers of day and boarding schools, of government schools, principals of high schools, farmers, scientists, business men, and so forth. The greater majority have their own homes.

Let us now take a glimpse into the inner circle of a few of these present day leaders. One day the writer of this article unexpectedly stepped into the home of one of these co-workers and found the Chinese mother kneeling between her two little children, a boy and a girl, who in their words reverently said their evening prayers, while the last rays of the setting sun in benediction lingered lovingly on their bowed heads.

Another day, at dusk, some of these co-workers, fathers and mothers, were standing in an open space in conversation. The little ones came running up in eagerness, laughing and chattering in childlike manner, thrusting fat little arms around the missionary, unafraid of parent, missionary, or stranger. Can you see the background of these children? The homes they came from? Fear had not been planted in the hearts and minds of these little tots, but love and confidence in humanity and the manifestation of the universe. Furthermore the healthy, sanitary, and wholesome environment, proper food and care, and parental education and the teachings in Sunday School had made of them these happy and charming youngsters. The home life of these co-workers naturally also has had a profound influence on the surrounding families. Far less do we hear the cursing from the lips of children, unconsciously the community is absorbing the spirit of this influence.

The father of a happy family of four little girls and a son were romping and playing one day, when one of the missionaries stepped into the family circle. The father said with beaming face to the visitor: "My little girls must all live with me when they grow up and get married." The visitor said, "You mean the family of your little girls to come and live with you like your son's family? Why, your little girls are guests!" With radiant face he said, "No guests for me" and the parental pride reflected itself in the face of his wife.

Just before departure from China the writer was invited to the home of one of these co-workers. The father and mother jointly had prepared the special meal

for the guest. The father informally said, "We have no upper or lower seat in our home." The father, mother, and the writer all got seated around the table, with the children between them. The oldest child said a little prayer, followed by the father. After this there was a most delightful fellowship, the children also getting their share of it.

I could continue with similar impressions, but this will suffice. The hope and power of the church lies in the foundation of consecrated homes, built on the Rock, Christ Jesus.

THE MISSIONARY MOVEMENT: PRESENT DAY SITUATION AND NEEDS

(By S. F. Pannabecker)

The Christian missionary movement is one of the most remarkable movements in the history of human races. The great expansion took place in the nineteenth century, a truly heroic period when one recalls the role of pioneer missionaries: Carey, Judson, Martyn, Duff, Moffat, Morrison, Verbeck, Hudson Taylor, Mary Slessor, Livingstone, John G. Paton.—the list could be extended almost indefinitely. Great agencies were called into being: Mission Boards, International Conferences, the Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement, the International Missionary Council, and many other such institutions. Recent figures show as many as 380 different Protestant mission boards or societies and a foreign missionary personnel of 30,000. So the Christian missionary movement grew to fill the whole earth and became one of the great movements of all time.

Now in the last few years complications have arisen. There has been a great decrease in the funds contributed for missions, an intensive criticism of the work from various angles, an apathetic attitude in many centers at the home base and increasing difficulties in the work on the field. Still there never was a time when so many people were honestly trying to find the implications of Christian living, when the Christian nationals of the various mission fields were making so great a contribution to Christianity, or when the missionary enterprise had greater opportunities. But to return to the apparent slump in missions, as noted above it centers about (1) finances, (2) criticism, (3) apathetic attitude at home, and (4) difficulties on the field. As to finances note that in our own China field the receipts for our various budgets fell from over \$26,000 (gold) in 1927 to less than \$10,000 in 1933 and 1934. Practically all mission boards tell the same story of depleted treasury, curtailed work, and workers called home.

Granting for the moment that the decrease in funds may be due to the depression, how about the prevalent criticism. By this I mean the popular attempts some constructive and some not, to evaluate missions or reconsider its message or methods. The outstanding attempt of this kind, which was meant to be constructive, was the layman's attempt at Re-thinking Missions. Doubtless much that is of value was discovered or at least reemphasized in this report, but there is a wide feeling that the report failed to take into account all the truth. (It even undermines some scriptural truths.) It illustrates the attempts at criticism of the missionary movement which are current. Many, even including ministers, feel that we are hypocrites to endeavor to propagate our religion when it has failed to regenerate our own land. From this view point we should eliminate missions and concentrate our work at home until we can attain such purity at the home base as will enable us to go to foreign countries with a clear background.

Of course, criticisms are not new to missions and many of them are the same old criticisms restated by each generation, but when all allowance is made one recognizes that there is a more acute criticism from within Christian circles and the movement itself and that the absolute character of Christianity is less as-

serted and the comparative value of other religions rated higher.

Now as to the attitude at the home base. There is certainly a great block of church members vitally interested in missions as well as every phase of church work, but after four years home on furlough, observing many different churches of different denominations and different sections of the country, I am convinced that there is less interest in missions than ten or fifteen years ago. There is less of a feeling of urgency. "The Evangelization of the World in this Generation" as a motto once aroused a tremendous emotion and enthusiasm. Today it has to be explained and while accepted, fails to get the applause it used to. Whatever the reason, we have lost some of our feeling of the need of haste. The Student Volunteer Movement for Foreign Missions once presented to the student world the greatest challenge they knew. Students never assembled in larger groups and with greater enthusiasm for any cause whatever than in those great Student Volunteer Conventions of 1916, 1920, and 1924, where the appeal of missions was presented. In the last few conventions, however, it has been necessary to emphasize the social and industrial aspects in order to keep the attention of students. As to the local Volunteer bands in the colleges, they have quite disappeared in some places and almost universally lost their influence. The student world seems to be turning away from missions for their challenge to unselfish devotion to other fields such as social service, industrial organization or political activity for the underprivileged. These things are entirely proper and demand attention, and it is a healthy sign that the church realizes responsibility toward unchristian aspects of social life; but the unfortunate thing is that these activities are often carried on without the deep religious conviction which has accompanied missions. One wonders if the shift of interest may not be connected with the secularizing tendencies of the day. By "secular" is meant the discarding of the spiritual or religious for the things of the present world. The tendency is perhaps as much unpremeditated as designed, but the fact remains, that God is shut out of the life and spiritual development neglected. The greatest rival to Christianity at this time is just this secularism, which is increasingly saturating the atmosphere of life in America. The church has not yet realized just how dangerous it is.

The complications mentioned above, namely reduced finances, current criticism, and loss of sense of urgency refer largely to the home base, though, of course, they are also felt on the field. There is a fourth complication which largely concerns the mission fields themselves and this is the new relation arising between missionaries and nationals and in a larger sense between non-Christian and Christian countries.

Some of the contacts were pleasant and some were unpleasant, but through it all the East was introduced to the West. These contacts have had varying effects, in China three reactions are evident and these are more or less characteristic of other non-Christian countries. The first reaction was a feeling of superiority or disdain. This lasted in varying degrees until close to the end of the last century, when as a result of successive military defeats, especially the defeat by Japan, the Chinese were convinced of their weakness. Then a second reaction appeared in a feeling of inferiority. Everything western was welcomed without question as to whether it fitted in with the Chinese situation or not. This feeling was most pronounced immediately following the Boxer Uprising and continued to well after the founding of the Chinese Republic. But the World War brought many changes and one of them was to make the western nations, supposedly Christian, somewhat despised in the eyes of the Chinese and other Oriental races. Since those days a new reaction is evident in the demand for equality, this is nurtured by the loss of western prestige and the growth of nationalism. Differences in nature, history, racial characteristics are recognized, but

equality in international relationships is demanded.

The time was when the missionary was the center of the Christian movement in foreign lands, his word was law, his plans were carried out, his was the responsibility for finances, discipline, and evangelization. Now he finds the lack of responsibility on the part of the church has developed certain weaknesses in church structure besides proving an unwelcome burden on his own shoulders. Hence he is anxious to transfer this responsibility. On the other hand, the leaders of the young church see in the one-sided responsibility another indication of western domination and under the spirit of the time resent it and desire equality. Thus both from the missionary and from the national Christian viewpoint a transfer of responsibility seems desirable. Serious-minded missionaries and church leaders recognize this need and understand and sympathize with each other's motives. In this spirit the transfer can be made without great danger, but when, as has occasionally happened, the missionary is domineering and slow in recognizing the need of transfer or the young church leaders are too critical and forward in demanding authority, then trouble is bound to occur. In our field at the present time the best of feeling prevails and we are entering on consultations with Chinese leaders in an attempt to work out a plan whereby the Chinese shall be responsible for the growth of the young church and the missionaries cooperate in every way possible.

There is another thing which must be emphasized, that is, that during these recent years there has been arising in the mission field a Christian church. Our own work started twenty-five years ago, before that time no systematic work was done in this area. Accordingly, whatever church we may have, it has developed in twenty-five years. How long does it take to grow a church? The first converts with their old background may be honest and truly born of the Spirit, but it seldom happens that a man converted in maturity from a heathen background can be transformed into good material for a church pillar. So we have to wait for Christian families to raise children who are more thoroughly inoculated with the Christian viewpoint. Supposing a mature church leader ought to be at least thirty years old, it appears that we have been in this field just barely long enough to have mature leaders who were raised as children of Christians. The truth of this appears in that in just the last few years we have begun to see the arrival of a generation of young men and women who had the advantage of Christian training in youth, either in school or the home. This is a very important factor in the work of our field. Even as little as five years ago we were very short of well trained workers and had to secure many from outside our field, now we have well trained teachers, preachers, nurses, and even a graduate doctor, all from our own boys and girls.

The problem of missions in this situation is the problem of the Christian church, namely, in all the complexity and distractions of modern life, how can we get a realization of the place of the spiritual in life, how can we interpret the revelation of God in Jesus Christ to those about us in terms that they will understand? How can we best plan for the progress of that body of believers, known as the church, which though admittedly imperfect, has done and still is doing more for the salvation of the world than any other human agency?

Coming more specifically to the needs of missions, I would suggest three points. First, the missionary impulse arose from a warm personal religion in which fellowship with God through Jesus Christ was a vital factor. I do not believe that missions can continue permanently in any other atmosphere. This applies both to the work on the field and the support at the home base. There are probably some missionaries who are interested in purely social work apart from the religious emphasis and there are probably some philanthropists who give funds out of a spirit of benevolence, but the great body of missionaries and their supporters have been impelled by a motive deeper than

social good will. For the sake of missions as well as church work in general we need a widespread revival of vital religion.

Secondly, the church needs to adjust her view of missions to the complex conditions prevalent. This calls for greater effort at understanding the people of mission lands and a deeper sympathy with them, the elimination of all ideas and expressions inconsistent need to recognize that mission work involves a broad field, endeavoring to introduce the spirit of Christ into every phase of life, home, industry, school, church, and society. In this task all of us must see a challenge for investing our gifts and some of us our lives.

Thirdly, on the field we need to adjust our work to the presence of a young church. The first pioneer stage, when the missionary's main task is to win and train adherents, is past. The second stage, when his main task is cooperating with dependable national leaders, is now in process. A third stage, that of the indigenous church, is at hand. The problem in this stage is to naturalize Christian life, that is to develop a church which shall be first, truly Christian and secondly, true to the native genius of the people concerned. This process of indigenization the missionary cannot force. He is more or less of a bystander. A fourth stage might be added, that of the independent church, when the church becomes fully self-supporting, self-governing, and self-propagating. At the present time it is only with a considerable degree of accommodation, that any of our churches may be called independent, that stage is largely in the future. It is necessary now in mission work to remember that the young church is the important thing. In other words, our work from now on must be church-centric rather than mission-centric. This does not mean that the missionary's work is about done nor that western support is no longer needed, but it does mean that every effort must be concentrated on the nurture of an indigenous church, which shall some day by God's help exert a far greater influence for the transforming of her people, than the mission could ever accomplish.

THE MISSIONARY PERSONNEL

(By Frieda N. Sprunger)

In a small group of missionaries such as is our China group, even we are aware and happy over the truth of the words of Paul in I Cor. 12:4, 5: "Now there are diversities of gifts, but the same spirit, and there are diversities of administrations, but the same Lord." As the members of our group, severally were led to yield their lives to the Lord before coming to China, the "What hast thou in thine hand"? of our Lord brought responses of varied kinds. There were found capabilities that were the result of experience gained on the farm, at the teacher's desk, behind the counter of store or bank, in traveling, and in Christian work of many kinds; there were capabilities that had come as a result of rich home surroundings and influences, with heritages of sturdy faith for generations back, as well as such that resulted from peculiarities in traits of character and temperament. Then there were those capabilities which had resulted within walls of learning: Colleges, universities, missionary training schools, seminaries, Bible schools, conservatories of music and art, and hospitals. All these were to be used in the service of Him to whom these lives had been surrendered, and these years of missionary enterprises have proved that there has been abundant place for the exercising of each capability and talent. Indeed, in this important work of bringing the Gospel of Salvation through faith in Christ Jesus to a people, these very diversities of gifts have proved to be as many avenues for the accomplishing of the great purpose.

The personnel is composed of missionaries (including all who have served as such in our field, as well as those under appointment at present) coming from every "conference" area of the United States. The Northern Conference leads out in number, having

furnished nine of our missionaries. The Western and Middle District Conference areas have each supplied eight missionaries, the Pacific Conference one missionary, while the Eastern Conference produced two of our number, namely the one who recently, as the first one of our number, passed to her Home Beyond, and the one who has most recently joined our ranks and is now on her way to China. Thus, while the one slips out of the ranks another slips in—both from the Eastern Conference.

Rev. Henry J. Brown of Mountain Lake, Minn., with his wife, Maria Miller Brown, of Freeman, S. Dak., arrived in China in 1909. In the years of their lonely pioneer work they had ample opportunity for putting into use some of their strong characteristics and talents, which helped to lay the foundation of the work as we know it today. They took up their abode in K'ai Chow and have continued to live there throughout their whole stay in China during these twenty-five years, though they have touched many parts of the field through their work and influence. They were active mainly in the line of direct evangelistic work. Five children were born to them: Joseph and Silas, both of whom died in childhood; Linda, now in America studying in the Biblical Seminary in New York, preparatory to taking up mission work in China; Jessie, attending the American school in Chikungshan, Honan, and Roland, at home with his parents at K'ai Chow.

After six years of pioneering, our first missionaries were joined by new recruits. Rev. Peter J. Boehr of Henderson, Nebraska, and Jennie Gottshall Boehr of Schwenksville, Pa. (at the time of receiving her appointment she was residing with her parents at Bluffton, Ohio), arrived on the field in the fall of 1915, and their combined efforts meant much to the work. They found the ministry of singing and music a big asset in their evangelistic work. They labored for a number of years in Tung Ming, and later moved to Tamingfu and continued there until shortly before their last furlough they moved to K'ai Chow to take over the work in the Bible School. Six children came to gladden the home: John, Richard, Ernest, Charles, Anna Lou, and Mary Ellen, all of whom are in school except the youngest. While on their furlough they have been residing at Richlandtown, Pa. Out of this home Mrs. Boehr was called home to be with her Lord on March 4th of this year. While we grieve over our loss and the loss of the family, we rejoice in her gain and in the assurance of the glory that is now hers.

Miss Talitha Neufeld arrived on the field at the same time as the Boehr family. She had felt the call to missionary service in India, but finding it impossible to gain entrance into that country, considered the incident a call from the Lord for her to take up work in China. Her work in connection with the Girls' School, of which she was in charge for a number of years, left its impress upon the life of many a girl. After her second furlough in 1928, she returned to China as an independent worker and has worked as teacher among young people in Nanking and Peiping.

Reinforcements came in a group of three again early in 1918. Miss Aganetha Fast of Mountain Lake, Minn., has meant much to the young people and women, as well as to others as she worked, first in K'ai Chow suburb, then in the city, in Tsing Feng, in Nanlo, and lastly in Tamingfu. She is at present attending school at Hartford, Conn., and expects to return to China in the near future.

Mr. Edmund G. Kaufman, Moundridge, Kansas, and Hazel Dester Kaufman of Deer Creek, Okla., were in charge for a number of years of the Boys' Boarding School in K'ai Chow, which during these years showed a very encouraging growth. The Kaufmans left for America on furlough in the spring of 1925. In recognition and appreciation of the educational work done by Brother Kaufman, the Chinese government decorated him with a "Medal of Honor for Distinguished Service" in 1925. After a number of years of study and other experience, Dr. Kaufman was called upon to take over the presidency of Bethel College, in which sphere of work he continues.

Miss Christine Habegger and Miss Metta Lehman, both of Berne, Indiana, arrived on the field later in the same year, 1918. They continued their work for a number of years, working in the Tung Ming field a part of the time and at K'ai Chow a while. They returned to America later after their marriages, the former to Mr. McCarl Leiper, and the latter to Mr. David Dean.

The following years showed encouraging growth in the size of the missionary group. Rev. Wm. C. Voth of Gotebo, Okla., and Mathilda Kliever Voth of White-water, Kans.; Rev. Samuel J. Goering of Moundridge, Kans., and Pauline Miller Goering of Freeman, S. Dak., were two newly wedded couples who arrived on the field in September of 1919. During the first years after their arrival, Mr. Voth busied himself with building work, while in later years, especially since their return from a few years' stay in the homeland, they have been actively engaged in country evangelistic work in the Tamingfu district. At present the Voths are the only ones of our mission at Tamingfu, where at times seven missionaries have labored. Mr. and Mrs. Voth are the parents of five children, two of whom, Winifred and Homer, died in early childhood. Those now living are Stanley, Leland, and Maurine.

The Goerings labored for some time in K'ai Chow city, having charge of the work there. After their first furlough they were transferred to Tamingfu and took up the city work and later the country tent work. At present, with their son Robert, they are residing in Colorado Springs, where Mr. Goering is seeking to regain his health, the partial loss of which had occasioned a precipitated furlough. We are happy to know that his health is much improved.

Dr. A. M. Lohrentz, Moundridge, Kansas, and Mrs. Marie Wollman Lohrentz of Freeman, South Dakota, together with two nurses, the Misses Elizabeth D. Goertz, Hillsboro, Kansas, and Frieda N. Sprunger, Berne, Indiana, arrived on the field in the fall of 1921 as the first medical workers. The Lohrentzes took up residence in K'ai Chow, where the doctor found his time well taken up in clinic work together with the hospital building program and other building work. Mrs. Lohrentz aided with work in the schools, having charge of the girls' school for a while. The Lohrentz family returned to America for their first furlough in 1927, and have since taken up their residence in McPherson, Kansas, where Dr. Lohrentz has established a splendid practice in eye, ear, nose, and throat work.

Miss Goertz has spent her entire time at K'ai Chow, assisting the doctors in China and hospital work. Of late her time has been much taken up with work in connection with the School of Nursing, which is being conducted in connection with the hospital work at K'ai Chow. Miss Sprunger spent the greater part of her first term in Tamingfu in evangelistic work, while the second term was spent largely in the southern part of the field doing country clinic work.

Rev. S. Floyd Pannabecker, formerly of Michigan, but for several years serving as instructor at Bluffton College, prior to his coming to China, with his wife, Sylvia Tschantz Pannabecker, came to China in the fall of 1923. The first year after language school work was spent at Tamingfu, after which they took up residence in K'ai Chow in order to take up the work in connection with the Boys' Boarding School. Other lines of work in which they have been engaged, are country and city evangelistic and school work, and Bible School work. At present Mr. Pannabecker is in charge of the hospital work also, until the return of his brother from furlough. The children in this home are Richard, Robert, and Alice Ruth.

Dr. C. Lloyd Pannabecker, twin brother of Rev. Pannabecker, and Mrs. Lelia Roth Pannabecker of Gibson City, Ill., have been connected with our group since the fall of 1926. With the completion of the hospital, started by Dr. Lohrentz, the medical work expanded rapidly, and Dr. Pannabecker found his time well occupied, looking after the many outpatients and inpatients, with frequent trips to country villages and

market places for clinic work there. He has been aided in his work by splendid Chinese doctors. Mrs. Pannabecker has had charge for some time of the school for our missionaries' children at K'ai Chow. Two girls were born into this family, Betty Jean and Anita Mae.

Together with the Dr. Pannabecker couple there arrived on the field another worker: Miss Marie J. Regier of Whitewater, Kansas. After her year at Peiping for language school work, she took up residence in Tamingfu, where she worked in the line of evangelistic work among the women in the surrounding country. She has been in the homeland since her furlough in 1933, and is at present studying at the Chicago University.

Rev. August Ewert, Marion, S. Dak., and Mrs. Martha Wiens Ewert of Chicago, came to China soon after their marriage, in the fall of 1929. After a few years of country tent work in the Tamingfu district, they were transferred to Ch'ang Yuan to take up the work there. Here, alone at a station for the most part, they find themselves busy with evangelistic, educational, and (formerly) flood relief work. There are three children in the home: Irene, Ralph, and David.

We are happy and praise God for the three new missionaries who are under appointment and have thus become a part of our group. Miss Wilhelmina Kuyf of Philadelphia, Pa., is now on her way to China, expecting to sail from Vancouver on April 18. Rev. and Mrs. Walter Gering of Freeman, S. Dak., are to leave for the China field also in the near future. May the readers kindly pray much for the personnel of your representatives in China.

THE GENERAL CONFERENCE MENNONITE
MISSION OF CHINA STATISTICAL REPORT

December 31, 1935

I. Evangelistic Work

Number of Preaching Places: 23 and 2 tents; number of Partly Independent Congregations: 14; number of Wholly Independent Congregations: 1; number of Deaths: 18; Marriages, 10; Removals, 3; Baptisms, 122; Total Church Membership: 1211; Inquirers: 536 at close of year; number of Sunday Schools: 16; Pupils, 863; Chinese Contribution for Running Expenses: \$909.93; Besides: \$37.00; Mission Evangelistic Budget: \$13,367.00; Workers Employed, Mission and Church, Male 44. Female 25, Total 69; number of fully Ordained Pastors: 0.

II. Educational Work

County-seat Schools—Boys 4, girls 2; Co-educational: 4; Bible Schools: Workers 1, layman 0, children 0; Mass Educational Schools: Adults 6, children 21; Pupils in Lower Pri. 272, Higher Pri. 55, Bible 49; Mass: Child 639, Adult 112; H. S.: 136; Graduates, Lower Pri. 22, Higher Pri. 21; Bible: 0; Mass.: 0; H. S.: 0; Mission Educational Budget: \$6591.00; Chinese sources: \$2430.11.

III. Medical Work

Number of Hospital, 1; Dispensaries, 1; Foreign Doctors, 1 (on furlough); Chinese Doctors, 2; Foreign Nurses, 2; Chinese Nurses, 3; Inpatients, 297; Outpatients, 5247; Deaths, 13; Minor Operations, 108; Major Operations, 49; Nurse Training Schools, 1; Pupils, 13; Graduates, 0; Mission Medical Budget, \$6919.38, from Chinese sources, \$4891.07.

Property Values in U. S. Location	Miss. Homes		Church Bldgs.		School Bldgs.		Medical Bldgs.	Gen. Bldgs.	Mission Land		Chinese Property Donated For Church Use	
	No.	Val.	No.	Val.	No.	Val.			Acres	Val.	Pur.	Place Val.
Taming	3	\$ 9000	1	\$ 7000	2	\$ 1100	\$	\$1000	7	\$ 700		
Lung Wang Miao.....								1500				
Nanlo								1500				
Tsing Feng.....								2000				
K'ai Chou	5	17000	2	8000	3	15000	7500	2000	17	5000		
Tungming			1	1000	2	1200		600	5	500		
Ch'ang Yuan	1	400	1	1200	1	350		750	2	200		
Total	9	\$26400	5	\$17200	8	\$17650	\$7500	\$9350	31	\$6400		\$600

IN MEMORIAM



Mrs. Jennie Gottshall Boehr

wife of Rev. P. J. Boehr, was called to glory on March 4, 1936, after having labored for twenty years as missionary to the Chinese. Lovingly we think of her as our first representative on "the other side."

A CHINA CO-WORKER'S TRIBUTE TO THE MEMORY
OF JENNIE BOEHR

From harvest scenes, our sister dear,
The Master, who knows best,
Has bid you come, lay your sickle down,
And enter eternal rest.

We loved you well, oh, sister dear,
And fellowship with you was sweet.
Though broken here, by faith we see
Our circle up yonder complete.

Great was the grace, co-worker dear,
By the God of all grace 'twas lent.
Upon your life as you touched and blessed
The lives that by sin were bent.

You loved Him well, our sainted one,
Your Savior and Lord and King;
Your eyes upon Him you constantly kept,
And loved His praises to sing.

For His sake, too, dear "Pei Shih Niang,"
In love to reach you sought
The lost in China—your sisters there—
Whom Christ's own blood had bought.

You have "kept the faith," believing one,
God's Word was e'er your guide;
Its promises claimed wrought constant rest,
As thus on them you relied.

You've "finished the course," triumphant one,
Triumphant in His grace,
For you, too, a crown is prepared,
Which naught on earth could replace.

And we'll carry on, our comrade dear,
Making known abroad God's Son,
With joy, in His strength, we'll witness and work,
Until the set of sun.

We'll meet again, our sister, when
By grace we all shall stand,
Redeemed and transformed, around the Throne,
A happy, united band.

We'll praise Him then, oh, sister dear,
Far better than here below,
For grace that saved both East and West,
And for Him who loved us so.

Sleep on in quiet, our sister, then
Until that day so fair,
When by trumpet sound, the redeemed arise,
To meet our Lord in the air.

Contributed by Frieda N. Sprunger.

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HILLSBORO, KANSAS, APRIL 28, 1936

No. 17

AFTER EASTER THOUGHTS

Easter, the Resurrection Day, the day that should mean so much to us as Christians, has been observed. Let each be careful that its meaning does not escape our thought until next year. We should watch closely to see that we make this the central point in our work, not only now but every day. We must not let the meaning of the day slip from the front of our mind.

What did Easter mean to us as individuals? Did it mean anything new to Christians who have experienced salvation through Christ? Should we feel that we have reached the climax of the year as far as our religious life is concerned and start to prepare for a let down during the summer? Is this the time to stop the evangelistic work and rest?

We should have, I believe, renewed our conviction of the fact of the resurrection of our Savior, and be more zealous in our efforts to bring the news of salvation to all people. The world at large has been thinking of Jesus and Easter throughout the past several weeks and, as the time comes for them to turn their thoughts toward other interests, we should strive to have them hold to the thoughts that they have had and to increase their thinking along these lines. This is the time of year that we can put forth a strong personal effort in our conversations with the unsaved to impress the fact of the resurrection on their mind.

As we passed through the season, we should have received a new inspiration and zeal to carry on in the work of the Master, making us alert to do His will. This is not the time to permit a let-up in our efforts, but rather it is the time to put forth the efforts to hold the thoughts that have arisen in the minds of the people and bring them to the fuller realization of the meaning of salvation to all people every-

where, including our friends and neighbors. This is the time for personal evangelistic effort.
Walter H. Temple.

THE MINISTER'S PRAYER LIFE

The importance of this phase of the minister's life can not be overemphasized. It is the very heart of all of his life, of his activity. We think first of his personal, private devotional prayer life. He should have a definite time and place in each day where he can give himself to prayer without being interrupted, where he can pray undisturbed. He should constantly be in the spirit of prayer. He should bring his people to God in prayer individually and also by families. It is told of a faithful and devoted old pastor who made it a practice to go to the church house and sit in the pews where those of his families for whom he felt specially moved to pray, were accustomed to sit on Sundays. He should pray for his people intimately.

He should bring his church problems to God, bring his church workers, his young people, his own problems to God in earnest prayer.

The minister should pray because he feels the need of it for his own personal life. He should pray for wisdom, for understanding of the Word of God. He should study this Word prayerfully. He should pray because he loves to pray, because he loves his people, because he loves to speak to the Father for them and about them.

The minister needs to pray for himself that he may be Spirit-filled, that he may be power-filled. Jesus said to His disciples, "Tarry in Jerusalem until ye be endued with power." They went to the upper room, continued with one accord in prayer, and the power came upon them and into them. Prayer is the minister's essential preparation for his work.

Jonathan Edwards said one time, "I make it my first business to look after the salvation of

my own soul." The great Apostle Paul, the beloved disciple John, Luther, Knox, Wesley, and the great host of those who have done much for Christ in the past and are doing so in the present, all have to do this very thing before they can help other souls. The minister can not tell others of that which he does not know himself.

The minister needs to get close to God in prayer. Horace Bushnell and a friend were in the White Mountains of New Hampshire one afternoon at the time of sunset. The friend relates that they were on a high point and had a magnificent view towards the setting sun and Bushnell said, "One of us ought to pray here." Bushnell started to pray, and, said his friend, "I did not dare to reach out my hand in the gathering darkness lest I should touch the skirts of the Almighty."

Horace Bushnell made the great surrender to God while a student in Yale University and God endowed him with power. The minister who desires power with God and men, must pay the price—make the great surrender. Then he can get close to God in prayer.

Jesus is ever the minister's example in prayer life. In His praying we find the spirit of aspiration, of humility, of dependence, of utter devotion, of simple trust. Prayer was the very breath of His life. He knew the peace, the joy, the strength which came to Him with it. Trust in God is the first essential. Jesus taught people to say in prayer, "Father." For Jesus praying was talking with His Father. Prayer was a deep and constant need to Him. It must be that to the minister.

Prayer seeks to know God's will as applied to life. Prayer chooses His will and believes it fully. Prayer is dialogue, talking with the Father, not monologue, just talking to the Father. It so easily becomes just monologue.

The minister's public prayer in the services in the church deserves, yes demands, much attention and thought. The minister should always keep well in mind that he, when on the pulpit, is leading his people in prayer. He is not just praying for them or in their stead, in their place. His praying should be so really praying that he develops the prayerful atmosphere in the congregation which leads the people to pray with him as he prays.

The pulpit praying should be quiet, meditative, thoughtful. It should be loud enough so that all in the congregation can hear what he is

saying and understand him. It, however, should be as reverent and meditative as his private prayer is. He should avoid giving the impression that the Father to whom he is coming in prayer with his people, is hard hearing. The minister should pray in the pulpit in a natural tone of voice. Surely there is no merit in unnaturalness in voice nor in manner. His praying should give the impression of being the very essence of sincerity.

The minister should pray in such a way and manner that the people feel that he is speaking to God and in the very presence of God. It is quite possible for the pulpit prayer to be so spoken that it will please the hearers more than God. He should pray so that the people can feel in his prayer that he loves them, that he is lifting them to his Father and to their Father. His praying should reveal the inner thoughts of his heart for his people. It should be definite rather than too general. —A. S. Bechtel.

WILHELMINA KUYF OFF TO ASIA

These were some of the finest days we ever had, when the missionary to China, Miss Kuyf, was with us. She arrived here, as scheduled, at 10:15 P. M., Wednesday, April 15, and we met her at the Union Station.

Bro. A. J. Neuenschwander had described me to her in a way that she expected to see something like an elephant, bodily and spiritually, and when the train arrived Miss Kuyf did not pay any attention to the couple of pigmy human beings that stood at the entrance to the station, waiting for her. We had no description of her at all, and so we had to search for one another until we actually met. As it was late, we went straight home and to bed.

Sister Kuyf started on Tuesday to hunt up her different pieces of luggage, of which some was hiding so near to the places which we searched that we could not locate it so easily, but finally everything could be found and arranged satisfactorily. Evenings our missionary was with our girls and some other people who gathered in our house, wholly absorbed in a lively conversation with the same.

Our girls, working hard as servants in rich people's homes, naturally were interested to know how one becomes a missionary and goes to China. In such cases young people are especially prone to think only of the pleasant voyage on a palatial liner, of thrilling experi-

ence during the journey, and all the other fine things which a missionary is to encounter on his or her way. Their fancy goes on rampage and when they compare such a life with their own humble positions, a sigh heaves their chests: Oh, if one only could also sail for China! The work and the struggle of a missionary? Sure, we see it, but very far off in a mist, while the pleasant trip starts here before our eyes. That is different, of course.

But Wilhelmina, whose speech is anything but unctious told us in her refreshing way how she came to leave a well paid job and her aged parents to go to the heathen to show them Christ—not in many eloquent speeches, but in extending a helping hand to those in dire distress, spiritually and bodily. Our girls grew more and more serious and concentrated, and an understanding dawned in our minds of what a “calling” really means. If it is the Lord who sends the one to famine stricken China and the other into a rich man’s household of Vancouver, then we all are His,—are witnesses of the Only One who gives real happiness. Without Him there can be no happiness at all, neither in poverty or in wealth. But God’s blessing turns poverty as well as wealth into real happiness. If that is what we have to bear witness, then we all are missionaries of our precious Christ.

At the conclusion of our conversation “Miss Kuyf” vanished away, but with us remained our Wilhelmina, the witness and herald of the same King whom we serve in our humble way. We, too, are missionaries, only at another place than Wilhelmina.

In our closing prayer united, I am sure, such people who are all one in Christ, wherever they go and however they carry out their calling, and many a heart in Vancouver, B. C., Canada, will pray for “our Wilhelmina” in far off China.

Friday morning we showed Wilhelmina to some of our pioneers in the backwoods of Langley Prairie, Murrayville, and Warhoop. Our visit with these people could be but a short one, but it was long enough to mutually learn to appreciate and to love one another. Wilhelmina captivated the people by her frankness and amiability.

In the afternoon we visited Sister Kuyf’s cabin and looked over the liner on which she was to sail.

Saturday, April 18, snow slides delayed the

transcontinental trains on their way through the Rocky Mountains. At 11 A. M. we were at the pier, only to learn that the “Empress of Asia” would not leave until 5 P. M. This gave Wilhelmina some extra time to get ready for the long voyage. In her cabin we committed her and ourselves to the Lord in prayer. Then we went to “Spencers” and had luncheon together, at one of the large windows overlooking Burrard Inlet, North Vancouver, and the mountains. Then we left, leaving Miss Kuyf to go about her own business in her own way. At half past four in the afternoon we were again at the pier to see her off, but learned that the steamer would not leave until 6:30 P. M.

Hard as we men are, I though we should leave the pier and execute some of our current business, returning at about 6:15, but I was wise enough not to utter these thoughts. But sensitive as women are, my good wife had read my mind, and a look in her eyes told me unmistakably, “Don’t you dare”!

The time was not long, in fact the moment of parting came still too soon. My wife felt as mothers would under such circumstances: it was as if her own daughter was on that liner to go far, far away from her. Mrs. Janzen felt as if she had to do something to soothe the growing pain in the heart of the girl on the steamer — and the pain that, no doubt, at this moment would beset the heart of her aged mother in far off Philadelphia.

Bells rang, the whistle blew, colored paper ribbons were spun from the boat to the dock and from the dock to the boat. Slowly the ship started to move and swung out majestically into the open waters. Long we stood there and waved our white handkerchiefs, to which Wilhelmina responded in the same way. Then we hurried back to our car. We intended to overtake the boat and once more wave greetings to our parting guest, from Prospect Point of Stanley Park, but we could not make it along the winding roads of the park. From the shores of English Bay we had a last glimpse of the liner, fast disappearing into the falling dusk.

On our return home, we felt lonesome. But here was our own daughter and two other girls, just like our own daughters, — and life went on as usual.

Grant, O Lord, that we all may be Thy faithful witnesses here and abroad!

Eliese and Jacob H. Janzen.
Vancouver, B. C., Canada, April 19, 1936.

THE MENNONITE

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THE KANSAS INSTITUTE OF INTERNATIONAL RELATIONS

It is not too early to announce that this coming June, from the 9th to the 19th, there will be held at Bethel College, Newton, Kansas, an Institute of International Relations. This has been arranged by the American Friends Service Committee, the Kansas Yearly Meeting of Friends, the Congregational Christian Council for Social Action, the Peace Committee of the General Conference of Mennonites, and Bethel College, the host of the Institute. It is sponsored by many of the university and college presidents of the state, by the United States Senators of Kansas, by leading ministers of the various denominations, business men, and other noted men and women.

When Christ was asked the question by one of the Pharisees, "Which is the great commandment in the law"? Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40. Jesus emphasized this time and again, and often admonished His followers to love their enemies, not to resist an injury, but to return evil with good. However, when the Roman government subordinated the Christian religion of the state, this emphasis on the Christian religion as a religion of love was sadly neglected. After many years it was revived by the Anabaptists and the Men-

nonites. The Quakers and the Dunkards joined later, and since the World War other denominations have done much to strengthen and spread this gospel of love. Had the Christian religion retained its original purity throughout all the centuries, much hatred, suffering, and bloodshed might have been avoided.

With these thoughts in the background, and in the light of the recognition that the present national and international tendencies, if left to themselves, are leading toward another World War, which probably would involve the United States, the peace loving people have decided to hold an Institute of International Relations in behalf of cooperation, democracy, and peace, which is in opposition to militarism, communism, and fascism. There will be eight other Institutes held in different parts of the United States, all during the months of June and July. This has made it possible to have an interchange of speakers and thereby reduce the cost of the Institutes. Among the faculty that will appear at the Kansas Institute are the following:

Dr. Frederick W. Norwood of City Temple, London, England, who will speak on Spiritual and Ethical Aspects of War and Peace.

Dr. John Emelyn Williams of Berlin, Germany. He will lecture on Europe Today.

Dr. George H. Blakeslee of Clark University, Worcester, Mass. He will lecture on Behind the Tension in the Orient.

Dr. Waldo Ernest Grimes of K. S. A. C., Manhattan, Kansas, who will lecture on Economics and our Neighbors.

Julian Bryan, traveler, explorer, photographer in the Far East, will give several illustrated lectures on Japan and Manchukuo.

Harry B. Terrell of Des Moines, Iowa, Midwest Secretary of the National Council for Prevention of War will lecture on What We Can Do.

Howard A. Cowden of North Kansas City, Mo., president of the Consumers Cooperative Association. He will lecture on Cooperative Europe.

Rev. Charles M. Sheldon of Topeka, Kansas, has promised to give a lecture in behalf of peace. Others will be added.

The daily schedule will be announced later. There will be classes in the forenoon when at-

tendants will have the opportunity to hear every lecture. Evenings will be devoted to a series of lectures, some will be illustrated lectures. The evening meetings will be free to registered attendants; but others will be subject to a small admission fee.

Tuition, board, and lodging for the full period will be \$25.00. Tuition alone is \$12.50. The Institute costs more than we expect to realize through attendants. We depend upon friends of peace from the various denominations to make liberal contributions to help this worthy cause. A certain friend of peace from Beatrice, Nebraska, sent in \$50.00 for the cause, \$25.00 to enable his pastor to attend and the rest as a contribution. That was encouraging. Others may wish to do likewise. However, we gladly accept any amount. For further information address: G. R. Gaeddert, Institute Secretary, Bethel College, Kansas.

PUBLICATION NOTES

Motto: "One of our church papers in every Mennonite home." — "One thousand new subscribers by July 1, next."

What is the purpose of our conference papers? To do home mission work, i. e. 1. Bring us reading material for devotion and instruction. 2. To foster communion of interests among our churches. 3. To inform us of the progress of God's kingdom among us in missions, education, relief, etc.

Could we do this work without our church papers? Very unlikely, if at all.

If that is so, would not our church-life be considerably fostered if **all our families** were to read the papers? Without doubt.

How does it come that not half of the families in our churches take one of the papers? Largely because our people in general do not know these papers and their value. Missions and relief work have so engrossed our attention that we have hardly had the time to think of publication.

What can a congregation do to win more readers for our papers?

1. The minister must come to realize that both he and his congregation are benefited by having as many of his members as possible read them. An occasional public reference to articles of merit found in the papers will strengthen the interest of those who are read-

ers and arouse a desire for them in those not taking them.

2. It is necessary that he, together with the church board, find somebody in the church with enough missionary zeal and sacrificial urge to be willing to devote a little of his or her time to the work of solicitation for more subscribers. There is hardly a congregation that does not have some person with enough grace to undertake such a task for the good of God's cause.

3. Preceding the campaign and all through it the devoted minister will do what he can to pave the way and supplement the effort of the solicitor.

How can the solicitor do the work most effectively? Let him get samples of two or three numbers of the paper (papers), go with them into the homes of the families that are not subscribers, sit down with parents and adults, hand each a copy of the same number, then leisurely turn the pages, commenting on this or that article as he goes along, to bring out the contents. One can always find something of interest, even though the papers do not meet the demands of everybody. If necessary, another number can be gone through. Then the question can be asked, if such a paper isn't worth 2½ or 3 cents a week. A solicitor, like the book agent, must convince the prospective subscriber of the value of the paper (book) to win success.

Eight to ten samples will do most solicitors, for they can use them over again. To pass out large numbers where they may not be read, may do more harm than good. Samples of "Der Bundesbote" may be had by addressing a card to Rev. C. E. Krehbiel, Newton, Kansas; samples of "The Mennonite" in the same way from Mennonite Book Concern, Berne, Indiana.

Since New Year new subscribers have been won as follows:

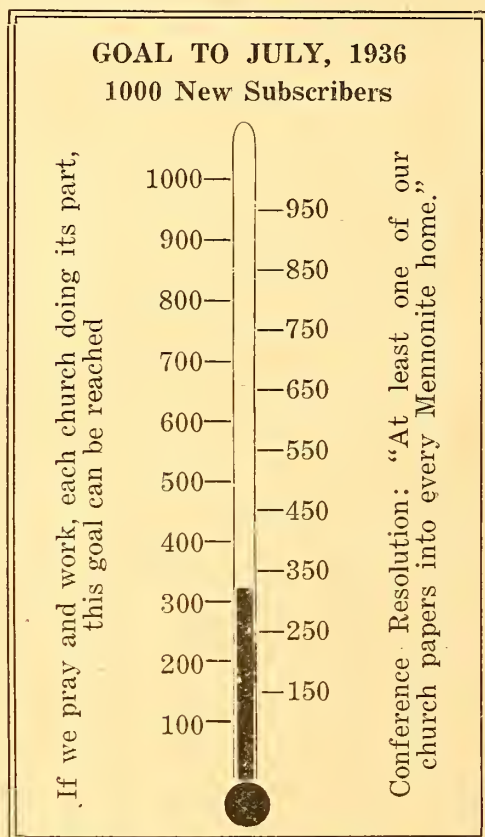
Eastern Conference	50
Middle Conference	21
Western Conference.....	163
Northern Conference.....	47
Pacific Conference	32
Canada	4

Total 317

Since our last report the thermometer has therefore risen from 244 to 317. Following are a few outstanding cases of gain: Bethel Church, Mountain Lake, Minn., A. A. Penner and J. L. Friesen, solicitors, 34 new subscribers; Rev. A.

J. Neuenschwander's charges near Quakertown, Pa., 35; Hillsboro Church, Kansas, 14; the Bethel College Church, Kansas, the undersigned as solicitor, 40, an increase of 102%.

J. R. T.



CORRESPONDENCE

Los Angeles, California, April, 1936. Dear Friends:— In looking over the past year, we of the Immanuel Mennonite Church of Los Angeles can say, "The Lord hath done great things for us; whereof we are glad." Therefore, in beginning a new year, we selected I Corinthians 3:11 as our year verse—"For other foundation can no man lay than that is laid, which is Jesus Christ."

The first Sunday of the new year already brought a definite blessing to us in the presence of Dr. Kaufman. He delivered a most inspiring message on the words, "Remember Jesus Christ, risen from the dead." He also spoke for the evening service. The following Sunday we were privileged to have Dr. Hoffman of New York with us. He, too, brought a wonderful message.

Our church observed C. E. Day the first Sun-

day evening of February. The service was arranged in a novel manner, reversed from the usual order. All five C. E. Societies met together in the main auditorium first, each taking a special part in a program of music and readings. Rev. Eitzen spoke, using the text, "Be still, and know that I am God." This was a fitting introduction to the subject, "The Quiet Hour," which was then discussed by the various societies in their separate groups. A great blessing was received by many that evening.

Having the Missionary J. R. Duerksen in our fellowship this winter has meant a great blessing for our church. Mrs. Duerksen has recently completed a series of four mission study talks to the Women's Missionary Society. "India Sunday" was observed on February 23, both morning and evening services being in charge of the Duerksens. Mrs. Duerksen told of some of her interesting experiences to the Sunday School, and Rev. Duerksen brought a good gospel message for the service. In the evening the whole family gave a most interesting presentation to the C. E. societies, depicting some problems encountered in a missionary's family life. Both Rev. and Mrs. Duerksen spoke in the evening, presenting the mission work of the General Conference in India. Such days revive interest for all missionary endeavors.

C. E. workers felt spiritually benefited by a recent week-end visit of Miss Emma Ruth, field secretary of the California S. E. and C. E. Convention. On Saturday, she met with the executive committees of the various C. E. societies, discussing with them their problems and giving them valuable suggestions for the furtherance of their work. She also spoke to the Sunday School in the morning and to the C. E. societies as a whole Sunday evening.

The second quarterly communion service was held on Palm Sunday, April 5. Special events were planned for the week preceding, in preparation for this service. Wednesday evening there was the usual prayer meeting with Rev. Eitzen in charge. A young people's pot-luck supper took place Thursday evening, and was followed by a message by Mr. Roy Creighton, a prominent Southern California speaker. His message dealt with "Information, Reformation, Regeneration, Confirmation, Transformation," and was satisfying food for the spiritually hungry. Friday evening, Rev. Merle Applegate, pastor of a neighboring church, gave a communion preparatory sermon, based on

I Corinthians 11:17-34. A special prayer meeting was held Saturday evening, to which those workers who could, attended. The communion service, Sunday morning, was a blessed one.

A joyful praise service was held Easter morning. The choir rendered a number of varied selections, appropriate to the occasion, and Rev. Eitzen followed with a message. The children's program was given in the evening, and was very well attended.

The first twenty-five years for this church are past, but we still need the prayers of our fellow Mennonites. We again wish to invite all those who visit southern California to include in their plans attendance of some of the services of our church.

Louise Richert, Corr.

Hutchinson, Kansas, April 6, 1936. Dear Editor and Readers of the Mennonite:— Since it became my duty at our last annual business meeting in January to send in reports to our church papers, I will try and bring a short report. It was at our business meeting in January when it was first announced that Brother and Sister Plenert had accepted a call to the First Mennonite Church of Philadelphia. They were to stay until the first of March. The news was a big shock for everybody, and it was with much reluctance that we let them go. Nevertheless, we wish them Godspeed in their new field which they took up the middle of March. But we certainly miss Brother and Sister Plenert all around. They always had a friendly smile and a warm handshake for everybody, and under their leadership our congregation has grown. Rev. Plenert served us for the last time on March 1. He also conducted baptismal services at that time. Three young people made an open confession of their faith on that Sunday.

We had a farewell supper for the Plenerts on the previous Sunday. After the supper a program was rendered. Everybody had turned out for that occasion, and we had a full house.

We are a flock without a shepherd now, but we hope it will not be this way very long. The following have served us since March first: Dr. P. S. Goertz, Dr. J. H. Langenwalter, Rev. H. Riesen, Rev. P. R. Voth, Rev. J. M. Janzen. On Sunday evening we had some members of the Student Volunteer Band of Bethel College with us, who gave us an inspiring program.

In February, we had Rev. and Mrs. Frank

Manning in our church. They told us of their work and showed slides out of the dark Africa, and I hope that the services they conducted here inspired us all to give more freely and pray more earnestly for our missionaries. Other visiting ministers we have had this year are: Rev. S. M. Musselman, Rev. J. M. Regier, Rev. J. Kaufman.

We have midweek services the year around. Since Rev. Plenert is gone, one of the brethren has charge of the adult class in the auditorium of the church. We have four children's Bible classes in the basement, and the attendance is pretty good. Sincerely,

Mrs. J. K. Froese.

Springdale, Pa., April 13, 1936. Dear Editor of the Mennonite: I always enjoy reading the correspondence of the various sister churches of our conference, so I thought it might also be interesting for some of the other churches to hear something about the Springfield Mennonite church, located near Pleasant Valley, Bucks Co., Pa., a beautiful spot, dear to the hearts of many who grew up at this place and later went out and located at various other places. The location of this church is practically unknown to many of the readers of your paper, or even to some of the members of the Eastern District Conference, to which it belongs. This is the only church where the two branches, the Old and the New Mennonites have services continually in the same building, alternatively, since the separation in 1847. Rev. Allen M. Fretz, now past 82 years, has been our pastor for almost 25 years. Although we are only a small congregation, our members are mostly loyal to their church and also regular in attendance at the services.

On March 24, the Third Quarterly Ministerial Conference held its session at the church, which was well attended. Many of the visitors seemed to admire the place very much. The Ladies Aid furnished the evening meal.

On Sunday morning, April 12, in place of the regular services the Sunday School rendered a splendid Easter program, consisting of recitations, readings, songs, and also a pageant, very impressively teaching the resurrection story which was very well rendered.

A Y. P. C. E. society has been organized at the beginning of the year, which, we hope, may be a success in keeping the young folks interested.

Jacob M. Landis, Deacon.

THE SUNDAY SCHOOL LESSON

May 10, 1936

Effectual Prayer

Luke 18:1-14

Golden Text.— God be merciful to me a sinner. Luke 18:13.

Three kinds of prayer are mentioned in this lesson, prevailing prayer, the kind of prayer that is heard and the kind of prayer that is unanswered. The first of these is continued prayer. The poor widow is shown as one to whom no attention is paid until, at last, in order to get rid of what he regarded a nuisance, the unjust judge listened and granted her request. His character is described as utterly unlovely and yet he could be brought to listen. The teaching of the parable is plain: If one so unjust and so unlively can be brought to grant a request of one for whom he has no affection and no interest, surely God, who desires to do everything possible for those whom He loves and desires to see them happy, and from whom He would not withhold any good thing, is ready to answer the prayers of those who believe in Him and love Him sincerely.

There are things in prayer that should ever be kept in mind. We are taught to pray without ceasing. Just as we continually need the blessings that our Heavenly Father is ever bestowing upon us, so we should keep near to Him to receive them. Nothing can possibly keep us nearer to God than prayer. Our Lord was a man of continued prayer. It was an example to all His followers, but if He, the Son of God, needed the strength that comes through prayer, how much more do we need it! Prayer is one of the things in Christian life that costs nothing but the effort and willingness on our part, but brings to us the limitless gifts and helps of our Heavenly Father.

We may ask: Why must prayer be important? There are several answers to that question. God does not simply want to try us by keeping us waiting. Faith is a necessary quality, which must enter into our religion. It is to be cherished and cultivated. "Not my will, but Thine" is an attitude of dependence upon God and His will. In His wisdom He knows what to give and how soon to give it. Yet we must not stop simply because we think that God is always overruling our desires, much as

many of them must be denied. The faith that asks must also be the faith that trusts and waits when God so sees it fit.

We wonder how much we would appreciate the things bestowed of God if they were to be granted whenever we might have the whim upon us to demand them. God gives because He loves, and not because we ask for gifts as a right. To take an earthly example: The son of a rich father who gets all the money he wants to satisfy his selfish or foolish cravings, often turns out to be the arrogant boy who neither respects nor obeys the doting father who makes possible his wicked waste of means and money. In the home where every penny counts, the children all the more realize the value of the few coins that are allowed to them. The gifts of God are precious. We must hold them so.

Often we are not fit to receive the things for which we ask. Discipline enters into our lives in all important things. There is discipline of waiting. God has plans, and so have we, but our plans are human and frequently should be disturbed for our own good.

The example of the two men who went to the temple to pray is contrasted: the one prayed the prayer of the self-righteous, and the other the prayer of the humble. The Pharisee was of the respected class. He was looked upon as an example in the community, no doubt he was often seen at prayer. His prayer was false, because he undertook to tell God about himself and did not realize that "God readeth the heart and knoweth the thoughts of the mind." In his prayer it seemed that he was making an effort to discredit the publican in the eyes of God. God already knew who was the better man. Pride — spiritual pride — is the mark of one who wholly misunderstands the attitude one must show in praying to God. Prayer involves many things, such as confession, humility and a desire for strength to overcome sin, and forgiveness of sins. The Pharisee, though of a holy class, had no understanding of such things. Jesus often referred to the Pharisees as those who, in spite of their profession, were in need of true piety and faith. Some of his denunciations against Pharisees are the bitterest in the Gospels, because they made a sham of their religion. The shams of the Pharisees are with us still. The common sins of all times are hypocrisy. Orthodoxy, such as the Pharisee represented in his formal confession of faith, is

fundamental, but it is just pretense when it is not lived out in the daily life of the one professing it and in the inner life that God sees.

The prayer of the publican was that of one despised as a sinner. That is the beginning of prayer. We are all sinners and we must confess our sins. Where there is no confession there is no honest desire to be rid of our sins. It was the prayer of the humble man. Man-kind is so constituted that in himself there is nothing to be proud about. We do not need to be telling God how good we are, and certainly we do not need to be telling God how much better we are than others. God already knows that. But prayer gives opportunity to seek God's presence and help. The prayer for mercy is open to all who sincerely seek mercy and forgiveness and so the comforting blessings of the Heavenly Father.

PROGRAM OF THE OKLAHOMA CONVENTION

May 17-18, 1936, at Cordell, Oklahoma

Convention Theme: The Mission of the Church in Home and Foreign Missions and in the School and the Local Congregation. Mark 16:15.

Sunday Morning, May 17

The Sunday morning services will be arranged for and led by the Sichar church at Cordell. The convention speaker will be Rev. Phil. A. Wedel of Moundridge, Kansas.

Sunday Afternoon: Song Festival

Leader.....Theo. H. Epp
Theme—The Place of the Church Choir in our Oklahoma churches.....Henry Hege
Closing Remarks.....Rev. A. S. Bechtel
(Every church is asked to be represented by a choir or other musical organization. If possible, send in your selections to our leader, Rev. Theo. H. Epp, Goltry, Oklahoma.)

Sunday Evening: Young People's Program

1. Song service, led by.....Otto Pankratz
2. Leader.....Albert Unruh
3. Opening by the.....Leader
4. Song.....Bergthal
5. Talk: Young People and Foreign Missions, (15 minutes), by one of our missionaries
6. Song.....Deer Creek
7. Talk: Young People and Home Missions (15 minutes).....Rev. Rudolf Schmidt

8. Song.....Orienta
9. Talk: Young People and Christian Education (15 minutes).....Rev. J. B. Frey
10. Song.....Meno
11. Talk: Young People in the Church (15 minutes).....Rev. Phil. A. Wedel
12. Song.....Medford

Monday Morning, 9:30

1. Introduction.....Rev. Albert Schmidt
2. Convention Sermon.....Rev. John Lichti
3. Song.....Gotebo
4. Business session of the Convention.....
5. Report of the Committee on the Christian Workers' Conference.....
6. Talk.....Rev. Phil. A. Wedel
7. Song.....Goltry
8. Talk.....Rev. J. B. Frey

Monday Afternoon

1. Introduction.....Rev. A. W. Froese
2. Short program by the O. B. A. (30 minutes)
3. Report of the Convention Directors of the O. B. A.
4. Report of the Teachers.....
5. Report of the Treasurer of the O. B. A.
6. Open discussion (20 minutes).....
7. Election of one convention director of the O. B. A.....
8. Talk.....Rev. Phil. A. Wedel
9. Closing remarks.....Rev. Henry Franzen

Monday Evening: Program of the Sewing Societies

1. Song Service.....H. B. Buller
2. Chairman.....Mrs. H. B. Schmidt
3. Opening by the.....Chairman
4. Song: Ladies' Quartet, Herold Sew. Society
5. Talk.....One of our missionaries
6. Song.....Mission Circle, Meno
7. Discussion, led by.....Mrs. J. H. Frantz
"Plans that have been helpful to our sewing society." Each society is asked to appoint one member to represent it in this discussion.
8. Song.....Bergthal Sewing Society
9. Talk by.....One of our missionaries
10. Song.....Gotebo Sewing Society
11. Report of the.....Resolutions Committee
12. Close.....Rev. Menno Kliever

May the Lord bless this convention to His glory and honor and to the strengthening of our faith.
August Schmidt, Secretary,
Meno, Oklahoma.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner

420 S. E. 2nd St., Newton, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Spiritual Growth

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 2:6.

Realizing the Need for Spiritual Growth

Man belongs to two worlds, the physical and the spiritual: "From the ears on down to the physical, and from the ears on up to the spiritual." To live fully man must grow in both realms. Life implies growth. In the lower physical sphere this is quite obvious, but that spiritual growth is equally important and necessary, all too many fail to realize.

By spiritual growth we mean development in Christlikeness, because He is the embodiment of all that is highest and best. This includes much. Christ stands for love, beauty, purity, peace, joy, sacrifice, self-discipline, courage, hope, and life eternal.

How sorely we as individuals and the world at large need these attributes of the spirit! How different life would be! Not until we grow in these attributes will our prayer be answered, "Thy kingdom come, Thy will be done on earth as it is being done in heaven."

The past century has seen great emphasis laid upon material growth. The Century of Progress Exposition was evidence of that fact. We have harnessed physical forces, reduced time and distance to a minimum, conquered diseases, increased conveniences a hundred fold; this is the machine age; we are a power-driven civilization. Yet anyone at all familiar with modern life knows that our spiritual growth has not kept apace. We control nature, but not human nature. We are wise in dealing with externals, but our inner life is chaotic.

We live fast and furious and have become the victims of the fever of haste, a disease aptly

called "Americanitis," which is visiting our spiritual life-blood, resulting in broken homes, suicides, insanity, heart failures, shattered nerves, and divided personalities. We are so driven by the various pressures of our physical existence that we are near bankruptcy spiritually.

Intellectually we know that mind rules matter, that the spiritual transcends the material, that the eternal should outweigh the temporal; yet we LIVE on the lower instead of the higher plane. We are devotees of materialism, though we know it cannot satisfy our deepest longings nor meet our highest needs. Our soul reaches out for the intangible, though ever so vital forces that give us joy, peace, and stability. However, our contacts God-ward are so spasmodic—"the world is so much with us" that except for certain individuals we can hardly boast of a spiritually growing civilization.

Fortunately there is a growing awareness of this lack of balance between the material and spiritual, and religious leaders say we are at the threshold of a new era in which the emphasis will shift from the material to the spiritual. A time in which the inner man, destined for eternity, will be nurtured and cultivated to a strong, healthy growth.

The means are at our disposal, as you will see by following this column in later issues. Will we use them? This depends upon whether we are self-satisfied or whether we know ourselves as we are, but also as we could and should be.

—Mrs. P. E. Frantz, Buhler, Kans.

Christian Endeavor Topic for May 10

Main Theme: Need for Spiritual Growth

Suggested Topics:

- I. Hindrances to Spiritual Growth: 1. Lack of desire to do God's will. 2. Worries, uncertainties of livelihood. 3. Commercial amusements.
- II. Need for Spiritual Growth.

INTERMEDIATE CHRISTIAN ENDEAVOR

May 10, 1936

Topic: What Does Home Do For Us?

Prov. 22:6; Deut. 6:6-9

Your Daily Quiet Hour

- May 4 Favoritism at home. Gen. 27:1-10
 May 5 Home that created jealousy. Gen. 37:1-11
 May 6 A godly home. 2 Tim. 3:14-17
 May 7 Home and hospitality. Luke 10:38-42
 May 8 The home of Jesus. Luke 2:40, 51
 May 9 Homes that help or hinder. Matt. 18:1-6
 May 10 What does home do for us? Prov. 22:6; Deut. 6:6-9

Purpose of the Meeting

The purpose of this meeting should be to help us appreciate the good in our homes and gain an understanding of what makes a good home. To honor the mothers, who make home to a large extent.

Some Suggestions

This meeting provides a good opportunity to honor the mothers with a tea preceding the service. Make the room attractive. Send them special invitations prepared by the Intermediates. Assign committee to serve, to prepare corsages for the mothers, to arrange a program of music, messages and recitations. Make souvenir programs for those who attend. These will be more attractive if they bear an appropriate picture. Such pictures can be cut from magazines.

Many other interesting suggestions for this meeting can be found in the C. E. World Quarterly. Do that which will be most helpful and interesting to your group.

Praise in Song

"O Happy Home," "I Need Thee Every Hour,"
 "What a Friend," "Faith of Our Mothers."
 (Make announcements at close of first song.
 Speak distinctly.)

Worship Service

Scripture Call: (Given by leader from memory)

My son keep the commandment of thy father, and forsake not the law of thy mother. Prov. 6:10.

A wise son maketh a glad father; but a

foolish son is the heaviness of his mother. Prov. 10:1.

Let thy father and thy mother be glad, and let her that bare thee rejoice. Prov. 23:25.

Hymn: "For the Beauty of the Earth." (Sing the first two stanzas and read together the third.)

Scripture Reading: Prov. 22:6; Deut. 6:6-9. (Assign in advance to a member.)

Leader: Recite Ps. 145:18 while pianist plays softly, "Near to the Heart of God."

Sentence Prayers: (Ask 5 or 6 in advance to be ready to participate.)

Topic Discussion

- 1) Introductory thoughts by the leader. (Speak of the nation-wide observance of the day originated by Anna Jarvis of Philadelphia. Express a welcome to the mothers present. Speak of the purpose of the meeting.)

- 2) Short talks on topics and questions.

Closing Moments—Tableau Presentation

- 1) Reader: "My son, give me thy heart; and let thine eyes delight in my ways."

Song: "Trust and Obey" (While the first stanza is sung by a hidden quartet the curtain is drawn back and a mother and son shown in a home. Mother in the attitude of instructing him in the way that he should go. — Curtain is drawn while the chorus is sung).

- 2) Reader: "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

Song: "Have You Had a Kindness Shown" (Behind the scene)

Scene: Mother in invalid's chair. Child arranging bouquet of flowers on a table at her side. — Curtain.

- 3) Reader: "These words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up."

Song: "Take time to be holy." Three stanzas, sung behind scene.

Scene: Mother, father and children having family worship. Curtain.

Closing Song: "I Would Be True," by all.

Benediction: Psalm 19:14.

To Help Your Discussion

1. Why is it necessary to learn obedience in the home? Luke 2:51.
2. Does favoritism have a place in the home? Gen. 37:1-11.
3. How does the faith of mother usually reflect in the children? 2 Tim. 3:5.
4. A business man was in the habit of visiting the home of his employee before giving him too much responsibility. Would that be a fair test of a man's character? In what ways?
5. What do you consider some of the most important things a home should do for a child.

Test Your Prayer Meetings

Pre-prayer service	15%
Begin on time	10%
Worth While song service	10%
"Peppy" announcements	5%
Worship period with plan and theme	15%
Purposeful or testimonial participation	15%
Unusual feature "something different"	15%
Definite closing	10%
Close on time	5%

100%

Make a chart, listing these different items with spaces after each to grade your society for a month. Explain it to the society, then post it on the bulletin board and tell them to watch the society improve.

JUNIOR SECTION

Program Suggestions for May 10

Helpers in the New Testament

(For general outline of this month see issue, April 21)

1. **Setting**—Put the verse of the month between two lighted candles and behind this a globe of the earth.
2. **Call to Service**—by processional using "Onward Christian Soldiers."
3. **Opening Service**—Rise.
 - 1) Sing in unison—The Lord is in His Holy Temple.
 - 2) Prayer in unison—Psalm 19:14.

- 3) Ten minute song service in charge of junior chorister, asking for favorite songs, singing two verses of each.
- 4) Responsive reading—Mennonite Hymnal selection 13, Matt. 6:19-33.
- 5) Song in unison—Work for the Night is Coming.
- 6) Sentence prayers—by juniors asking for blessing and open hearts.

4. Announcements.

5. Study Period—Aim as for May 3.

- 1) Introductory remarks by chairman.
- 2) **Helpers in the New Testament**—in charge of a junior who steps to the blackboard which has been headed "Helpers—How Many Can You Name"? Let the junior ask the groups to think of New Testament helpers. He then calls on the juniors one by one who, in turn, step to the board and write the name they thought of. Continue this until their source is exhausted. Should one of the outstanding helpers have been omitted, the leader could also take a turn and supply these.
- 3) **A Little Light**—sung by three guests from the primary department. Should you not have the music, the words could be spoken as a poem. The first little guest should hold in her hand a lighted candle; the second a sheet with a few large notes on it, the third a small staff.

God make my life a little light
Within the world to glow;
A little flame that burneth bright
Wherever I may go.

God make my life a little song
That comforteth the sad;
That helpeth others to be strong,
And maketh others glad.

God make my life a little staff,
Whereon the weak may rest;
That so what health or strength I have
May serve my neighbor best.

Chorus:

Wherever I may go, wherever I may go,
God make my life a little light (song, staff),
Wherever I may go.

- 4) **What Jesus Said**—A junior reading Matt. 5:14-16 closing with the remark, "All

of God's helpers are lights shining in this world of darkness, made so dark by sin.

5) The Story of Mr. Big Light—by six juniors.

a. First Mr. Big Light was not a light at all—the story of Saul.

b. How Saul became Mr. Big Light—story of Paul's conversion.

c. What God wanted Mr. Big Light to do—this junior reads the quoted words in Acts 13:47.

d. How Mr. Big Light was obedient to God—this junior steps forward with a map of Paul's missionary journeys in hand. He unrolls this map and traces the course of the journeys, not giving names of stations. He then puts down the maps and makes a statement of the writings which Paul left to us.

e. Mr. Big Light grew brighter and brighter—stressing the point that as Paul listened to God's voice and obeyed it in telling many of Jesus, his own light grew brighter.

f. Mr. Big Light is put in prison. Will he shine there too?—Telling of the prison experiences of Paul, stressing the point that he had no fear, for he knew God would take care of him for he was God's helper, God's Big Light.

6) Paul kept the commandment of Jesus—by a junior stepping up to the verse of the month, pointing to it while he reads it, then asking the groups to repeat it while he rotates the globe of the world.

7) Sing in unison—Send the Light.

8) Leader's minutes — explaining how a junior can become God's helper.

a. We, too, are like Saul—it is dark inside.

b. Until one day we allow Jesus to make us light within.

c. Then we must stay close to Him that we might learn what Jesus wants us to do.

d. And do it with all our might.

e. We grow from little lights to big lights.

9) Silent prayer that Jesus would help us to become lights, while piano plays "I Need Thee Every Hour."

10) Close this program by singing the chorus

of this song twice with rising and eyes uplifted to Him.

WHAT ABOUT THE HYMNS YOU CHOOSE?

Is there a special responsibility upon you, as leader, even in this? Yes, there is; a heavy responsibility. Music has always had a prominent part in church worship, and we all love it. It is, perhaps, just as strong a factor in drawing us nearer home to God as is the spoken word. It seems to me the church has never been in such danger in regard to the standard of its music as it is today. Are we awake to this fact? What a rich heritage of good church music is ours! Are we aware that into so many of our churches a light type of music, which can not be called church music, is slipping in? Youth is bringing it in, of course. Can we blame them? Youth likes the different and the lively. And we, who are leaders of youth, in our eagerness to plan programs that would appeal, have we, too, been guilty in letting light music slip in? Why does it enter our churches? Have we, perhaps, been too busy in teaching the stories of the Bible and the standards of Christianity to the child that we have left no room to teach its soul the appreciation for good church music and to lead it to love what really is a hymn? We grow to love a hymn as we experience it. Can we lead the child early to experience a hymn, then we have planted a treasure in its heart,—a treasure that it will keep in the time of youth and manhood and old age. The junior is open to all that you give. What are you storing in his soul? It is my firm belief that we must put before our youth the treasures of good church music and must tenderly lead them to love it just as we must put before them the treasures of the Word of God and lead them to love the same, for music, too, will play its part in the building of their soul.

One of the greatest benefits that can be conferred on a child is to give it a Christian home and a Christian education. —T. H.

The children of today are to be the leaders of the world tomorrow. If they are to be worthy of the positions of leadership, we must teach them God's laws.—Selected.

JOTTINGS

"Greater love hath no man than this, that he lay down his life for his friends." "War is caused because of wickedness in men's hearts, followed by a wicked eye and eventually by a bloody hand. Let us remember that our Lord died not only for His friends, but for His enemies and His rebels. God's love includes everybody and it is eternal. The measure of love is sacrifice and in Christ is this manifested when He gave His life, the climax of love. The purpose of this is to save ourselves from the guilt, power, and presence of sin."—Rev. W. S. Gottshall.

Rev. A. J. Neuenschwander of Quakertown, Pa., gave an interesting illustrated lecture on "A Trip To California." Having lived in California and having visited the state at various times, Rev. Neuenschwander has a store of information at his command concerning his subject.

A caption over a syndicated article appearing in numerous papers reads: "Army and Navy Get a Billion; But Whom Will America Fight"? Don't people learn? When European nations had built up large military machines their next step was to try them on some other nation. The result was the World War. We wonder how soon another world war will be upon us and we shudder at the evidences that point to one in the immediate future.

The Mennonites of Paraguay, though still busied with pioneer life, have not been unmindful of their duty to their Indian neighbors. They have established a mission and have been working zealously in efforts to evangelize them. These natives are peaceful and get along splendidly with their neighbors, some of them have learned to speak German. The war somewhat disturbed the plans made for mission work, because the Indians retired into the safety of the jungle. Now they have again appeared.

Rev. C. H. A. van der Smissen, former editor of the Bundesbote, now living in Newton, Kansas, recently visited his former charge, Sommerfield, Ill., and Berne, Ind. In Berne he preached the Easter sermon and also preached at the union German service held in that town.

The Mennonite church of Berne, Indiana, devotes its Easter offerings to missions and benevolences. This year the collection was \$3,178.16 for Foreign Missions, \$2,880.75 for Home Missions, and \$1,376.00 for benevolences. Members of this church on the mission field are: Loretta Lehman, India; Helen Nickel, India; Mrs. S. T. Moyer, India; Martha Burkhalter, India; Mrs. Herbert Dester, India; Frieda Sprunger, China. Mission and Home Mission workers who are members of the Berne church are Mr. and Mrs. Alfred Habegger, working among the Cheyennes in Montana; Miss Lavina Burkhalter, California; Rev. and Mrs. Sylvan Lehman, Pennsylvania; and Rev. and Mrs. M. M. Lehman, Canada.

The Patriarch of the Syrian Church, in which the nephew always succeeds the uncle as patriarch, recently visited the Bible House and told a pitiful story of the poverty of his people. They used to number several million; there are now only about 200,000, scattered over the world. At one time the Syrian church was one of the greatest in the world, extending across central Asia. Of recent years these people have been a persecuted minority in Iraq. Thousands of them are being transferred from Iraq to a special reserve in Syria. A fund is being opened to provide them with churches and Mar Shinum, the patriarch, made an appeal to the British and Foreign Bible Society to provide them with Syrian (Nestoria) New Testaments and portions, to which the committee made generous response.—I. C. P. I. S.

The Alexanderwohl church, near Goessel, Kansas, one of the largest Mennonite congregations in the country, has an active C. E. Society. One of its recent activities was the presenting of a sacred program in the Christian church, Moundridge.

At a special congregational meeting on Easter Sunday the Zion Mennonite church of Donnellson, Iowa, extended a call to Rev. A. F. Friesen of Summerfield, Ill., to become its pastor. He succeeds Rev. Delbert Welty, who accepted a call to the Emanuel church, Noble, Iowa, some weeks ago.

The choir of Grace Mennonite church, Pandora, Ohio, sang Maunder's Olivet to Calvary on Easter Sunday evening. A large and appreciative audience was present. Two outstanding soloists from Lima sang the tenor and baritone solos. The choruses were also well sung.

In accord to a suggestion at the General Conference in Upland the Minister's Conferences of the Northern and Western Districts arranged for a joint meeting at Henderson, Neb., April 28 and 29.

The Messenger, printed in the interest of the Indians in Oklahoma, among whom our missionaries are working, tells of the interest in gardening that is being fostered among the Indians. It reports that one of the Indians, Mrs. Niock Whiteman, received a bred hog as the first prize in the last year's summer garden contest. The year before she received a cow as second prize.

The Grace Mennonite church of Pandora, Ohio, recently held a reception in honor of the fourteen who became members of the church in the past year. Twelve of these were received by baptism and two by letter. Annually the whole church meets to welcome its new members. Refreshments are served and a program of special music, a worship service, and appropriate talks are given. This year the talks centered around "What my church does for its children, its young people, and its adults."

The Bluffton College Vesper Choir completed a 2200 mile trip during the Easter holidays. During the trip the choir gave four broadcasts, one in New York over a nation wide hookup, two in Philadelphia, and one in Allentown, Pa. Canada as well as the East were visited.

The Men's Chorus of the Berne, Ind., Mennonite church gave a concert in the Bluffton, O., church. This is a splendid organization that uses its earnings for missions or other worthy causes. An offering was lifted for its benefit in the Bluffton church.

The church choir of the Menno Mennonite church near Odessa, Washington, rendered its annual Easter cantata with "Christ Triumphant" by Fred E. Holton, Sunday evening, April 19. The same evening this choir also sang the choral number "The Heavens Are Telling" from Haydn's well know Oratorio "The Creation." This choir is under the direction of Rev. M. J. Galle. The choir consists of thirty voices.

The S. S. and C. E. Convention of the Mennonite churches of the State of Washington will meet in the Menno Mennonite church June 6, 7, and 8. The last day will be devoted to a Retreat. Speakers on the program in addition to a number of topics for discussion by young people will be, Rev. P. R. Aeschliman of Colfax, Rev. S. S. Baumgartner of Monroe, Rev. J. M. Franz of Pratum, Oregon, and Bro. Homer Leisy of Salem, Oregon, and Mr. L. J. Johnston of Lewiston, Idaho. An Oratorical and Declamatory Peace contest will be held Saturday evening, the 6th. Special musical numbers will be rendered by the various organizations of this convention. A Union Choir will be one of the usual features of this convention Sunday evening, the 7th. Bro. Carl Waltner of the Colfax Mennonite church is president of this convention, and Miss Rose Krehbiel of Lind the secretary.

DEATH

Keasey.—In Lansdale, Pa., on March 19, 1936, Blanche Irene Keasey, wife of John Keasey. Aged 51 years, 2 months, and 5 days. Funeral services were conducted by A. M. Fretz in Quakertown, on the 24th of March; interment at Applebachsville.

Hartman.—In Quakertown, Pa., on March 24, 1936, Lizzie nee Leatherman, wife of Frank H. Hartman, aged 67 years, 6 months, and 24 days. Funeral services on the 28th of March, and interment at Deep Run, conducted by her pastor, A. M. Fretz, assisted by Rev. P. T. Stoudt, Mr. Hartman's pastor.

Myers.—In Woodlynne, New Jersey, on March 25, 1936, Albert Leonard Myers, son of Rev. and Mrs. Menno M. Myers, aged 17 years and 2 days. Funeral services and interment on the 30th of March, at the Deep Run Mennonite church. Rev. Heffner of Harrisburg was assisted by several ministers.

HOME MISSION RECEIPTS

For March, 1936

With gratefulness to all givers we acknowledge the following gifts for Home Mission work, for the month of March:

For Saskatoon Church and Girls' Home

Ebenezer, Bluffton, Ohio.....	\$50.37
Mennonite Sewing Society, Warrod, Minn.....	10.00
First Mennonite Church, Beatrice, Nebr.....	76.66
	\$137.03
Previously acknowledged	915.13
Total	\$1052.16

At the General Conference the Board was authorized to collect \$5,000 for this project.

General Fund

A Mission Friend.....	\$400.00
Tabor Church, Goessel, Kansas.....	42.94
Bergtal Church, Pawnee Rock, Kansas.....	18.04
Zion Church, Elbing, Kansas.....	73.00
First Mennonite Church, Berne, Indiana.....	92.50
First Church, Monroe, Washington.....	2.35
Sister Marie, Bethel Deaconess Home.....	5.00
Transportation refund	5.00
Interest	61.44
Pulaski Mennonite Church, Pulaski, Iowa.....	9.00
West Swamp, Quakertown, Pa.....	65.00
Buhler Church, Buhler, Kans.....	23.85
First Church, Geary, Oklahoma.....	10.00
First Church, Upland, California.....	14.97
Bethesda Church, Henderson, Neb.....	65.65
Johannestal, Hillsboro, Kansas.....	14.68
First Church, Pretty Prairie, Kansas.....	30.00
Transportation Refund	5.00
Herold Church, Cordell, Oklahoma.....	6.57
Bethel Sunday School, Inman, Kansas.....	27.81
Bethel College Church	14.94

Total Gifts for General Fund.....\$987.74

Paid out on Orders.....\$995.41

A. J. Neuenschwander, Treasurer.
Quakertown, Pa.

Some are in school to acquire refinement which will make them acceptable in certain social circles. Others are in for a "jolly good time" furnished by the activities outside of regular school work. Still others, who are really diligent in their studies, have a lucrative motive in it all, hoping to rise to places of prominence and power in the realms of finance and industry. To these might be added other motives which actuate young people, all of which incline to selfishness. The central purpose which motivates the sincere Christian youth is to render more efficient service in one or another of the legitimate callings of life. "To be rather than to seem."—Lewis S. Weber, in *Ideals for Christian Youth*.

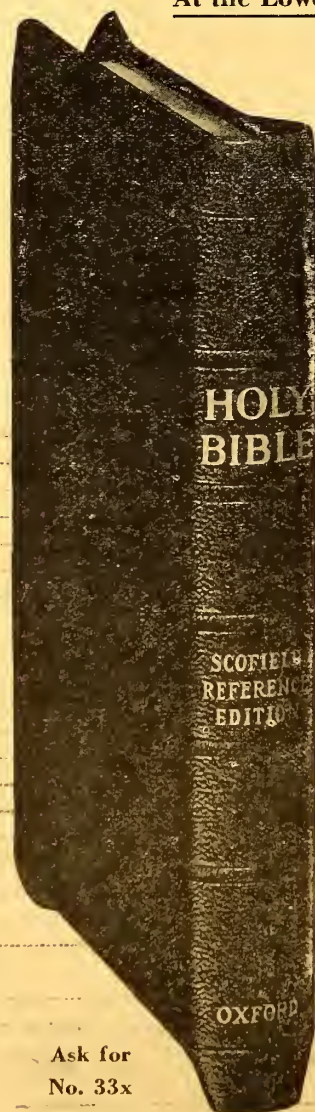
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Pocket Size—Weighs Only 16 Ounces

The Oxford India paper, on which this Bible is printed, is unequalled for its extreme lightness and thinness, yet the print does not show through to the other side of the page. Its 1376 pages are only $\frac{1}{16}$ of an inch thick and it measures but $6\frac{7}{8}$ by $4\frac{3}{4}$ inches. This light and compact Bible, weighing but 16 ounces, fits the pocket, and is just what you want for your travelling bag. The black-faced type, as you will see from the specimen below, is easy to read.

—Specimen of Type—

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Genuine Leather Cover

The fine grained Real Leather cover, with overlapping edges, is not only very attractive looking but it will wear well. The Bible has round corners, red under gold edges, an indexed atlas, twelve colored maps, silk bookmark and is packed in a box. The text is the King James Authorized Version.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, MAY 5, 1936

No. 18

EDITORIAL

THE CHANGE IN TIME

Once more we are on daylight saving time, to some a boom and to others an annoyance. The shop and the office worker is grateful for the added daylight he may enjoy after hours. But the farmer, who must always be an early riser, does not appreciate rising earlier. In some quarters daylight saving has wrought havoc with the evening attendance at church service. Added to the fact that attendance at evening service has become a problem, the change in time complicates matters and makes the problem harder. We are not arguing that the time of service makes a difference with the sincere worshiper, but we do recognize the added hindrance to successful evening services. It is all the more important that the old standby's be in their places during the summer evening services.

READING ALOUD

One of the arts of yesterday that seems to have been entirely lost in the hustle and bustle of today is the art of reading aloud. It has been neglected in the schools and no more to be noted in the homes as a part of the regular routine. Time was when families, friends, and circles of friends would find recreation, enjoyment, and edification in reading aloud good literature to one another. With the numerous diversions of our time, including the radio, cheap and trashy papers and magazines getting the attention of both young and old, this delightful custom has gone by the board. In some homes family worship has not died out and there one still hears the reading of Scripture by the one who is leading, but even here, do we discover an evening or a Sunday afternoon being spent in listening to the reading of the Bible? One of the most refreshing pictures in the mind of the writer is that of an old

couple whose chief enjoyment was reading the Bible together. Sometimes they would silently be poring over their book, but now and then, with all the zest of one making a new and happy discovery one would say, "Dad" (or "Mom), listen here"! and then read the particular passage that for the moment was impressive. Surely to them, as to any one else, the Word will be, if we have it so, a mine filled with treasures only waiting to be found.

MACHINE GUN CIVILIZATION

At this writing the war in Ethiopia seems to promise the complete overthrow of that ancient country. With high sounding phrases the Italian conquerors declare it to be a war to civilize the black empire. The means of civilization are the pitiless butchery of a practically defenseless foe with all the terrible instruments of mechanical warfare. Italy insists that it is abolishing slavery by making slaves of every man, woman, and child in Ethiopia. We would like to believe that the Italian people are being forced into their war by leaders seeking only their own glory, but such is not the case. The whole Italian nation is back of the war and, in case of a victory, which seems certain, the world will have to put up with an arrogant nation whose chief idea of glory is military glory.

OUR SPEECH

A dear old pastor, whose presence in any company was a benediction, used to say: "I want to meet people who speak the language of the kingdom." In this he implied that a Christian is to be known by his speech. Our Master emphasized the matter of testifying before men. It is our business, as followers of the Master, to do so. We need not long be in the presence of any one without knowing whether that one is a Christian. We hear him speak. A salesman who worked for a concern that sold pickles, was in much demand as a speaker at various

social gatherings, but he never left an audience in doubt about his being in the pickle business, and so he came to be known as "Pickle's Wood." We have reason to believe that the Christian in the church at Antioch were so accustomed to speak of their Christ everywhere, that the most natural thing in the world for their fellow townsmen to do was to call them Christians. Some of us live in the north, others in the south, and others again in the west, but we have acquired a peculiarity of pronunciation and expression that immediately tells to the knowing one from which section of the country we hail. So with Christians. Their language differs from that of the world. They speak the language of the Kingdom.

HOME MISSION NOTES

Most of the congregations comprising the Eastern District Conference are located in the southeastern part of the State of Pennsylvania, and including Mechanics Grove, one of our Home Mission stations, extends east and west about one hundred miles and about sixty miles north and south. Going westward about one third across the state, is the Richfield congregation, somewhat removed from all others. In the western part of the state is another group of congregations. From Altoona south through a picturesque valley to Manns Choice, a distance of about fifty miles, there are four more Mennonite centers including two of our Home Mission stations, Altoona and Smith Corner at East Freedom, about fifteen miles south. A little further southeast is Roaring Springs, an older independent congregation, and about thirty miles further southwest is Napier, a mission station of the Eastern Conference. These four congregations have a total membership of over three hundred. The brethren L. H. Glass, John S. Rough, Stephen Yoder, and Jacob Unruh, who are the ministers serving these churches in their order named, are removed from the activities of the main body of the Conference and can not well attend the Ministerial Conferences. Accordingly they have arranged to meet by themselves once a month. Several such "Get-togethers" have been held and they report pleasant and profitable meetings.

ALTOONA.—The reports that come from this mission were never better. Bro. Glass writes that it was the most strenuous year of their experience in the work. So much distress

and sickness and calls for food and clothing and help in their distress. The order of services and prayer meetings are about as usual, only with increased interest and attendance. The Young People's Societies and Sunday School are flourishing, they have Teacher Training Class and Midweek Bible Study, and are reaching homes of people that do not come to church. They have more invitations than they can fill and must divide up sometimes to accommodate all. Sister Stiffler does a wonderful work with the Ladies' Missionary Society and for the needy in the community. The people have learned to love and trust and confide in her and they say they would not know what to do without her. She had trained about seventy children for the Christmas service. There are many Catholics living in the community and a number of children come to the Sunday School and the mothers say the children may come, for since they come they do not quarrel, but sing their beautiful songs and recite Scripture verses. There are many Catholics coming to the services and some have already made public confession of their faith in Christ as their Savior. Bro. Glass writes that work in Altoona is somewhat better and he is teaching the people to give. They have distributed envelopes and the people have responded so they could not only meet their running expenses, but forward \$4.00 to the Home Mission Board and \$3.00 to the Publication Board and \$5.00 to the Eastern Conference Budget for Home Missions. They are planning some repairs on the church building for the spring, including a new carpet for the aisles. Praise the Lord!

SMITH CENTER (East Freedom, Pa.)—This is the Mountain Mission now in charge of Brother John S. Rough. They had three weeks of special services there and had reclaimed four who had become negligent and four conversions which united with the congregation, making a total membership of 54. The brethren in that part of the state assisted in the services, besides those from the neighboring Methodist and Brethren churches. Bro. Rough writes: "Ever since the meetings there is a wonderful feeling of friendship and we are glad and thankful for what the Lord is doing here. We had a full house at the Christmas service, and 87 boxes of candy were distributed among the members of the Sunday School. They can say something which some of our established churches, especially those in the towns, can not

say, that nearly all of the Sunday School stay for the preaching services. The evening services are usually better attended than the morning services. This also might serve as an object lesson for some of our older congregations. Lately, of course, the attendance was not so good on account of the deep snow, five and six feet on some roads. Some of the men have secured work on the roads and they were able to meet their running expenses, but people have very little money. Bro. Rough writes: "I wish I could say thanks to every one who gave for the support of missions."

MECHANICS GROVE (Quarryville, Pa.)—For the past nine months this place has a regular pastor in the person of Brother Sylvan Lehman, who serves the people acceptably. The Sunday School and Y. P. S. and church are well organized and are doing good work. An evangelistic campaign was conducted during November for three weeks. During the present pastorate several have united with the church and a number more expect to be received into the church soon. There is harmony in every department of the church. They have monthly Bible Conferences. The financial report is usually a good gauge to measure the standing of a church, and this is very good. The receipts show a total amount contributed for all purposes during 1935, local expenses, Jubilee Fund, Home and Foreign missions, etc., of nearly eight hundred dollars.

CHICAGO—Everybody wants to know how the work in this mission is getting along. It has a steady and healthy growth under the leadership of Bro. A. R. Leaman. He is conservative and his reports are not inflated. He only writes: "Work at the mission is going nicely." Bro. J. B. Epp was there and conducted communion services and received ten more into the church. They are nearing the one hundred mark now in membership. And there have been a few more converts since then. A very fine spirit prevails among all the friends of the mission. All bills have been paid to date. "What hath God wrought"?

HUTCHINSON, KANSAS.—The attendance at all services are very good and more coming. Just had communion services with the largest participation they ever had. The enrollment in the Sunday School is 181, and the C. E. is well attended. On Wednesday evenings they have seven Bible classes in the church where they have from 70 to 80 present. A catechetical

class has been started, but it can not be finished before Bro. Plenert leaves the church; as many know, he has accepted a call to the First Mennonite Church in Philadelphia, and has handed in his resignation to the Board. The financial report looks very good, the debt on the church is all paid and now the congregation has decided to assume all responsibility by March 1, after which they will become an independent congregation. The Board wants to congratulate the people of the Hutchinson congregation and their pastor on their success and wishes them Godspeed.

PORTLAND, OREGON—Since this place has no regular pastor, the brethren of the Pacific Conference in that locality have been serving them at times and when they could not come, the president and members of the faculty of the Portland Bible Institute filled the pulpit. Sister Niswander writes: "The Portland work having experienced quite a slump, is a bit slow coming back, however, there is an apparent growth in interest and attendance. There is, praise God, a decided growth in the spiritual life of the people who attend the mission. So we are gaining in quality, even though we have not gained so much in quantity as we had hoped. Perhaps this gain in quality is what we needed. The Christmas program was interesting and helpful. While calling on a mother who came because her children were on the program, she told me how much she had enjoyed it. She said she liked to have her children come because she liked the spirit we had at our church. I hope and pray that she, too, will come. Do pray that many may be won for Christ. One of our old members of the church died and one of the ladies of the Missionary Society passed away. My heart aches for a former Sunday School boy who is led the downward way. His parents are not setting a good example. Will you join us in prayer that he and his parents may be won for Christ?"

Sister Lavina Burkhalter, who has been serving under the Home Mission Board in Los Angeles, California, for a number of years, has resigned and severed her relations with the Home Mission Board, and has been continued in her work by the Immanuel congregation of Los Angeles. This act breaks the final cord between the Immanuel congregation and the Home Mission Board, and so this congregation has now reached its full independence. The Board extends its best wishes to the congregation and

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Sister Burkhalter, and assures both that we are sorry to sever our connections with them.

Canada

Only six reports have been received from Canada, our most extensive Home Mission field. In many cases the work remains the same from one year to the other, and so we do not always have quarterly reports from each worker. The reports from the Girls' Homes have been coming in very faithfully every quarter. In their various and extensive fields the itinerant ministers are very faithful in the work, but being much away from home their reports come less frequent.

An interesting report was received from Bro. F. F. Enns of Whitewater, Manitoba. The brother responds as much as possible to the calls and needs of the various groups in his big parish, and also ministers to those outside, as opportunity presents itself. But during the last quarter of 1935 he was greatly hindered by the serious illness of his wife, who was suffering from a stroke.

Brother C. F. Sawatzky, who for twelve years has served the Great Deer congregation and community while he lived about forty miles away, with the North Saskatchewan River between him and his field, which in certain seasons of the year prevents him from visiting his field for a whole month, but who is very active when he can go, during the last quarter of 1935 visited 40 families and had personal interviews with more than one hundred souls. Two were added to the church and a communion service was conducted. He performed two marriage ceremonies and conducted one funeral service. Most of the people in this district are very poor

and this must remain a mission field. The people are faithful in their attendance of divine services, but to serve them in the winter requires about five hours' ride one way in the sleigh.

Lena Epp, matron of the Girls' Home in Winnipeg wants to thank all who by their contribution have made it possible to maintain this much needed home for the working girls in this great city and whose benefits have been enjoyed by the girls with much appreciation. Some have relatives and friends in the city, but when they get sick or need comfort, they come to the home. The Christmas service in the Home was a blessed and happy occasion, and the distribution of the presents under the Christmas tree brought joy to all. Two of the girls had to be operated for appendicitis; one of them, only 20 years of age, had to yield her young life and went to be with the Lord. Another one of the elderly class had an effection of the heart and one morning was found dead in bed. The profitable Bible studies from six to seven on Thursday evenings are continued under the able leadership of Rev. J. R. Enns. The Board pays the matron and the rent and a nominal sum for the spiritual service of Brother Enns, otherwise the Home is selfsustaining. Regarding the Home, Rev. J. H. Enns, the spiritual adviser, writes: "The Home is verily a refuge for the girls during their spare hours, they love to come to the Home and regard it as their Home, and generally pay part of the maintenance dues promptly. In the Thursday evening Bible study they are very attentive."

Saskatoon Girls' Home and Church Extension Work—The work incident to the preparation for the Christmas services was made more arduous on account of the serious illness of Mrs. Thiessen, but Brother Thiessen is a man of system and method and has arranged a regular program for each day's duties. He reports an average attendance at the services and Young People's meeting of about 130, with a maximum of about 200. Children in the Sunday Sunday Schools 65. Attendance at the Bible Study 35, and 14 in the catechetical class. 100 girls were in the Home during the year. The report that the General Conference proposes to build a church in this city, caused a mixed feeling of joy and fear. Every one received the news with gratitude for this kind offer; on the other hand we know that this money does not come from the surplus funds of the contribu-

tors, but represents many a sacrificial gift. The whole work of the church will be greatly benefited by this move. Whether the work can be undertaken this year or not, depends on the response given by the churches to the call of funds for this purpose by the Home Mission Board. Three times a week Bro. Thiessen visits the hospitals and sanitariums to minister to the many sick people, sometimes there are ten or twelve. These visits have proven a great blessing to many a soul that was heavily burdened. On one occasion he came to a man who told him he had been praying that the Lord should send someone to comfort him. To another man he read God's Word and prayed with him and for him, and before he left he gave evidence that he had found peace and had become a child of God. He turned to his wife and pleaded with her to go with him up the narrow way to eternal glory. He died happy in the Lord. This is a blessed work.

Bro. Jacob H. Janzen is now in Vancouver and has opened a home for girls there. He is to visit the surrounding community and minister to the Mennonites there and in the city and on the island. The work has just begun and little can be reported. It seems that some people are confused in their understanding about the building of a church there. The Board has no thought of building a church in Vancouver, but in Saskatoon, for which money is solicited. Some money was received for the Vancouver church, but this will be used in Saskatoon instead. Please take notice of this fact.

The Home Mission Board again calls attention to the need of a church in Saskatoon, Saskatchewan, and hereby expresses its sincere thanks to those who have so kindly responded to the call for funds. But the response was not nearly so general as we had hoped. The field is perhaps the most promising one in the Conference, and its progress should not be retarded by the lack of support. With the money received thus far for that purpose it can not be done, and the Board is looking longingly for a greater interest in this work and a more generous response to the call. Will you help to make this project possible?

W. S. Gottshall,
Secretary of the Home Mission Board.

PREACH THE BIBLE

as Moody did: "In the first chapter of Joshua, God tells him to be of good courage, and He

says that if he is of good courage no man shall be able to stand before him all the days of his life. We read that in the evening of his life he was successful, and that no man was able to stand before him all his days. God fulfilled His promise. God kept His Word. But see how careful God was to instruct him on this one point. Four times in one chapter He said to him, 'Be of good courage, and then you shall prosper, then thou shalt have good success.' And I have yet to find that God ever used a man that is always looking on the dark side, talking about the obstacles and looking at them, discouraged and cast down. If we are going to succeed we have to be of good courage. The moment we get our eyes on God and remember who He is, and that He has all power in heaven and on earth, that it is God who commands us to work in His vineyard, then it is that we will have courage given us.

"Now if you will take your Bibles and look carefully through them, you will see the men who have left their mark behind them. The men who have been successful in winning souls to Christ have all been men of that stamp."

(From "Hold the Fort" on Courage by
Dwight L. Moody.)

CORRESPONDENCE

Ebenezer Church, west of Bluffton, Ohio. Fifty-three years ago, while Rev. John Moser was minister of Ebenezer church and Peter Bixel superintendent of Sunday School, Bro. Dorse Amstutz, then twenty-three, started teaching. Though fifty-three years have gone, this faithful servant, still capable of serving at the age of 76, has presented his resignation. Prov. 22:6, "Train up a child in the way he should go, and when he is old, he will not depart from it." Bro. Dorse did this, and may he stand with those who have trained many to righteousness, that he may shine as the stars for ever. Dan. 12:3.

March 1, the A Cappella Chorus of Bluffton College, under direction of Prof. Russell A. Lantz, presenting sixty-five voices, entertained the Ebenezers. Words can scarcely express their achievements. We appreciate these renditions, as in Col. 3:16, "Psalms and hymns and spiritual songs, singing with grace."

February 23, the funeral of Noah Zimmerman was held in Ebenezer church. Services were conducted by Rev. Eli Steiner of the

neighbor church, Defenders Mennonites. Rev. Edgar Toews of St. John church helped in the services. The funeral was attended by many.

February 23, the Bluffton school children, grades 5 and 6, visited our Sunday School, rendering three inspiring songs under the direction of Miss Ruth Bixel. They also favored St. John church.

The Ladies Missionary Society met March 5, when Mrs. Homer Moser, returned missionary from Brazil, South America, related many of their experiences. They specialize in teaching the natives agriculture, however they see the dire need of schools. Also spiritual light is much needed. Missionaries are located from 600 to 800 miles apart, and scholars travel 75 miles to school. The harvest truly is plenteous, but laborers are few (Matt. 9:37).

March 15, Mrs. Harold Lugibihl and Rudolph Larsen were baptized. The latter, who was baptized in infancy, wished to be baptized on confession of faith. Also a very impressive service took place in the afternoon of the same day, when Bro. Kliever, assisted by Rev. Edgar Toews from the St. John church, conducted a consecration and ordination service. Bro. Kliever admonished the parents according to Deut. 6:19, consecrating eleven babies, among which was the infant daughter, Audrey Marie, whose father, Rudolph Larsen, was ordained to a full ministry. Rev. Toews read Acts 9:1-22. This thought pressed the deep responsibility upon the young volunteer. Bro. Larsen closed the services, and expressed his desire to answer His call to the Kentucky mountains to teach, according to I Thess. 4, 5. Our wish to the consecrated ones is I Sam. 1:27-28, "For this child I prayed; and the Lord hath given me my petition which I asked of Him, therefore also I have lent him to the Lord, as long as he liveth he shall be lent to the Lord."

Among our sick members are Hiram Burkholder, David Zurfluh, Lima, Sam Gratz, P. B. Amstutz, Peter Moser, Aaron Geiger (some better at this writing), Mrs. Walter K. Niswander. May we remember these at the Throne of Grace!

Mrs. Mary Diller and Harvey Winkler have received church membership. This year's instruction class numbers thirty. "Remember now thy Creator in the days of thy youth." Ecc. 12:1.

Our pastor, Rev. P. A. Kliever, accepted an invitation to hold evangelistic meetings in Go-

mer Presbyterian church, also in Cairo, Ohio. Dr. Max Wertherimer, former Jewish rabbi, took our pastor's place. This servant of the Lord gave powerful definitions on such biblical expressions as "Amen," "Alleluia," "Selah," and others.

Our janitor, Clayton Bucher, as also other Ebenezers, have been missed at services while the A Cappella Chorus of Bluffton College toured through eastern states, including points in Canada.

April 2, a joint missionary service was held in Ebenezer church. Participants were Bluffton, St. John, and Grace churches. Miss Lulu Sommers, returned missionary from St. Joachimstal, Czecho-Slovakia, and Homer Moser, of Brazil, were the speakers. April 5, Sister Lulu again gave an interesting discourse on the sad conditions and apostasy of the Christian faith on the fields in which she labored. She pleads for our earnest intercessory prayers for those people. Matt. 24:12, "And because iniquity shall abound, the love of many shall wax cold."

The Good Friday morning services were in the German language on "The Uplifted Remedy," by our pastor. The Easter services, conducted by Rev. H. T. Unruh, held in the Ebenezer church, were composed mostly of the Christian Endeavorers of this district. The meeting was well attended.

Communion services followed Sunday School. Our pastor's text was, "Crucified, buried, and risen with Christ Jesus." Easter day several people were accepted into membership. In the evening of the same day grand renditions of Easter selections by the mixed chorus, quartets, solos, trios, octets, etc., under the direction of Miss Mable Amstutz were given. Jesus said, John 14:19, "Because I live, ye shall live also."

Rev. Wm. Templin of Continental, Ohio, well known here, held evangelistic services at that place. Rev. Larsen assisted in the work.

The young people of this community are planning a convention April 23-26. Rev. Rosenberger, Elmer Baumgartner, and Don Hill are to be the speakers.

Many new homes are being established since 1936. May God be their counselor!

First Mennonite Church, Berne, Indiana. Since I have been asked to serve as correspondent for Berne church, I am making my first

report at this time. Unworthy though I am, permit me to say how proud I feel to represent in this manner a church which still stands true to the fundamentals of the faith once for all delivered unto the saints, in this day when so much is creeping into the church at large to rob her of her true purpose and testimony. It is this that gives me the greatest joy to report concerning this particular church, that she is still seeking to serve her true Head, the Lord Jesus Christ, and to exalt His precious name. If this church existed for any other purposes, there would be no pleasure in bringing a report. Therefore we are glad for a pastor who stands true, for a Church Board that stands true, for a Sunday School superintendent and teachers that stand true, for song leader's that stand true, and for church members that stand true, together forming one united company of true and humble followers of the Lord Jesus Christ "to the praise of His glory."

We would not claim that this church is in every respect what it should be, nor that it is without fault, nor that in all her activities there is always the manifestation of maximum devotedness on the part of each member, nor that the attendance upon the various meetings is always what is desired, but where there are such lacks and deficiencies, our prayer is that there may be improvement, that each member may feel a personal responsibility to do what is individually possible to bring the condition of the church into a more perfect state.

As the first quarter of 1936 has just passed into history, we shall take a backward look over the quarter and call attention to a few of the outstanding activities during this period. On New Year's Day the annual business meeting was held, at which time the usual course of business was followed, reports of the various organizations were made, and new problems were discussed. One problem of interest was the matter of securing additional room for the Sunday School, which has outgrown its present facilities for doing the most effective work. A committee was appointed to take this under advisement. May we pause a moment at this point to say how encouraging it is to be able to report a steady growth of the Sunday School, for great indeed is the value of the Sunday School, where the Word of God is implanted and Bible standards and principles are inculcated into the hearts of the young. We are reminded in this connection of what judges of the

land have said, "If boys go to Sunday School, they will not come before us." What an inspiring sight it is, too, to see the hundreds upon hundreds of faithful attendants of all ages, men and women, whose heads have become hoary with the years, and with one foot already in the grave; middle-aged men and women, youths and young maidens; boys and girls of every size and age, — all gathered for the purpose of studying God's Holy Word. And how elevating the volume of song when these hundreds of voices are blended in singing forth the praises of our God!

Another item of business was the matter of getting the church paper, either the "Bundesbote" or the "Mennonite" into every home of the congregation. It was voted to refer this to the Christian Endeavor Society, which is now planning to make a thorough canvass in this regard. The matter of the Summer Bible School was also discussed and it was again voted to engage in this work during the summer.

During the first two weeks of the year the church again participated in the Annual Union Meetings of the churches of the town, and this year it was our happy privilege to have as speaker the Rev. Dr. P. W. Philpott, of Toronto, Canada, pastor-evangelist, who brought soul-stirring and heart-searching messages. Other outside speakers of note during the quarter were Dr. H. H. Savage of Pontiac, Mich., Dr. Walter L. Wilson of Kansas City, Mo., and Rev. Don R. Falkenberg of Columbus, Ohio. It is a blessed privilege to have these men of God come into our midst, however we are conscious of the fact that with these added blessings come added responsibilities. We pray that these may be faithfully discharged.

During the quarter there have been the various experiences that come with the passing of time in the lives of human beings, the usual mixture of joys and sorrows. Death has entered the ranks and taken its fair toll, especially among the aged, and the front-pew occupants in the church are becoming notably less. Weddings were solemnized, uniting the lives of the young, henceforth to go through life in the most beautiful and closest of earthly relationships, and thus new homes were established. Nor would we forget to mention the births, for what an epochal event a birth is! These have been numerous, and have thus come to brighten and gladden many a home of the congregation.

"The poor ye have always with you" has also been true here, and frequent congregational offerings were received to help those in special need.

With the passing of the first quarter of 1936 and as we enter upon the second quarter, we stand on the eve of Easter, the greatest and most glorious day of the Christian calendar,—the resurrection day of our Lord Jesus Christ! As resurrection means new life, may newness of life indeed be evidenced in great measure in this as well as in all our churches, and may there be the manifestation of resurrection power, peace and joy on the part of each individual member! Martha Gilliom.

Grace Mennonite Church, Pandora, Ohio. A report of the activities of 1936 of the Grace Mennonite church of Pandora, Ohio. The annual business meeting was held on New Year's day. Rev. Paul E. Whitmer is pastor of the congregation, which numbers 371. Adam S. Hilty is superintendent of the Sunday School. The church has an active Women's Missionary Society and also a Dorcas Missionary Society, composed of junior members. There are also four Christian Endeavor societies, a Senior, an Intermediate, and two Junior societies.

A few days after the business meeting in which he took an active part, occurred the sudden death of Peter P. Luginbihl.

In January also took place the wedding of Wayne Hilty and Phyllis Campbell. Mr. Hilty is a senior in the School of Pharmacy at the State University.

In February the Christian Endeavor societies, totaling about 80, celebrated the fifty-fifth anniversary of the founding of Christian Endeavor. A half hour of fellowship was followed by a light luncheon, while an instrumental quartet from Bluffton College furnished delightful music. Talks were given by Mrs. Hiram Schutz and Mr. Gideon Schumacher, and the visiting speaker, Mrs. Menford Yoh on "Youth's place in the church and community" and "Are our C. E.'s upholding the principles and standards set up by Francis E. Clark and his first organization"?

February 16, the Rev. Carl J. Landes, newly elected executive secretary of the Mennonite Peace Society, filled the pulpit and spoke on the aims and program of the society.

February 28, the women of the church participated in a union meeting of the five local

churches, in observance of the World's day of Prayer. Mrs. Hiram L. Basinger, president of the Women's Missionary Society of the church, presided at the meeting. The theme for the meeting was "On Earth Peace, Good Will Toward Men." Mrs. Paul E. Whitmer gave an address on "The History and Story of the World's Day of Prayer." Members of the various churches took part in the program.

March 1, a union service of the local churches was held at the church with Rev. Oscar Wago, a converted Hebrew and ordained Christian minister, as speaker.

At the regular monthly meeting of the Women's Missionary Society in March, the program was furnished by the Sunday School class taught by Mrs. Alvin B. Hilty. The general subject was "Missionary Activities in Siena Leone, West Africa."

March 9, 92 men of the Grace church attended a fellowship supper at the church. The Rev. F. Bingle McIntosh of Findlay was the speaker. Guest speakers also included Rev. A. S. Rosenberger, president of Bluffton College; Rev. H. T. Unruh, pastor of the First Mennonite Church of Bluffton; and Homer Moser, missionary to South America.

In March the pastor, Rev. Whitmer, began a series of sermons on "The Lord's Prayer."

Rev. A. S. Rosenberger, president of Bluffton College, filled the pulpit March 8, and spoke on the needs of Bluffton College.

Baptismal services were held in March at which time ten young people united with the church.

Chief among the activities of the church were the tenth annual pre-Easter services, held March 22-27, conducted by Dr. J. H. Langenwaller, professor in Friends University, Wichita, Kansas. The general theme of his addresses was "God's Orderly Arrangements." Dr. Langenwaller's inspirational messages were well received by the community. He is a man of unusual talents.

Easter was also an important day in the church calendar. Communion of the Lord's Supper was observed in the morning and in the evening the cantata, "Olivet to Calvary" by Maunder, was rendered by a chorus of fifty voices of the Grace church. Soloists for the occasion were F. Marion Cheney, tenor; and Robert F. Loudenbach, baritone; both of Lima, Ohio. The choir was under the direction of Mrs. Florence Stucky, with Miss Eulalia Steiner

at the organ and Miss Ruth Bixel at the piano.

Many students and teachers away from home returned home for the Easter services.

Rev. Whitmer conducted pre-Easter services at the Sugar Creek Mennonite church, Sugar Creek, O., the first week in April. During his absence, Mr. and Mrs. Homer Moser, missionaries to Brazil, had charge of the morning and evening services.

Births have been announced in the homes of Mr. and Mrs. Albert Schutz and Mr. and Mrs. Glenn Hilty. Corr.

Second Mennonite Church, Philadelphia, Pa. The Second church owes its origin to an effort to do home missionary work on the part of the C. E. society of the First church, Philadelphia. The first meetings were held in a rented building in the mill district, known as Kensington, but these had to be abandoned because of the inconvenience in getting to the place and because the community was strongly Catholic. Later meetings were held in a hall over a stable in which boxing matches had been held. The ring served as a platform. However, as winter came on and it was impossible to heat the room, the mission was moved to a private house which served as a meeting place. Services were conducted here twice a week and on Sunday, and a Sunday School gathered in that tested the capacity of the building. In 1898, the First Church erected the present building at Franklin Street and Indiana Avenue. As the congregation, which was organized in 1899, became able to take care of its affairs, the property was conveyed to it without charge by the First Church. During the time of the meetings in the private house on Sixth Street until today Rev. S. M. Grubb has been the pastor. He is now the oldest pastor in point of service in this community where there are many churches. At the time the Second Church came into being, the neighborhood was just beginning to develop. It is interesting to note that the father of Brother A. B. Weiss, one of the deacons, pastured his cows on the site where the church now stands. Today there is not a vacant space for blocks around. Geographically the church is located very near to the center of Philadelphia, although the neighborhood continues to be called North Philadelphia.

The Second Church has been built up in the neighborhood. Few of the members were drawn from other Mennonite churches, although one

can hardly find a Mennonite church whose members surpass it in their loyalty to the things for which the Mennonite church stands. The young people are specially interested in matters of peace and it is refreshing to hear the testimonies of many of them on the matter of following the teachings of the Prince of Peace.

During the past six months the pastor has been seriously ill and naturally much of the program has been disturbed, yet interest has continued and we are happy to report that, while still handicapped with serious physical conditions, Bro. Grubb has been able to do the preaching and lead the prayer meetings for the past month. While he was confined to the house, we have been privileged to have our pulpit occupied by several brethren and by the pastor's 86 year old father, Rev. N. B. Grubb, who for most of the time conducted the morning services. Others who assisted were Walter Temple, Rev. Landes of Germantown, and the deacons.

Our C. E. Society while not a large one, has a good record to its credit. The meetings are always interesting and inspiring and the young people are enthusiastic. The local branch of the C. E. Union has honored the society by making one of its members, Bro. Albert Stover, its vice president.

As with most churches, the Ladies' Aid Society is a solid organization and has been of great financial assistance to the church. Recently it has provided funds for the redecoration of the interior of the building making it look spick and span.

Not in years has the Easter season shown such a good attendance and interest. The church was wonderfully decorated with flowers and colored electric lights. The music, under the direction of Deacon William Shelly, was specially noteworthy and the exercises of the Sunday School called for favorable comment from everyone. The visit of the Bluffton College Choir made Good Friday evening a really beautiful and impressive service, suitable to the occasion.

Daylight saving time does not do so well for the Sunday evening services of city churches, but we have always managed to continue ours at that time, which is more than many other larger churches have been able to do. We hope to continue our interest until the regular time is with us again. Corr.

THE SUNDAY SCHOOL LESSON

May 17, 1936

Jesus Inspires Honesty

Luke 19:1-10, 45-48

Golden Text.—Thou shalt not steal. Ex. 20:15.

Jericho was a city under condemnation, yet Jesus turned aside to enter it because He came to be the Redeemer of sinners, and in Jericho there was a man whose conscience was trying him and he was seeking Jesus. There was much that the Lord had to do before Him, but yet He could turn aside for a single soul. We find other instances in the Gospels where Jesus found time to meet a single soul and discuss matters relating to eternal welfare. For example, there was Nicodemus as well as the woman of Samaria, who came into personal contact with Him, and to them He revealed great truths that concern every soul. If a single soul was so valuable that the Lord on His mission of eternal import could give the time to it, should we not follow His example and seek out opportunities for doing personal work? In Jericho there was a Zacchaeus to be saved and Bartimaeus to be cured of his blindness, and all along the journey of life one will, if one seeks to be doing the Master's will, find opportunities for helping the bodily and spiritually miserable. This is following the Master through Jericho.

Zacchaeus was not, according to human ideas, such a good prospect. He belonged to the despised class of publicans who were largely responsible for the contempt in which they were held. They were regarded as traitors to their nation and were given to dishonorable and dishonest practices, enriching themselves at the expense of the poor and living in luxury on the graft they collected. Zacchaeus is said to have been chief among the publicans and so to have been looked down upon more than the rest of his class. To call publicans sinners was a common and deserved practice, but here we find the chief of sinners seeking to know more about Jesus. Paul once called himself the chief of sinners, but Paul became the chief witness for Jesus. Even the chief, or worst, of sinners are received when they come to Jesus, indeed all who live in sin find the way open to Him if they but show a desire to meet Him.

In the multitude of those who followed Jesus from curiosity none showed the earnest-

ness of Zacchaeus. Men seek many things, riches, honors, and the satisfaction of their curiosity. But Zacchaeus sought the right person. No doubt he had heard of Jesus often, he seemed to have been troubled in conscience and in him there was a desire for better things which he felt lacking in himself. When we want to be set clear on matters that trouble us, and when we want contact with some one who can set us on the right track, the thing to do is to seek Jesus and we will find Him near and we will learn that He, too, is seeking for us. He came "to seek and to save."

It is encouraging to every sinner to know that when he makes efforts to see Jesus, Jesus will take note of him and make it possible for him to learn of the way of salvation. Though riches are a handicap, it is not impossible that those who have riches to learn to know the Savior, but riches must not be allowed to stand in the way.

There were other things besides his reputation and his riches that stood in the way of Zacchaeus seeing Jesus—he was small of stature. The crowd was in his way as Jesus was passing by. The time was short. These things he overcame because he was deeply in earnest, and he laid aside his dignity to climb a tree in the face of the crowd. No doubt some people laughed at him. He was not the only one that people laughed at when seeking Jesus. The world that mocked the Savior hanging on the cross will not hesitate to mock a humble seeker at any time. Suppose Zacchaeus had cared, how different might have been the story about the visit of Jesus to Jericho!

The criticism that Jesus was the guest of a sinner was not a new one. Very often Jesus had to hear this, but His answer gives the reason for His going. He did not share the hospitality of sinners to partake in their sins, but because He came to seek and to save that which was lost. The critics as well as the publican were sinners and needed Jesus, but they made it impossible for Him to help them because of their self-righteousness.

The conversion of Zacchaeus affected his pocketbook. He made right whatever wrong he may have done, in a practical way. To have defrauded and only be sorry, would have gotten him nowhere; the real proof of a converted person shows itself in the way that one makes right as far as possible the wrongs of which he has been guilty. It has often happened that

persons who have gained wealth in a questionable way have tried to satisfy their conscience by giving something to charity. They should have given back that which came to them wrongfully to those whom they have wronged.

The comment that Jesus made to the confession of Zacchaeus included his house. Salvation came to the house because the head of the house had become converted. Let heads of families take note of this. Their stand for Christ is a most potent influence in bringing the rest in the home to Jesus. Salvation came to Zacchaeus because he sought Jesus, confessed his sins, and made right his wrong. These things go together in every conversion.

The next picture our lesson brings to us is the cleansing of the temple of those who made it a place of business. The only business permissible in the house of God is God's business. Buying and selling are of the world. Churches should think of this. What would Jesus be doing were He to appear in some of our churches, where buying and selling and amusements form so large a part of their activities?

TAKE MY YOKE UPON YOU

Matt. 11:28-30

"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In these verses Jesus has a new message for the individual rather than for the nation or the multitude. He has good news. He speaks to one who sees the need and is willing to undertake something, one who labors, one who works for the Master, and one who is interested in his neighbor. He makes notice of one who is heavy laden, tired, weary, one who needs rest, one who sees the need and has a heavy load to take care of. Jesus has good news for such a one. How often we hear the excuse, when one is approached to lend a hand in some auxiliary of the church, "I am too busy. I am so tired when my daily routine of work is done, please have me excused." To be excused is no reason for doing one's part.

But Jesus comes with good news, ready to stand by in time of need. He says, "Take my yoke upon you." A yoke is a harness to do heavy work with. In olden times the oxen had

to be yoked if their master would accomplish something worth while; without the yoke no heavy burden could be taken care of as easily as with the applied yoke. A yoke teaches us to pull together. In union there is strength. We find this in the home, church, or school. The joy of the Lord is my strength. As we need a yoke to draw a physical burden, so we need the yoke Jesus wants to apply here to draw our spiritual burdens as well. Jesus says, "My yoke is easy." If we try Him we will not be disappointed, because it makes the burden lighter. Good news! When we call upon Him, He is ever present to help. But let us not forget that His thoughts are higher than our thoughts. George Mueller is known as a man of prayer, and he says, at times he did not know how to pray. Many a father or mother have found the yoke of Jesus a help to pray through. We can work without prayer, but we cannot pray without work. Let us undertake big things for our Master, and He will see us through. He may try us, but He will not fail us. He says, "All ye that labor and are heavy laden, I will give you rest." When we are willing to let Him work, through us, then we will find rest for our souls. We do need to come apart and rest a while.

Mrs. L. A. Amstutz, Pandora, Ohio.

WAR AS MARK TWAIN SAW IT

"There has never been a just one, never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful, as usual, will shout for war. The pulpit will—warily and cautiously object—at first. The great big bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, "It is unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded, but it will not last long. Those others will shout them, and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing—the speakers stoned from the platform and free speech strangled by hordes of furious men who in their secret hearts are still in sympathy with those stoned speakers, as earlier, but do not dare to say so. And now the whole nation, pulpit and all, will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth, and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame on the nation that is being attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them, and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

—From "The Mysterious Stranger."

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner
420 S. E. 2nd St., Newton, Kans.

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

(Since it was necessary to omit the material for the Young People's Department from the Missionary Number —by permission of Rev. P. H. Richert and Miss Elizabeth Penner— we are bringing it in this issue, by Miss Penner's permission.)

SENIOR DEPARTMENT

Theme: Worshiping God

"Serve the Lord with gladness; come before His presence with singing."

Worshiping God Through Service

"Let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18. The following is adapted from an account in "He Took It Upon Himself" by Margaret Slatterly.

Long ago there was a man who wished to worship God. As he walked the city streets he was filled with sorrow because so many people were unhappy. He wanted to get away from it all, so he became a monk, left the city and returned to the village where he had spent a happy childhood. But here, too, he found poverty and quarreling and unhappiness. So he left the village and built himself a stone hut on the mountain side. Here he read and prayed and watched the beauties of nature around him. At last he thought he had found peace and contentment. Here he could worship God without worry or unhappiness.

Then one night he had a dream. He thought he was walking along a road and, as he walked, he met Jesus. "Why did you leave us, Master"? he asked. "We need you so much."

"I have finished the work I had to do," said Jesus.

"But there is so much poverty and sorrow," said the monk. "Who can bear this burden"?

"I share the burden with those who love me," said Jesus. "I am counting on those who love me and make men happy."

The dream had been so real that when the monk awoke he could not forget it. He went to the door and looked at the sleeping village. Then he sat down to think. He had been so content here. There had been time for worship and for quiet thought and prayer. He sat there until morning, then he arose and folded his robe and laid it away with the cross and the beads. He put on the clothes he had worn before he became a monk. He said softly, "Now I am one of them," took his mountain stick and started down the trail. "Jesus is counting on me," he said to himself. "I will not fail."

So it was that as he worked among the people he learned how best to worship and pray and to live with joy and peace.

The Dead Sea

I looked upon a sea,
And lo, 'twas dead,
Although by Hermon's snows,
And River Jordan fed.

How came a fate so dire?
The tale's soon told.
All that it got it kept,
And fast did hold.

All tributary streams
Found here their grave,
Because this sea received,
But never gave.

O sea, that's dead,
Teach me to know and feel
That selfish grasp
And greed my doom will seal.

And Lord, help me my best,
Myself to give,
That I may others bless,
And like Thee live.

—W. P. Finney.

Christian Endeavor Topic for May 17

Worshiping God Through Service

Topics for this theme:

1. Christ's command to serve. Matt. 28:19.
2. Examples in the Old Testament of those who served: Ruth, the maid in Naaman's home, and Abraham.
3. Examples in the New Testament of those who served: Paul, Dorcas, and Timothy.
4. Examples of outstanding people who are serving today: Albert Schweitzer, Kagawa, and Sadhu Sundar Singh.

ACTIVITIES AMONG THE PENNSYLVANIA YOUNG PEOPLE

Final preparations are being made for the Retreat at the University Boys' Camp, Green Lane, June 19-21. Rev. A. J. Neuenschwander is the chairman.

West Swamp—Members participated in project to increase circulation of "The Mennonite," union meetings with other groups, sponsored Peace Essay contest, presented a Missionary play, conducted carol singing, watch night services, two services at Rescue Mission in Bethlehem, and celebrated forty-fifth anniversary on December 1, 1935.

Schwenksville—Conduct services monthly at our Old Folks Home at Frederick. A unique pre-Thanksgiving program found our members divided into four groups, each visiting in the homes of "shut-ins" where informal services were held. Ten homes were visited on this occasion.

Hereford—Members are attending a course on "Christian Work" given by the pastors of churches of this section. This is one of the oldest C. E. Societies in the United States.

Flatland—Recently conducted a service at Christ Rescue Mission in Bethlehem. In the regular programs speakers from every walk of life are invited to address the meetings; showing us that God can use us all, when fully consecrated, regardless of what our vocation may be. An illustrated lecture by the pastor "The Effects of Alcohol on Body and Mind" proved both timely and interesting.

Second Church, Philadelphia—Reports a Missionary Rally with one of our missionaries, Miss Loretta Lehman, as the speaker. They were well represented at the meetings of the recent Philadelphia C. E. convention.

Souderton—Busy preparing a sacred drama, to be presented at the church services on Easter Sunday evening. Planning a study course on the subject of Peace, in the near future.

Bowmansville—Among other activities in this society, a singing school has been started for the instruction of young folks and meets on Saturday nights. Mr. and Mrs. Lloyd Weiss visited us and furnished music as well as addressed one of the meetings during the past year. Mr. Weiss is a Past President of our Union. A prayer circle serves to help build up our spiritual life.

Quakertown—Reports an encouraging increase in attendance, a service at Christ Rescue Mission, and assisting in the support of an orphan in India.

Lansdale—Conduct a Mission Sunday School, conduct services at Brotherhood Mission in Philadelphia, and Easter Dawn Services. Frequent Hymn Sings are enjoyed by our group.

Deep Run—Don't forget the Union Rally, to be held here on March 29th. Mr. O. B. Keiswetter, a fine Christian and a member of the Philadelphia Bar, will be the speaker. Birthday offerings received at our monthly meetings are given for missionary purposes.

—John E. Fretz, Lansdale, Pa.

FAITH

A boy whose kite had disappeared in the clouds was asked, "How do you know it's there?" "What do you think?" he replied. "Why, I feel it by the string."

Clements of Alexandria said, "The sailors who pull the rope seem to draw the anchor to the ship, but in reality they draw the ship to the anchor. There is an ancient saying that 'If one draw near unto God with praise and prayer, half a cubit, God will go twenty leagues to meet him so.'"

These two illustrations certainly show us what faith could and should be ours.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive," is not just a beautiful sounding phrase, but a very definite promise given by Jesus while He was here on earth.

We are cheating ourselves and others when we do not accomplish the things which we could, merely because we do not have the power which comes through faith and prayer.

Let us test God's promise and allow Him to show us how much richer, fuller, and happier our lives will be when they are fully surrendered to Him and when we have that close fellowship with Him.

—Martha Moser, Hamilton, Ohio.

INTERMEDIATE CHRISTIAN ENDEAVOR

May 17, 1936

Topic: Teachings of Jesus: A Forgiving Spirit

Matt. 18:21-35

A Plan for Your Meeting

Make this a meeting with dual leadership. Use one leader who is experienced and one that is timid. Divide the responsibility throughout the meeting, letting the experienced member take the lead. Carry out the dual idea in as many respects as possible in the plan for the meeting.

Pre-Prayer Circle

Use Psalm 51:10 for a few moments of meditation before you call for prayer. Suggest topics for prayer: special needs of the society or members, the work of the committees; the president and superintendent; the pastor.

Praise Service

Suggested songs: "Love Divine, All Love Excelling," "Christ Receiveth Sinful Men," "What a Wonderful Savior," "More Love to Thee." If the society is large you might use two song leaders and two instruments for accompaniment. Let the leaders take turns in announcing the songs. Society announcements should be made during this period.

Worship Period

Special Music: Duet—"If I Have Wounded Any Soul Today."

Scripture call: First leader, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

Response: Second leader, "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1.

Song: "Just As I Am."

Scripture reading: Matt. 18:21-35 (responsively by the two leaders).

Prayer (Ask two of the members in advance to lead in prayer).

The Topic Discussed

1. Introduction: First leader: Speak of the purpose of this meeting to understand God's relations to us when we have sinned and what He expects of us. Second leader: Speak of the purpose of the meeting as an effort to understand our relation to our fellowmen in forgiving and being forgiven.
2. Scripture basis: (Let a timid person read the passage and another talk on it).
 1. What conditions does God place upon our forgiveness with Him? Matt. 6:14, 15.
 2. What did Jesus practice? Luke 23:34.
 3. Does "forgiving" mean "forgetting" with God? Jer. 31:34.
 4. Is it enough to act sorry, or should we ask forgiveness of those whom we have offended? Why? Matt. 5:24.

Closing Moments

Silent prayer (directed by the superintendent).

Hymn: "I Gave My Life For Thee."

Benediction: "Create in Me a Clean Heart, O God, (Unison) And renew a right spirit within me." Psalm 51:10.

Poster or Blackboard Suggestion

Fill out a blank note or make one with a promise to pay to "God and my Fellowmen" all of my debts. Signed, "Yourself." Tear it in two and paste the parts on the poster. Underneath print, "It can be cancelled." Come to C. E. and learn how.

As God Forgives

When the missionaries first came to Labrador, they could find no word for forgiveness in the Eskimo language. So they had to make one, using a word meaning, "Not-being-able-to-think-about-it-any-more." That is after all the only true forgiveness and as God forgives.

For Your Quiet Hour

Apr. 27 The spirit of Jesus. Luke 23:34.

Apr. 28 A harsh spirit. Luke 9:51-56.

Apr. 29 Forgive or remain unforgiven. Mark 11:25, 26

Apr. 30 The spirit of Stephen. Acts 7:54-60.

May 1 Unselfish Abraham. Gen. 13:1-11.

May 2 The divine ideal. Rom. 12:17-21.

May 3 Teachings of Jesus: A forgiving spirit. Matt. 18:21-35.

How To Improve Your Meetings

11. Have "Something Different"

God's law of creation is infinite variety. No two persons are alike. Not even two leaves can be found that are exactly alike. There is nothing that kills interest like monotony. There is nothing so stimulating to the interest as an element of surprise. The attitude of "We know it will be the same old thing," closes the mind to any message that might be given. For this reason no two meetings should follow exactly the same order. Have "something different" in each meeting, so that the group will not always know what is coming next. Have a special "surprise" number that is known only to the committee before the meeting: a visiting speaker; a musical number; something in the arrangement of the room or the decorations; have the Scripture or a poem recited instead of read; close with

the worship service. Pray for guidance. Use your imagination and you will be surprised at the variety of innovations that can be introduced to make your meetings more attractive. Not variety for variety's sake but variety for the sake of giving the Old Message a new appeal, should be your aim.

JUNIOR SECTION

For the Leader

Program Outline for May

General Theme—Helpers

- May 3—Helpers in the Old Testament.
- May 10—Helpers in the New Testament.
- May 17—Helpers at Home (Home mission enterprises).
- May 24—Helpers Across the Seas (Foreign mission enterprises).
- May 31—Clasping Heart and Hand (Publication work).

Song for May—"Send the Light."

Verse for May—"Go ye into all the world and preach the Gospel to the whole creation." Mark 16:15.

General Aim for May—To lead the juniors to know that God has sent Him into the world to be a helper; to lead him to feel his responsibility to help with the needs of our home and foreign missions through an acquaintance therewith; to interest him in our publication work which serves to clasp the heart and hand of helpers.

Program Suggestions for May 17

1. Call to worship—by prelude.
2. Period of worship—Rise.
 - 1) Song in unison—The Lord is in His Holy Temple.
 - 2) Prayer in unison—Glory be to the Father. Be seated.
 - 4) Scripture reading responsively—Selection 15a in Mennonite Hymnal (John 15:1-19, 25-27).
 - 5) Prayer—Sing one verse softly of "More Love to Thee, O Christ."
3. Announcements—This month's topics are very practical. To make the junior feel that he is a helper, he should be given the opportunity to help. I would suggest to have an offering the third, fourth, and fifth Sundays in May. It would be well to announce in your church service that you plan to make a study of the home and foreign mission fields and the publication work and that you wish to give the children an opportunity to feel that they are helpers by helping with prayer and offerings for each of these causes. It will help you much to have also the interest of the parents in the junior work.
4. Study period—Aim: To lead the junior to know that God has sent him into the world to be a helper.
 - 1) Remarks on theme for the month and topic of the evening—Junior chairman.
 - 2) The commandment that God wants to write up on the tablets of our heart—a junior who steps up to the verse of the month, points to it, reads it, and then asks all to read it twice and to repeat it again with eyes closed.
 - 3) What the word "gospel" means—a junior bringing out the thought that the GOOD NEWS was that Jesus had come to bring light into the darkness,—that whosoever believed on Him, his heart was changed from the darkness of sin into the light of eternal life. Let this junior close with "We are to carry this good news to all the world."
 - 4) Send the Light — Sing all verses of the song.
 - 5) Helpers—in charge of a junior who makes the remark: "We are sent here to be helpers. There is something for each one of us to do and we must listen that we might hear God calling us. Tonight we shall study of some who listened to God's voice, who obeyed it and so became God's helpers." This junior calls out the helpers one

by one. These speakers come forward, give their two-minute talk, then remain in front, forming a lane which grows with each new speaker.

(a) God's Helper Noah; (b) The Helper Abraham; (c) The Helper Moses; (d) The Helper Joshua; (e) The Helper Gideon; (f) The Helper Samuel; (g) The Helper David; (h) The Helper Solomon; (i) The Helper Elijah; (j) The Helper Josiah; (k) The Helper Daniel; (l) The Helper Esther.

After the last speaker let the first speaker give this statement, "What if Noah had refused to be a helper"? Have each one of these juniors repeat this statement, inserting the name of their helper.

6. Poem—Love Thyself Last (Mennonite Hymnal 265)—a junior.
- 7) Leader's minutes—A talk on "Choose ye this day whom ye would serve." Stress the thought that God is waiting for us to help, but that Satan wants to catch us as his helpers,—to what voice will we listen?
- 8) Who is on the Lord's side, who will serve the King?—Song in unison.
- 9) Closing prayer by leader.

From Leader to Leader

Miss Minnie Schmidt, leader of the Bethel College Junior Endeavor, reports the following: "We meet every other Sunday evening at 6:30 in the Y. W. C. A. room of Bethel College for an hour's program, consisting of memory work, music, talks by guest speakers, and discussion topics. Tonight the Intermediates met with us. We had the memorization of the 23rd Psalm, a violin solo by a junior, and a story by Dr. Enid S. Smith of her experiences in India, where she served as a missionary. We have twenty-one on the Junior roll. Our average attendance is sixteen. The following officers are serving: President, Orville Voth; vice president, Mary Lou Regier; secretary, Donna Regier." (Thank you for this report!)

From Junior to Junior

Marie Regier, a member of the First Mennonite Church, Newton, sends a report of the last meeting. "We had Mission Night in our Sunbeam-Junior Endeavor meeting this evening. First there was a worship service. Then there were several talks as to what the missionaries do in their work. Four juniors told about these four things: 1) Missionaries bring good news; 2) they help the suffering; 3) they heal the sick; 4) they send the light. Another junior described the gods of the heathen by reading Psalm 15:4-8. After a story "Shoes of Happiness" by a guest, we had our light house offering. Our Endeavor has a small light-house bank and each time we place a coin in it, a small light burns. It reminds us that each coin we give helps to make the story of Jesus shine farther into other lands. No matter how large the offering, the lighthouse burns with the same glow. During this time all the lights were turned off and the piano played "Let the lower lights be burning." (Thank you, Marie! I wonder which junior will report next? Perhaps there is one in California that wants to write? Or Pennsylvania? Or someone from the north? Or someone from the south?)

The Lighthouse can be purchased from David C. Cook Publishing Co., Elgin, Illinois. Price \$2.50.

Foundation labor does not always show,
Yet without it these buildings could not grow,
And the foundation which "the world may not see"
Are for temples "built for eternity."

—Selected.

JOTTINGS

Rev. J. E. Kaufman, formerly of Aberdeen, Idaho, where he served as pastor, accepted a call to become pastor of the Inman, Kans., church.

Bethel College is sponsoring a tour of the East including stops in Washington, D. C., New York City, Philadelphia, Boston, Niagara Falls, Detroit, and Chicago. Scores of places to be visited include Radio City Music Hall, Columbia University, Mount Vernon, N. E. A. Offices, Ocean Liners, Gettysburg, Wall Street, Chinatown, Coney Island, and the White House. Participation in this tour is restricted to a limited number of Bethel College alumni, former students, and summer school students. The tour begins July 25 and ends August 17, 1936.

It is interesting to note that Mennonites who are scattered over wide portions of the earth still have a closer linguistic relation with their brethren in other countries than people of other denominations. The use of the German language makes communication possible wherever there are Mennonites. The Pennsylvania Germans, those who speak the Swiss dialect or those who speak Plattdeutsch, can at least understand one another and then there remains the literature that all may read. In a recent report from the Mennonite colony in Paraguay we learn that the native Indians who are their neighbors, are learning to speak Plattdeutsch. We have known of somewhat similar situations where colored people have learned to speak "Pennsylvania Dutch" from the people of the community in which they lived.

Mr. Carl Linda, a layman of the Methodist church, Quakertown, Pa., gave a very inspiring message to a nearly filled house at West Swamp C. E. on Sunday, April 19.

The Missionary Society established by the Mennonites of Holland is the oldest Mennonite missionary society. Its field is in the Dutch possession of Java and Sumatra. Long before American Mennonites were in a position to do mission work on their own account they sent contributions to this organization which also receives support from German Mennonites to this day. Before the World War the largest contributions to the Dutch Society came from Russia. The Volks-Blatt, the organ published by the East Pennsylvania Conference by John Oberholtzer, reprinted articles on this missionary venture taken from the Mennonitische Blaetter, the German Mennonite publication. The report that the first converts had been made was an occasion of joy and thankfulness, but, in later issues, there came notes of disappointment because several of these converts had to be disciplined for unchristian conduct. Missionaries and those who support them with their prayers and means know now that such disappointments are to be expected sometimes, but they also know that the consistent Christian lives of many converts on the mission field put to shame the lives of those at home who call themselves Christians.

West Swamp received fifteen new members on Sunday, April 26, ten by baptism and five by the right hand of fellowship, and one by letter. For the first time in the history of the congregation has the membership been more than 200.

Members of the First Mennonite church of Bluffton, Ohio, enjoyed a Father and Son Banquet recently. Homer Moser, a returned missionary from Brazil, spoke on the subject "Fathers and Sons in Every Land."

A series of old almanacs, dating to the beginning of last century, that fell into the editor's hands, ran a continued story covering five years. It must have been a thrill for the reader, after a year's waiting, to learn what came next. The interesting feature was an advertisement of a Mennonite Hymnal, issued by the publisher.

The Mennonite Young People's Retreat of the Middle West will be held at Shipshewana Lake, Shipshewana, Indiana, August 3 to 7. Registration will begin Monday afternoon and the retreat will close Sunday noon. Further announcement will be made with regard to the Retreat through this paper from time to time. Those wishing detailed information or having questions to ask should get into communication with the chairman, Earl Salzman, Topeka, Indiana, who will be glad to reply.

Bethel College recently bought an old high school building that had done service in the town of Goessel some miles away. The building was moved and set upon a basement that had been prepared for it. It will be remodeled and serve as a dormitory. The job was a difficult one, but was completed without mishap.

The late John Egley of Philadelphia used to say that he was a connecting link between the Mennonite churches of America and Menno Simon. He was born and raised in Fredericksstadt, Schleswig-Holstein. The Mennonite church in that town is said to have been established by Menno. For years the father of Bro. Egley was sexton of the church in Fredericksstadt and lived in a neighboring house. The congregation has dwindled down to a few individuals. It was this congregation in which the late Prof. J. van der Smitten of the Wadsworth School served as pastor. Two of his children survive in the persons of those two very young old people, Sister Hillegonda van der Smitten, and her brother, Rev. C. H. A. van der Smitten, of Newton, Kansas.

MARRIAGE

Rosenberger-Mohr.—Arthur Mohr, son of Milton Mohr, and Marian Louise Rosenberger, daughter of Deacon and Mrs. Menno Rosenberger, on April 11, by their pastor, Rev. A. J. Neuenschwander, of the West Swamp, Pa., church.

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Well known radio minister of Kansas City who has spoken in several Mennonite churches. His simple presentation of the Gospel has won him a host of friends.

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DOCTOR 35c

TOYOHICO KAGAWA

This outstanding Japanese Christian is at present attracting great crowds of listeners in America. You may not agree with all he says, but it is important for you to know his teachings. He is a prolific writer. Here are a few of his newest and best known books:—

THE RELIGION OF JESUS.....\$1.00

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A book of poems on conditions in the slums of Japan's great industrial cities.

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Edited by Glenn Clark

Translated by Marion R. Draper

This story has been very popular in Japan. It portrays two beautiful characters, Kakichi and Sasuke, against a background of Japanese scenery which is exquisitely described. The story climaxes in an experiment in cooperation which is interestingly presented. Eight pages of illustrations.

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Martyrs of Miaosheo

By Dr. Lee S. Huizenga

A beautiful and tremendously appealing message from the life, experience and martyrdom of two workers for the Lord in China. Illustrated with pictures of their Mission Station, the place where they were so cruelly beheaded, of their baby as it was carried to safety by a Chinese Missionary, etc.

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The book has more than 60 extra large pages, 6¼x9½ inches; beautifully bound in dark blue cloth, Morocco grained; Gold stamped.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, MAY 12, 1936

No. 19

MENNONITE CHURCH HYMNALS

Congregational singing always has been and is to the present time characteristic of Mennonite church worship. Even during the stormy times of bitter persecution the early congregations made prominent use of singing in their worship. Many of the hymns composed by them under those trying circumstances and used for their edification and the strengthening of their faith, were afterwards collected and published under the title DER AUSBUND. The date of the edition did not appear in the work, neither in those dangerous times was it safe for a publisher's name to appear.

The congregations in Holland early had their own hymn-books containing many hymns by Mennonite authors. Some of these books were long used in churches in other parts of Europe, congregations frequently singing Dutch hymns while the rest of their service was in their native German. As late as 1802, a hymn book was published in Amsterdam with the title "Christelijke Gezangen voor de openbare Gottesdiensoeffeningen ten Dienste der Mennoniten Gemeente te Hamburg en Altona."

In the year 1780, under the direction of Hans von Steen, then elder of the congregation in Danzig, a collection of hymns was compiled and published under the peculiar title "Geistreiches Gesangbuch zur oeffentlichen und besonderen Erbauung der Mennonitischen Gemeinde in und vor der Stadt Danzig." The preface speaks of it as the first German hymn-book of the Mennonites of that country. It contained many of the hymns which have become common possession of the German people and which are found in evangelical Protestant hymn books. Quite a number of hymns were also of Mennonite authorship and some were translated from the older Dutch collections. In a later edition, Hans Momber and Elder Jacob de Veer were among the contributors.

A new hymnal was published by the Danzig congregation in 1854 under the more general title, "Gesangbuch zur kirchlichen und haeuslichen Erbauung in Mennoniten Gemeinden." This book was long used in Europe and in several immigrated congregations in America.

The Prussian country congregations had an old German hymnal published in the latter part of the eighteenth century, and in 1869 gave out a new book entitled, "Gesangbuch fuer Mennoniten Gemeinden in Kirche und Haus." Later a second edition was printed and used in the congregations of Prussia and also in Berlin. Besides this, these congregations had several smaller collections for special occasions.

In the Palatinate a hymnal was published in 1832 entitled, "Christliches Gesangbuch zunaechst fuer den Gebrauch der evangelischen Mennoniten Gemeinden in der Pfalz" and in Wiesbaden another one appeared in 1843. That other congregations had hymn books of their own, is certain.

The above is an extract from a paper by Rev. H. G. Manhardt. To this we may add that the Mennonite immigrants to this country early began the publication of books for their own use. Prominent among these is the book entitled "Die Geistliche Harfe," which appeared in the fifth edition in 1848. At the sixth triennial meeting of the General Conference of Mennonites of America a committee was appointed and entrusted with the work of compiling and publishing a new hymnal. The work appeared in 1873 and the second revised edition in 1885. It was entitled, "Gesangbuch zum gottesdienstlichen und haeuslichen Gebrauch in Mennoniten Gemeinden." Conference in 1890 superseded it with the hymnal still in use, containing the words and music.—Year Book.

The first hymnal in the English language to be issued by the General Conference appeared in 1894, the title of which was Mennnoite Hymnal, A Blending of Many Voices. This

was succeeded by the Mennonite Hymn Book, 1927, now in use and on sale by the Mennonite Book Concern.

THE PACIFIC DISTRICT CONFERENCE

The Pacific District Conference will meet in session with the Immanuel Mennonite Church at Pratum, Oregon, June 18 to 21, inclusive. Arrangements are also being made for a three-day Workers' Retreat to follow immediately at the same place. The programs are spiritual and instructive. All churches are kindly requested to elect and send their delegates to this conference and aim to be represented throughout the entire session. It is God's Kingdom in which we labor and have a share. Only when all churches are represented is it possible to enjoy a happy and united spirit of brotherly co-operation in this great work of our Lord and Savior, Jesus Christ. May all churches remember this coming session of conference in their prayers at the Throne of God.

In behalf of the officers,
D. D. Eitzen, President.
M. J. Galle, Secretary.

THE GENERAL CONFERENCE OF THE MENNONITE CHURCH

World-Convention of Mennonites

Newton, Kansas, April 15, 1936.

There is to be a World Convention of Mennonites in Holland from June 29 to July 3, 1936. On the program are names of brethren from Holland, Germany, and Switzerland, and from America the names of P. R. Schroeder, Freeman, South Dakota; Ed. G. Kaufman, Bethel College, Kansas; and David Toews, Rosthern, Saskatchewan.

This is not an official or delegate gathering. The purpose is simply to make closer contacts. Union was underscored by the General Conference at its inception. Hence the desire to promote all such efforts now.

This is the reason for addressing this letter to all the Conference churches in the States with the request: **Kindly take a Freewill Offering for this purpose before May 25th, and send same to the Conference Treasurer, Bro. Karl A. Richert, Newton, Kansas.** And please announce in that connection, that any such money not used for this purpose will remain in the treasury to be used for conference purposes.

Bro. Toews will, if he goes, receive aid out of Canada.

We should have at least \$800.00. The Conference Executive Committee by the constitution is authorized to send members, and while Bro. Schroeder would not go as Conference President, one should not wish to be derelict at this very point that was stressed from the beginning. Hence this urgent request for a free and willing offering. There are about 25,000 members in the States.

Dear Church Members: You have again and again responded. We trust you will not be weary, if we in line of duty urge support. Especially do we appeal to those who have been richly blest: Give as **you have received**, and it will be easy for all. Fraternally yours,

C. E. Krehbiel, Newton, Kansas.
Conference Secretary.

YOUNG MENNONITES! ATTENTION!

Western District Young Mennonites have pledged an average of fifty cents a member to the Kansas Institute of International Relations, to be held at Bethel College on June 9-19. That money should be in the hands of the Treasurer by the end of April or May 15 at the very latest. If your society has not made a contribution—OR IF YOU COULD DO MORE—now is the time to get it done. If we do not act now, then it is because **WE DO NOT REALLY WANT TO DO ANYTHING FOR PEACE.** The door is open. Let us enter in and share with a will in this part of God's work among men.

Vivienne S. Musselman,
Pretty Prairie, Kans., Treasurer.

A CORRECTION

Mission friends are beginning to ask whether it is true that the missionaries have to pay all auto expenses, even when they travel in the interest of the mission only. In reply we wish to quote here the auto regulation as it has been in force since February, 1932:

"Resolved, that we discontinue our present auto allowances, and instead pay only half of the actual operating expenses, including necessary repairs."

This regulation is still in force, and all missionaries who send in their annual itemized expense account, get one-half of it paid from the treasury.
P. H. Richert, Secretary.

FACTS ABOUT BLUFFTON COLLEGE

1. History of Founding

Bluffton College began its legal and corporate existence as an institution of higher learning on January 27, 1914. Before Bluffton College came into existence, the site was occupied by Central Mennonite College, which had been organized by the Middle District Conference of Mennonites in November 1900. It was felt by a number of leaders of various branches of the Mennonite church that their young people needed a well equipped, fully endowed standard college where they might receive preparation for their life calling. Accordingly, at a meeting held at Warsaw, Indiana, on May 29, 1913, representatives from five branches of the Mennonite church chose a Board of Directors, who, in turn became the first Board of Trustees of Bluffton College, after the Middle District Conference took favorable action and turned over control of Central Mennonite College to the newly appointed Board of Directors on January 27, 1914.

2. Physical Plant

The College Campus is a piece of rolling land of forty acres, covered in places with natural forest of oak, elm, beech, buckeye, maple, etc., and is traversed by a small stream known as Riley Creek. There are eleven buildings on the campus, as follows:

College Hall, in which are located the College Chapel, College Offices, Art Studios, Recitation Rooms and Drawing Rooms.

Science Hall, a four-story brick building housing a museum, various laboratories, a Lecture Room, and a Conservatory.

Roop Hall, a four-story brick building of Colonial architecture which, besides being the girls' dormitory accommodating fifty girls, also contains the Dining Hall accommodating 150 people, a spacious Lobby and Music Room, a Reception Room, and suites of rooms for the Matron and Dean of Women.

Lincoln Hall, a four-story brick structure, is the Men's Dormitory. There are rooms for 100 men. On the first floor are a large Lobby, a Reception Room, a suite for the Dean of Men and five studios of the Department of Music.

Musselman Library, a modern structure of Georgian Colonial architecture, built in 1929-1930 with Conference Rooms, a large Reading Room, and shelving for 30,000 volumes.

Besides the foregoing, there is a spacious Gymnasium, a Heating Plant, and four frame buildings of residence type, which furnish quarters for the Music Department, Home Economics Practice House, a Cottage for Women, and one is occupied by the President of the Institution, Rev. A. S. Rosenberger, as his home.

3. The Curriculum

In pursuance of its stated aims the college endeavors to provide a curriculum which will give the student opportunities of becoming an active seeker of Truth in each of the principal fields of human knowledge. Hence work is prescribed in each of the following divisions: Language and Literatures, Material Science, Social Science and Fine Arts, and in addition some advanced work in several related departments, with enough electives to suit the peculiar needs of each student, thus giving liberal and specialized training adapted to the individual.

In order to aid the student to apply his general training to some useful vocation, courses are offered in the various departments giving preliminary training for theology, medicine, law, engineering, journalism and business, and the departments of music, home economics and teacher training giving practical instruction and guidance in vocations in which our constituency is especially interested.

4. The Faculty

The Faculty is comprised of 19 men and 7 women, of which five do only part time teaching. Six have been at the College less than five years; four for five years, seven for ten years, two for fifteen years, and seven since its inception in 1914.

The following is taken from Article I of the By-Laws governing the Board of Trustees of Bluffton College:

"Section 3. No person shall be elected Professor in this institution who is not a man or woman of approved Christian character or not communicant in some branch of the Evangelical Church.

"Section 4. No person shall be elected to the position of Instructor, Assistant Professor or Professor in this College who has not a degree from a standard college or who is lacking in scholarly attainments, or who is not a firm believer in the deity of Christ and the inspiration of the Scriptures."

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

5. Record of Bluffton College

Below is a record of the graduates of Bluffton College from 1915 to 1935:

541—Total number of college degree graduates (522—A. B., 16—A. M., 3—B. S. M.)

49—of these were Christian Workers (Missionaries, Ministers, Y. W. or Y. M. C. A. Secretary, Social Service).

225—of these were Educators (College Teachers, High School Principals or Teachers, Librarians, etc.)

36—of these were Professional Workers (Physicians, Lawyers, Journalists, Chemists, Music Directors, etc.)

52—of these were in Business.

106—of these were Housewives.

32—of these were Graduate Students in Universities.

33—of these were Farmers, Poultrymen, or at home.

8—of these were deceased.

541—Total.

6. Registration

The number of students registered for the year 1935-1936 is 218, of which 176 are full time students. Seventy-six of the students this year are Mennonites. The number occupying rooms in the Girls' Dormitory is 39, and the number occupying rooms in the Boys' Dormitory is 67. Pennsylvania has 13 students registered this year, of which 10 are Mennonites.

7. Finance

The economic upheaval of the last five years has greatly impaired the financial position of

the College. In normal times only 40 to 50 percent of the cost of a student's education is paid by him. The remainder must be made up by alumni, friends, and the constituency of the school. The total income of the school in 1929-1930 was \$145,456.98, and in 1934-1935 it was \$62,544.12. The total expense in 1929-1930 was \$160,404.13, and in 1934-1935 was \$71,510.11. Besides, there has been a tremendous depreciation in the value of the real estate and other investments held by the College. This has resulted in the College going deeper and deeper into debt, and the Board of Trustees is now working on a plan to scale down the indebtedness of the school and work out a Refinancing Program.

8. Needs

In a few words, the College needs the support of every Mennonite, and every alumnus, and every friend, first, in bringing the registration of the school up to 300, and second in providing the funds necessary to operate the College without a deficit, and third, in building up an Endowment which will qualify the College for admission to the North Central Association of Colleges and thus give the graduates of our College proper recognition in all states. To accomplish this program means prayer, sacrifice, and work.

BIBLE DISTRIBUTION

A colporteur of the American Bible Society working in the country around Istanbul, Turkey, has reported finding a man who used to read the Bible but had not seen it in years, after receiving a copy, prayed God would spare his life at least one year that he might at last read the Bible through.

An insight into the methods of the American Bible Society's work and its opportunities is indicated by the fact that its colporteurs in Japan in twelve years have called upon some 2,191,000 households, yet at the present rate of distribution it will take nearly fifty years to supply once the 65,000,000 people of Japan and by then 30,000,000 more will be added to the population.

Outstanding growth in spiritual interest occurred last year in eastern Siam, according to a report received from the American Bible Society's agency. From the mere reading of the Word, with no teacher other than the Holy

Spirit, hundreds of people in a great section of the country accepted the Gospel as the true way of salvation. Whole villages have come to believe in Christ, and with the guidance the very few Christian workers could give them, a number of chapels are being built by these believers.

The American Bible Society has made available its volume of selected Scripture passages for the blind in "talking book" form on two double-faced records. These consist of large, slow moving phonograph records, running a quarter of an hour.

More than 65,000 copies of the American Bible Society's five-cent New Testament were provided free by the Society in 1935 for distribution to the enrollees of the CCC camps scattered throughout the United States.

A widow established family prayers and read a chapter of the Bible to her children every night; a hired man read his Testament to his employer during their lunch hour at noon; a young girl went twice a week to the home of an aged woman and read to her; a boy in a grade school formed a "reading club" which met once a week, at which they took turns in reading the New Testament; and his parents, who had not gone to church for years, were by his efforts led to attend. Each of these instances, reported by a volunteer worker of the American Bible Society, shows that many of the Scriptures which had been distributed, were being well used.

For the first time in the history of the Brazil Agency of the American Bible Society the circulation of complete Bibles passed the 12,000 mark in 1935. Only in three other years was there a distribution which reached 11,000. Requests for Scriptures in 23 different languages were filled from the agency headquarters in Rio de Janeiro.

Frequently attention has been called to the fact that illiterate people in adult projects of the FERA, when asked why they wanted to learn to read, stated that their chief purpose was to be able to read the Bible. The appeal of those in charge to the American Bible Society for aid in securing Bibles was readily met by the Society.

Two colporteurs of the American Bible Society who visited their native places in Northern Peru, reported over sixty places visited, thirteen of which had never had Scriptures and several others only once five years earlier.

CORRESPONDENCE

Aberdeen, Idaho. Dear Editor and Readers of the Mennonite! Since I have been chosen reporter, I'll try and give a brief resume of events that have taken place since the last report.

November 17, we had Rev. and Mrs. Manning with us, who gave some very interesting talks and showed slides of their work in Africa.

From December 1 to 10, Rev. P. P. Wedel of Moundridge, Kansas, conducted a series of meetings, which were well attended and proved a great blessing to all.

On the evening of December 26, we had our annual business meeting of the church, at which time the church decided to extend a call to Rev. P. A. Wedel as pastor of our church, with the privilege of looking over the field before accepting, so on February 9, Rev. and Mrs. Wedel accepted the invitation and came to Aberdeen. Rev. Wedel held meetings both afternoon and evening until February 12. The meetings were well attended in spite of the cold weather and almost impassable roads, and we were all most richly blessed. We are very thankful to our heavenly Father who has heard and graciously answered our many petitions in behalf of Rev. Wedel who has accepted our call and expects to be with us the first part of June.

Being so far removed from other Mennonite settlements, we do not often have the opportunity of hearing outside ministers and missionaries, so we deem it a rare privilege to have had these men of God in our midst.

On March 15, Rev. J. E. Kaufman gave his farewell sermon, after which we went to the church basement for a farewell program and social hour.

Rev. Pholemus is serving our church at present.

On Easter Sunday evening our choir, under the direction of Gustave Rempel, rendered an Easter cantata to a well filled house which was much appreciated by all lovers of music. Last Sunday they gave this same cantata at American Falls in the Methodist church. Corr.

Avon, South Dakota, May 1, 1936. Dear Mennonite Readers:— May Day! But instead of it being bright and sunny, dark clouds overshadow the sky. A cold wind is blowing and the weather report says, a heavy frost tonight. The small grain is up, but does not seem to

grow well, as it has been cold and dry. We received only a very few April showers, and they only settled the dust, with the exception of one the other night when, together with a fine rain, we had a very hard wind which laid our wind-mill flat and scattered chicken coops, wagon, hay and straw all over. Several other farms had minor damages, too. It lasted for only a few minutes. About 1:30 at night. My husband and I awoke, and it seemed as though everything would go. The house shook, and before I could do a thing, I was asking the Lord to spare the house, and in a few moments the wind had gone and I returned to my bed with a happy heart and praised God that He hears and answers prayers. I was so glad that Jesus Christ is my Savior, too. It is a joy to be a child of God and to know how mindful He is of His own.

Now I must tell you a few of the happenings in our dear little Friedensberg church, south of Avan.

On January 13, we laid to rest Bro. J. T. Becker, who died suddenly after a lingering illness. On Sunday, January 5, he was in church and the following Friday he passed away, having been in bed only a day.

Bro. J. A. Friesen had given us several good sermons while awaiting the Lord to give him some definite work. While working, praying, and waiting, some time in January it was made known that the conference would use him in a few places in North Dakota and Minnesota. Bro. Friesen left us with a happy heart, knowing the Lord had opened a door of real service for him, and with many reminders of "Pray for me"! he left us to tell of God's great love for and to us.

On January 23, Missionary and Sister Suderman visited our church. We were unable to be present at the meeting that night, but those who were there were thrilled and stirred anew with the message they left.

It is always a treat when missionaries visit us, as we are far from other Mennonite churches, and many times they pass us by and we are robbed of missionary zeal and inspiration.

After the Sudermans left we had much snow and a long, hard and cold winter. Many times while I was warm and comfortable, I thought of the poor and needy and my heart prayed to God to look down in mercy upon them. Often we thought of the poor Indians not far from us, who would be cold and hungry. Two Indians

not many miles from us, froze to death. One house was void of everything, and they had also burned the floor, trying to keep warm a little longer. It makes us sad when we think of it, and oh, how we should praise God for all His blessings to us. Too often we forget to praise the Great Giver.

On April 5-7, we had the pleasure of having Rev. Albert Schultz of Frazer, Montana, with us. Our hearts are made glad when those with whom we had worked and prayed in years past and whom the Lord has called from us to other places, when we can again clasp hands and see how God is blessing and fashioning us after His own good will.

Easter Sunday our hearts were again thrilled with the resurrection messages and in the afternoon we celebrated the Lord's Supper.

The evening was devoted to a C. E. program and after the program the re-election. The president of the C. E. made known that he would like it very well if they would elect someone else, as he was holding five offices in the church, besides being janitor. He did not get the office. I suppose larger churches do not have these things happen, and yet it seems that all over are some ten-talent men. You can use them anywhere. And no doubt, there are many one-talent men, but why is it, don't we find the job for them, or are they hiding?

The following Sunday afternoon our Girls' Missionary Band together with our pastor, Rev. D. A. Schultz, gave an Easter program in the home of Grandpa and Grandma Charles Dirks, who cannot come to church any more. I wonder if those who gave the program did not receive as many blessings as those for whom the program was given. In the evening our orchestra, which consists of eight consecrated young men, went to play at Wagner, S. D., a town about thirty miles from here, in a small church where Rev. E. C. Fenton has been conducting meetings. "Praise the Lord with the cornet and an instrument of ten strings."

At present we are in prayer for the aged of our church. Two grandmas are bedfast. Grandma Ratzlaff, who is 93 years old, fell from a chair four weeks ago and has been helpless in bed ever since. Grandma Wm. Litke went to town a week ago and fell over in the store with a stroke. She can only move one arm and her head a very little. She lies there with her eyes closed, cannot speak, and knows no one.

Last Sunday, Bro. J. A. Friesen filled the pulpit and we listened to a message about bearing crosses with patience. It has been a blessing to me every day and a gentle reminder for each day's tasks to be most patient and more like our Lord who bore so much for us patiently.

Bro. Friesen told us as he visited in our home of the joys and blessings of the work in North Dakota and other places, where the conference had sent him, and also of the battles the devil put to him, but then again, how the Lord ever was there to strengthen him. Bro. Friesen hopes to be ordained some time in May in his home church in Mountain Lake.

With prayerful hearts we are looking forward to June when we expect to have special meetings and Bro. J. B. Epp will be with us. Will you, consecrated Christians, pray with us for a real awakening, that many may become alive in Christ Jesus? With Christian greetings to all,
Mrs. Sanford Ratzlaff, Corr.

Immanuel Mennonite Church, Pratum, Oregon. "Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men." Ps. 31:19.

These words of the Psalmist have been very real to us during the past months. There was much sickness among the members of the congregation, caused by an epidemic of flu which in some cases turned into pneumonia. For several weeks every family was affected, but God heard and answered prayer, and all have been restored and our hearts are filled with gratitude and praise and we believe it has been the means of real heart searching and a deepening of our spiritual lives.

An Intermediate Endeavor Society has been organized since the first of the year. Miss Alma Stauffer is adviser for the group and is assisted by a number of the young women. The interest is good and it is proving a very good opportunity for the development of talent and spiritual instruction for our boys and girls.

The following brethren have visited us and given us messages: Gary Brown from Dallas, Waldo Hiebert and Enoch Zimmerman from Salem. Bro. N. N. Hiebert was with us for a two weeks' meeting. It was interrupted somewhat by weather conditions which caused icy roads, and the sickness before mentioned among the congregation. He gave us messages from the Gospel of John and the Epistle to the Philip-

pians, which were an inspiration and blessing.

Our weekly Bible Study Class of the Book of Revelation has been changed to Sunday evenings. The class has been well attended from its beginning, on January 24th. Some evenings almost 100 were present. It makes us realize how fast God's prophetic word is being fulfilled before our very eyes and how near the coming of our blessed Lord is. May we all be found faithful in His service!

We are preparing and looking forward with much anticipation to the Pacific Conference, which will convene in our church, June 18-21. We believe the Lord has a real spiritual feast in store for us.

Easter Sunday was a beautiful day: sunshine all day, which is rather unusual for us in Oregon. How it made us realize that truly Christ has arisen and all nature bore testimony thereof. The Sunday School began fifteen minutes earlier than usual. There was special Easter music and a talk by our Superintendent Homer Liesy, before the class period. An Easter message by the pastor at the morning service, and the evening was given over to a song service by the choir, with a short message from the Word. Thank God for the glorious hope of the resurrection of the saints!

Mrs. Jno. L. Merryman, Corr.

East Swamp Church, Quakertown, Pa. The first Easter Dawn Service at East Swamp Mennonite church was well attended. Horace Auckland, president of the East Swamp C. E. Society, was in charge. Men's Quartet from St. John's Lutheran, Spinnerstown; Reading, Dorothy Dietz, East Swamp church; Vocal Duet by Marvin Stoneback and Edgar Conway from Bethany church, Quakertown; Father and Son Quartet, Rev. P. J. Boehr, John Boehr, Mr. Earl Hallman, Pershing Hallman, East Swamp; Mixed Quartet, Rev. and Mrs. A. J. Neuenschwander, Marion Stoneback, Edgar Conway, Bethany Mennonite, Quakertown; Duet from Reformed Church, Spinnerstown; Vocal Solo, Carl Harr, West Swamp Mennonite; Selection by Ladies' Quartet from Flatland Mennonite church; Selection by West Swamp Mennonite Church Choir. Following this service, all went out to the cemetery, at which time Rev. W. S. Gottshall, pastor of East Swamp, read I Thess. 4:13-18, offered prayer, and a few hymns were sung and the benediction pronounced by the pastor. Corr.

THE SUNDAY SCHOOL LESSON

May 24, 1936

Building For The Future

Luke 20:45-47; 21:1-9

Golden Text.—In patience ye shall win your souls. Luke 21:19.

Jesus gave warning against the Scribes and Pharisees, the class who made the greatest show of piety, by dress, by speech, and by public prayer. They were dangerous because they were pretenders and because many people were taken in by their pretensions. No class of people were so thoroughly condemned and so publicly held up to scorn as the hyorites, of which the Scribes and Pharisees were the chief. They were the enemies of the Lord because His righteous life was a rebuke to theirs and His sharp words cut through their shams and held them forth to public view. We can readily understand why this class was the most persistent in persecuting Jesus and set upon His destruction. A sinner rebuked and exposed, who does not repent, gives way to hatred. Shams are poor foundations upon which to build. Character cannot be built on make-believe. Sincerity is the only sure way to anything good. The sincere life, and the sincere Christian profession are the only things that count for righteousness. "God knoweth the heart and readeth the thoughts of the mind."

Jesus observed the way gifts were being brought into the temple treasury. No doubt the rich men felt that it was to their credit to give large amounts. In a way this is true. He who has plenty, should give generously according to his means. The incident here is no argument that one's gifts should be small, but one that they should be in large amounts. When a rich man gives it often only means the trouble of writing out a check. It does not of necessity mean that he should be giving that it hurts. He need not deprive himself of something he really needs. He need not go hungry, and he need not even deprive himself of the pleasures he craves. The poor widow gave her all. It was more than all the wealth of the rich people put together. Someone has computed the two mites at interest from that time until now and found that the result would run into millions. In other words, the poor widow is now a millionaire in heaven. There is no more inspiring passage on giving in the New Testament than this about the giving of the widow. Indeed,

when one gives, one should bear in mind that all things are God's and in giving one gives to Him what is His own. All that we have, be it much or little, is entrusted to us as stewards and the time is to come when we shall give an account of our stewardship.

The temple was the pride of the Jews. Its magnificence and its prominent location made it indeed an impressive structure. People, especially visitors from Galilee, would be awed by the wonderful building and naturally remark about it. It came as a shock when Jesus told those around that it would be utterly destroyed. This literally happened when Jerusalem fell some forty years later with an appalling loss of life, such as one can hardly comprehend. Naturally, those who heard, wanted to know when this should happen. Jesus first warned that one of the signs would be false Christs, or false saviors. The warning Jesus gave should be kept in mind today. We are in an age of false teachers. Men who would lead whomever they could from the truth, offering something of their own inventions that deceive the multitudes and leading those who hear them astray. Isms and cults that would offer something not in accord with the truth are gaining followers. It should be the effort of God's people to warn them and lead them back to the truth.

Jesus gives warning that the time draweth near. This refers to His own coming. He gives some of the signs that shall give warning of His coming. There shall be wars and rumors of war. Was there ever a time when there have been so many of these? Great calamities are also to come upon the earth. In our generation how many of these things have occurred? Are they not a warning of His speedy coming? The exact hour is hidden from us. Jesus has told us that it would be so. Those who would figure out the day and the hour of His coming had better read their Bibles more carefully. It is the great secret of God alone. But the signs are here and they as well as the words of our Lord are warnings. We will listen to them if we want to profit by them. The warning note is "Be ready"! One who is ready for the Lord's coming is earnestly concerned about being prepared to meet Him. If he is prepared, even the great troubles of the times will be only so much of an assurance that Jesus is coming. Concern about the cares of life and indulgence in worldly pleasures are unfitted for one who is watching as the Lord commanded.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner

420 S. E. 2nd St., Newton, Kans.

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Spiritual Growth

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern of the thoughts and intents of the heart." Hebrews 4:12.

Spiritual Growth Through Bible Reading

There were few things about which the Old Testament Jews were more concerned than the reading of the Bible. The public synagogue worship consisted largely of reading the Scriptures and explaining them. The synagogue was a Bible school as well as a house of worship. On week days the Bible was taught to the children. On the Sabbath the Bible was read and expounded to the whole congregation.

The method of Bible study was largely committing to memory great sections of the law, the prophets, and the other sacred writings. The Psalms were the choice passages which were held in high favor among the Jews and recited day and night, in season and out of season. No wonder that the Jews have for centuries been a Bible reading and Bible revering people. Their knowledge of God and His mighty acts became the determining influence in generations of devout Jews. This is why the Jews have been a great people who have enriched and blessed all peoples whose lives they have touched.

In the New Testament it is also apparent that Jesus was a faithful student of God's Word. He quoted freely and with such discrimination from the Psalms, the prophets, and the historical books of the Old Testament that we are sure that He had a full mastery of the Scriptures. In His temptations, in His

teachings, and on the cross He quoted fitting passages at will from a wide range of the Old Testament, indicating a ready command of God's choicest message to man.

The great apostle to the gentiles, Paul, has an amazing command of the Old Testament. He quotes, explains, and drives home the messages of the Old Testament in all his writings. He evidently found great help in his ready command of the Old Testament Scriptures. He urges his followers to familiarize themselves with this rich treasure both for the enrichment of their own lives and also the lives of those whom they teach. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The foregoing refers almost exclusively to the Old Testament and its value in godly living. In the New Testament we have the inexhaustible riches of Christ in addition to the wonderful story of God's dealings with men recorded in the Old Testament. If the Jews had good reason to prize and ponder the Old Testament scriptures, we have a far greater treasure in the New Testament scripture for our enrichment for Christian living.

The greatest gift which God ever gave to the world is Christ. Christ is the central figure in the New Testament. No one can ever become acquainted with Christ without getting the necessary information either directly or indirectly from the New Testament. This is the storehouse of God's grace to men. Here it is where men and women get the information which makes it possible for them to see vision and dream dreams about God and His matchless love in sending His only begotten Son into this world to be our Savior. This is God's good news to man. We should read it. We should love it. We should obey it. For it makes us wise unto salvation.

Paul E. Whitmer, Pandora, Ohio.

Christian Endeavor Topic for May 24
Spiritual Growth Through The Bible

Topics for this theme:

1. The Origin of the Bible.
2. Preservation of the Bible.
(The Law of Moses Discovered, II Kings 22:8-15).
3. The Bible as the Introduction to Christ.

For special music use some of the scriptures, especially the Psalms, that have been set to music. Hymns relating to the Word of God would be suitable.

In place of a discussion at the close, the reading of favorite scripture passages or verses by various numbers is suggested. This could be impromptu or preferably be announced the preceding Sunday.

INTERMEDIATE CHRISTIAN ENDEAVOR

May 24, 1936

Topic: What Is Worship? How May We Worship?

John 4:19-24; Ps. 98:1-8

Daily Quiet Hour

- | | |
|--------|---|
| May 11 | Mistaken worship. Deut. 4:15-19 |
| May 12 | Worship God alone. Matt. 4:10 |
| May 13 | Call to reverence. Hab. 2:20 |
| May 14 | Worship of Christ. Rev. 5:7-14 |
| May 15 | Private worship. Ps. 5:1-7 |
| May 16 | Worship in the heart. Eph. 5:18-21 |
| May 17 | What is worship? How may we worship? John 4:19-24; Ps. 98:1-9 |

Advance Preparations

If the weather permits, hold this meeting in some unusual, beautiful outdoor spot. Or it might be held in the church auditorium if it is not in use at this time. Other suggestions for external helps to worship are given in the C. E. Quarterly. A cross, a seven branched candelabra, or beautiful flowers may be used on the piano. Order and beautiful surroundings contribute much to worship.

Make a poster, using the picture of a beautiful cathedral as the main feature, with the lettering of the topic, time, and place of meeting.

Pre-Prayer Circle

Hold a pre-prayer service fifteen minutes before the regular meeting begins. Theme verses: Ps. 103:1-4. Try to realize that "Where

two or three are gathered in His name there is He in the midst."

Song Service (Make announcements early in the song service.)

"Holy, holy, holy," "Crown Him," "I Need Thee Every Hour."

Worship Service

Leader: "The Lord is in His holy temple, Let all the earth keep silence before Him."

Instrumental: "Day is dying in the west."

Leader: James 4:8.

Response: Ps. 34:18.

Hymn: "O worship the King."

Scripture reading: John 4:19-24; Ps. 98:1-9.

Prayer song: "Into my heart."

Sentence prayers.

Special music: "I Know A Green Cathedral." (If possible have typed copies of the worship program for each member. Then it can be carried through without announcement.)

The Topic Discussed

1. The Leader's talk. Speak of the purpose of the meeting: to help each one to gain an understanding of true worship; to share some of our worship experiences; to improve our worship service.
2. Definition of worship from the Bible and other sources.
3. "Worship experiences I have had," by several different members.
(Assign these to some who have been in unusual places for worship.)
4. Questions Answered.

Closing Moments

Hymn: "I Need Thee Every Hour."

Benediction: Ps. 19:14.

For Topic Discussion

1. What is worship? Is it limited to a certain time and place?
2. Do people always worship when they go to church? Why not?
3. What could we do to improve the worship in our meetings?
4. What does worship do for young people?
5. How can you make the most of the private devotional hour?
6. What part do external things play in worship? What are some important external aids to worship?

The Intermediate Graduation Service

Along with graduation in the public schools

at this time of the year, there should be planned a graduation or promotion service in the C. E. society. Promotion into the Y. P. society can very satisfactorily be based on graduation from high school or the 18 year age limit.

The elaborateness of the graduation services depends somewhat on whether it is held in the church auditorium before the whole congregation, or is a service in the society only. It should be made as important an event as possible. Decorations should be in C. E. colors, with the C. E. monogram in evidence. Clever invitations can be hand made, decorated with the C. E. Use the motto, "For Christ and the Church." Presenting the graduates with something—a diploma, booklet on C. E. Principles, A Daily Companion (Year of Meetings), or C. E. pin, adds significance to the occasion.

Let the Intermediates and Young People sit in separate sections. At the close of the service the graduates sit with the Y. P.'s group.

After an appropriate opening the order of service might be as follows:

Hymn: "All the Way My Savior Leads Me."

Short talks by Intermediates on: "How Intermediate Christian Endeavor has helped me,"

- (1) In knowing Christ.
- (2) In living the Christian life.
- (3) In my devotional life.
- (4) In training for service.

Address: "The Young People's Place in the Church," by a special speaker.

Graduates presented by Y. P. C. E. by the Intermediate Superintendent. (Names read and something of past experience as Intermediates may be given. Recommended for membership to Y. P. C. E.)

Welcome by Y. P. president. (Speak of the need in the P. P. C. E. of addition of new members continually; of the opportunities for using the training they have had as Intermediates and for further growth; the mutual benefit to be expected in the service for Christ and the church.)

Charge of Faithfulness and presentation of diplomas or other mementos, by the Intermediate Superintendent.

Response of Graduates: "Trusting in the Lord Jesus Christ, I promise Him that I will strive to do whatever He would have me do."

Prayer of consecration, by pastor.

Closing hymn: "Living for Jesus."

Benediction.

JUNIOR SECTION

Program Suggestions for May 24, 1936

Helpers At Home

(Our mission work in America)

For general outline of this month's programs see third issue in April.

1. **Setting**—The verse of the month between lighted candles; a globe of the earth near to it; on the blackboard an outline map of United States.
2. **Call to Worship**—by prelude merging into Marching to Zion."
2. **Worship Period**—Rise when piano begins "Marching to Zion."
 - 1) Sing in unison verses 1 and 2.
 - 2) Song in unison "The Lord is in His Holy Temple."
 - 3) Prayer in unison—Ps. 19:14. Be seated.
 - 4) Scripture—John 21:15-17 inclusive; Luke 10:2.
 - 5) Prayer in unison—sing verse 1 of "My Jesu, I Love Thee."
4. **Announcements.**
5. **Study Period**—Aim: See program for May 3.
 - 1) **Introductory remarks** as to topics studied and theme of the evening—junior chairman.
 - 2) **The Commandment of Jesus**—a junior who points to the verse of the month, asks all to repeat it, and closes with the remark: "Jesus told us also to begin our mission work at home first and then across the seas." He asks the group to turn to Acts 1:8 and calls on the first one who finds it, to read the verse.
 - 3) **Two Big Words. What Do They Mean?**

A five minute talk by a guest speaker.

 - a. **Word No. 1—Conference.**
 1. Its beginning.—Tell of the coming of our grandfathers. How they settled here and there. How churches grew up scattered all over United States. How they wanted to work together, for then they could accomplish more.
 2. Meaning of "General Conference." Explain by maps. State time of meeting. Mention the Diamond Jubilee. Tell where it will convene in 1938. (See Year Book, page 27; lest in its scope we forget those

mentioned in points 6, 7, 8, 9.

3. **Meaning of "District Conference."** Trace these on the map, each in a different color.
4. Mention the president of the General Conference and also our district conference, mentioning also where they live.
- b. **Word No. 2—Board.** Explain that in our general conference and district conferences there are many at work trying to obey this commandment of Jesus (point to the verse of the month). These helpers are grouped in committees and boards. Explain the meaning of "Board" and mention our two mission boards, giving the chairman of each. Define Home Mission Board as to its scope. Define Foreign Mission Board as to its scope, not giving names of stations in either.
- 4) **What our Home Mission Board is doing with the help of helpers in our conference and God's big helpers at the stations**—by a group of juniors, each responsible for one station. They step to the map and put a gold cross where their station is located, and give the names of the workers there and also the number of Christians. (It would be wise to have all stations located with a soft mark over which the junior can trace and the location be correct.) For helps see Year Book, page 13.
- 5) **What our Foreign Mission Board is doing in America with the helps of helpers in our conference and God's big missionary helpers on the fields**—by a group of juniors. Proceed as above. For help see Year Book, page 10.
- 6) **Stories From These Mission Fields**—The ideal procedure would be for representatives from each field to come and speak. This is not possible. Perhaps someone in your church has visited one or the other field and could share what was received. Or you, as leader, could gather material and ask the juniors to retell it. Good source material would be in the Missionary News and Notes; also the November 5th issue of the Bundesbote; the Mennonite Year Book, page 19.
- 7) **Sentence prayers** by juniors who, before hand have received the name of a station and the workers stationed there. Ask them to mention these names as they pray for them.
- 8) **Song in unison**—O Zion haste, thy mission high fulfilling. Verses 1, 2, 3.
- 9) **How Can a Junior of Our Conference Help in the Mission Work Here in America?**—A five minute talk by the leader. Mention also the possibility of growing up to be God's big missionary helper. Close in preparing the heart to give.
- 10) **Offering** while piano plays "Let the Lower Lights Be Burning." (A lighthouse bank would be a wonderful asset. I hope you can order one from David C. Cook Publ. Co., Elgin, Ill. Cost \$2.50. To order through Berne will not cost you more and will give them a little commission.)
- 12) **Closing prayer** that Jesus would make out of each one of us a **God's helper**.

JUNIOR SECTION

For the general outline of this month's work, see last issue. I apologize for referring you, in the last program suggestion, to an issue which failed to receive print.

PLEASE NOTE this correction in the statement of the general aim: "To lead the juniors to know that God has sent him (the junior) into the world to be a helper."

Program Suggestions for May 31, 1936

Helpers Across the Seas

(Our mission enterprises in India and China)

1. **Setting**—As in last program, substituting for the United States map a chalk map of China and India plus a map of each of these mission territories. Should no organization of your church have the latter maps, they can be secured in a week's time from Miss F. Luella Krehbiel, Clarence Center, New York, at a price of twenty-five cents each. You will find these maps a definite help.
2. **Call to Worship**—By prelude and procession using candle light and the song "Let the lower lights be burning." Do not sing When reaching seats remain standing; the candle bearers place candles in front.

(To be continued)

JOTTINGS

Rev. Edgar Toevs, pastor of the St. John's Mennonite church near Bluffton, Ohio, who has served as its pastor for more than five years, announced his resignation, to take effect in three months. He and his family will make their home in Idaho, where they formerly lived.

Recently there were displayed in the window of the Berne Witness Co., Berne, Indiana, two pieces of art by Prof. J. P. Klassen of Bluffton College, which attracted considerable attention. The plaque, "They shall beat their swords into plowshares" is made of aluminum. Prof. Klassen made the mold and did the casting himself. The statue, made of wood, is that of George Howe, a Bluffton College graduate of the class of 1927, who was a widely known athlete.

A noteworthy institution of higher learning in the Mennonite church is that at Weierhof am Donnersberg, Germany. At the instigation of one of the German ministers, M. Loewenberg, an association was formed for the purpose of founding such an institution in December of 1867. The school has continued to function since that time.

In Dortrecht, Holland, there was a Mennonite congregation as early as 1551. It was not, however, until 1624 that these worshipers were permitted to build a church for themselves. The congregation was at that time in a prosperous condition and it was here in 1632, that a series of eighteen articles of faith were formulated and adopted which are known in our church histories as The Dortrecht Confession of Faith. After 1750, the congregation grew weaker and was gradually dissolved. For more than a hundred years there had been no service there until in 1890, when a new start in that direction was made.

Rev. and Mrs. H. T. Unruh of Bluffton, Ohio, while on a shopping tour in the nearby town of Lima, suddenly found themselves in the midst of flying bullets. A gang of bandits were looting a store and the police exchanged shots with them. The Unruhs were not hurt, and the bandits escaped because the police car collided with another car.

The young people of the Pretty Prairie, Kansas, church turned out to assist in beautifying the church grounds. Flowers and evergreens, a cement walk and a graveled parking place were the improvements. Rev. S. M. Musselman is pastor of the Pretty Prairie church.

Missionaries Rev. and Mrs. W. F. Unruh and children, Miss Helen Nickel, and Miss Mieka Wiens, daughter of Missionary P. J. Wiens, arrived from the mission field April 25. They spent several days as guests of the Immanuel church, Los Angeles, Calif., speaking at various services. At the Sunday evening services Rev. Unruh gave an interesting address on the Mass Movement in India.

The Hoffnungsau church near Inman, Kansas, celebrated its sixtieth anniversary May 10, with special all day exercises. May 11 and 12 were given to Bible lectures. Rev. J. J. Dyck is pastor of the Hoffnungsau church.

Rev. Philip A. Wedel, of Moundridge, Kansas, has recently accepted the call to become pastor of the Mennonite church in Aberdeen, Idaho.

The Eastern District Conference which met in the West Swamp church near Quakertown, Pa., elected Rev. Freeman Schwartz chairman. The next meeting of the conference will be held in Souderton, Pa.

An enthusiastic and interesting Intermediate C. E. Rally of the Eastern District Conference was held in the Souderton, Pa., church. The theme was "Christ in everything." Mr. John Fretz of Lansdale led the devotions. The speaker of the afternoon was Miss Marie Mitchell, who is Intermediate Superintendent of Montgomery County. A reading, "Cast thy bread upon the waters" was given by Dorothy Dietz of Quakertown. Each society reported with a musical number.

East Swamp, Pa. (Rev. W. S. Gottshall, pastor), celebrated its spring communion on April 19. In the afternoon a congregational meeting was held for the purpose of considering or taking steps to build an addition, 29x24, to the west end of the present building, which is to include a basement. The building committee which investigated bids and plans, gave a report. The committee consists of Frank G. Shelly, Chas. Heist, and Clayton Bleam. A discussion followed, in which Mr. Keller, a contractor, was questioned concerning his plans. A vote was then taken and it was determined to build. The building committee appointed: Frank Shelly, J. Walter Landis, Chas. Heist, Earl Hallman, and Robert Landis.

DEATH

Brother A. A. Harder died at Reedley, California, April 20, 1936, at the age of 66 years and 4 months. He was born in Russia and came with his parents to Minnesota when he was three years of age. In 1883 he united by baptism with the First Mennonite Church of Mountain Lake, Minnesota. On June 9, 1895, he united in marriage with Justina Quiring, and the Lord blessed their union with six children, one of whom preceded him in death. He lived with his family in Minnesota, South Dakota, and Montana, and came to Reedley, California, in 1916. Uniting with the First Mennonite church here, he remained a faithful member of the church, the German Bible class, and the Men's chorus to the time of his death. The cause of his death was diabetes, with which he had suffered several years.

The funeral, which was largely attended, was con-

ducted by Rev. H. J. Krehbiel, who chose for his text Isaiah 3:10. He leaves to mourn his death, his wife and the following children: Mrs. Christina Duerksen, Korba, India; Dr. William Harder, Los Gatos, Calif.; Martha, Harry, and Robert of Reedley, Calif. He also leaves six sisters, three brothers, and many friends.

FOREIGN MISSION RECEIPTS

For April, 1936

Eden Church, Moundridge, Kansas.....	\$256.37
First Mennonite Church, Newton, Kansas.....	156.41
West Swamp Congregation, Quakertown, Pa.....	100.00
First Mennonite Church, Pretty Prairie, Kans....	60.00
Menno S. S., Lind, Washington.....	36.68
Bethel C. E. Society, Lustre, Montana.....	22.00
Herold Church, Cordell, Oklahoma.....	16.54
Mennonite Church, Inman, Kansas.....	12.20
Out and Out for Christ Girls, Gotebo, Okla.....	12.00
Bethany Y. P. Soc., Quakertown, Pa.....	10.00
Sharon C. E. Society, Orienta, Oklahoma.....	9.35
Bethany Jr. C. E. Society, Freeman, S. Dak.....	5.50
Friend, Newton, Kansas.....	2.00
Friend, Elbing, Kansas.....	2.00
Zion S. S., Elbing, Kansas.....	.50
Bergfeld Church, Mountain Lake, Minnesota.....	33.00
Senior C. E. Society, Bally, Pa.....	25.15
Friedenstal Church, Tampa, Kansas.....	24.88
Bethesda Church, Marion, S. Dak.....	10.59
Essex Co. S. S., Kingsville, Ont.....	10.00
First Mennonite Church, Madrid, Nebraska.....	8.36
Zionsville S. S., Zionsville, Pa.....	5.00
First Mennonite S. S., Madrid, Nebraska.....	4.75
First Mennonite Church, Pretty Prairie, Kans....	2.00
Hoffnungsfeld S. S., Moundridge, Kansas.....	19.75
Elise K. Regier, Elbing, Kansas.....	304.29
Y. P. S. S. Class, Upland, California.....	25.00
Y. P. Division of M. D. Conference.....	11.46
Cheyenne Church, Clinton, Oklahoma.....	7.83
Redmoon Church, Hammon, Oklahoma.....	1.51
Immanuel Church, Los Angeles, California.....	5.00
B. R. Regier, Elbing, Kansas.....	2.00
Mennonite Church, Pratum, Oregon.....	68.48
New Hopedale S. S., Meno, Oklahoma.....	24.24
First Mennonite Church, Philadelphia, Pa.....	23.90
Hutterdorf Church, Freeman, S. D.....	22.84
Eden Church, Inola, Oklahoma.....	16.27
Zion S. S., Donnellson, Iowa.....	14.05
Grace Mennonite Church, Albany, Oregon.....	13.94
Friedensfeld S. S., Turpin, Oklahoma.....	5.00
Swiss Church, Whitewater, Kansas.....	42.82
Gnadenberg Church, Whitewater, Kans.....	21.87
Eastern C. E. Union.....	250.00
Zion Church, Elbing, Kansas.....	102.03
Ebenezer S. S., Bluffton, Ohio.....	50.26
Mission Friend, Beatrice, Nebraska.....	25.00
Bethel College Church, Newton, Kansas.....	19.85
Immanuel S. S., Los Angeles, California.....	16.04
Hebron Church, Buhler, Kansas.....	14.20
San Marcos Church, Paso Robles, Calif.....	8.91
Mennonite S. S., Hutchinson, Kansas.....	5.50
Springstein Group, Schoenwiese Ch., Winnipeg	5.00
S. S., Sardis, British Columbia.....	5.00

Herman Janzen, Newton, Kansas.....	5.00
Salem Church, Freeman, S. Dak.....	200.00
Bethel Church, Mountain Lake, Minnesota.....	140.00
Bergtal S. S., Pawnee Rock, Kansas.....	48.00
P. J. Deckert, Pawnee Rock, Kansas.....	5.00
Bethesda S. S., Henderson, Nebraska.....	36.85
A. M. Church, Milford, Nebraska.....	30.00
First Mennonite Church, Colfax, Washington....	28.60
Mennonite Church, Wayland, Iowa.....	36.00
Mennonite Church, Hutchinson, Kansas.....	22.04
First Mennonite Church, Allentown, Pa.....	22.02
Grace Mennonite S. S., Pandora, Ohio.....	13.34
Bethany Church, Kingman, Kansas.....	10.63
Ebenezer Church, Mountain View, Oklahoma....	8.00
First Mennonite Church, Lima, Ohio.....	3.00
First Mennonite Church, Berne, Ind.....	289.91
S. S. Class No. 53, Berne, Indiana.....	28.60
Nine S. S. Classes, Berne, Indiana.....	56.76
Bethesda Church, Henderson, Nebraska.....	101.75
First Mennonite Church, Mountain Lake, Minn.	61.67
Bethel Church, Inman, Kansas.....	31.50
St. John Senior C. E. Society, Pandora, Ohio.....	20.00
Immanuel Church, Los Angeles, California.....	16.00
Flatland Church, Quakertown, Pa.....	15.00
Bethany Church, Quakertown, Pa.....	13.18
Friedenstal Church, Tampa, Kansas.....	13.42
Hoffnungsaus S. S., Buhler, Kansas.....	12.50
Mennonite Church, Wichita, Kansas.....	10.60
Mennonite Church, Hanston, Kansas.....	10.16
Tabor Church, Goessel, Kansas.....	93.37
Goessel Church, Goessel, Kansas.....	26.25
Second S. S., Beatrice, Nebraska.....	100.00
Christian Church, Moundridge, Kansas.....	81.30
S. S., Wisner, Nebraska.....	43.38
First Mennonite Church, Paso Robles, Calif.....	25.37
Calvary Church, Quarryville, Pa.....	14.72
First Mennonite Church, Philadelphia, Pa.....	13.14
Mennonite Church, Pulaski, Iowa.....	13.00
Bethel Church, Wolf Point, Mont.....	11.00
Mennonite Church, Arlington, Kans.....	8.00
Bethel Church, Lustre, Mont.....	5.22
S. S., North Kildonau, Winnipeg, Man.....	5.00
Friends—through Miss Kuyf.....	100.00
Friend, Newton, Kansas.....	40.00
John D. Goering, Moundridge, Kans.....	250.00
Bethlehem S. S., Bloomfield, Mont.....	98.00
Alexanderwohl Church, Goessel, Kansas.....	96.20
Grace Church, Lansdale, Pa.....	43.82
Bethlehem S. S., Bloomfield, Mont.....	40.00
Christian S. S., Moundridge, Kansas.....	32.32
Bethesda Church, Marion, S. Dak.....	12.30
First Mennonite Church, Geary, Oklahoma.....	10.50
John J. Boese, Vona, Colorado.....	10.00
Sichar Church, Cordell, Oklahoma.....	6.73
First Mennonite C. E. Society, North of Butter-	
field, Minnesota.....	5.00
W. H. Entz, Elbing, Kansas.....	100.00
P. H. Voth, Moundridge, Kansas.....	100.00
Bergfeld Church, Mountain Lake, Minnesota.....	31.14
Bergtal Church, Pawnee Rock, Kansas.....	20.70
Alberta Community Church and S. S., Port-	
land, Oregon.....	10.70
Friend, Newton, Kansas.....	10.00
Pine Grove Church, Bowmansville, Pa.....	3.40
Bergtal Church, Winkler, Manitoba.....	21.76

Eigenheim S. S., Rosthern, Sask.....	3.00
Eigenheim Church, Rosthern, Sask.....	14.75
Capeland Ladies Aid, Waldeck, Sask.....	10.00
Interest and Rents	300.00
Ex. Com. of Miss. Soc., Mrs. Frieda Regier-Entz,, Treasurer	394.00

\$5450.97

Balance on Hand, April 1, 1936.....	\$ 385.06
Gifts for General.....	\$3867.15
Gifts for Special Support.....	366.10
Gifts for Dester Bungalow.....	912.72
Interest and Rents.....	300.00
Sundries	5.00

\$5836.03

Paid out on Orders.....	\$5639.84
Remitted Direct	49.51

5689.35

Balance in Bank, May 1, 1936.....	\$146.68
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Respectfully submitted,

J. E. Regier, Treasurer.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For April, 1936

Foreign Mission, General Treasury

Mary Martha Circle, Brudertal Church, Hillsboro Kansas	\$26.70
Joint Collection St. John and Grace Society, Pandora, First Mennonite and Ebenezer Societies, Bluffton, Ohio.....	21.20
Lichtenau Sew. Soc., St. Elizabeth, Man.....	30.00
Ladies Aid, Menn. Ch., North of Butterfield Minn.	10.00

\$87.90

For India:

Sew. Soc., Lowe Farm, Man., Orphan.....	\$ 5.00
Bethesda Jr. Sew. Soc., Henderson, Nebr., Orphan	30.00
Miss. Soc., Trenton, Ohio, Dr. Dester Bungalow.....	16.50
Young Mothers' Sew. Soc., Hillsboro, Kans.....	Do. 21.40
West Zion Sew. Soc., Moundridge, Kans.....	Do. 10.00
Friend, Gotebo, Oklahoma.....	Do. 1.00
Salem Sew. Circle, Dalton, Ohio.....	Do. 25.00
Jr. Miss. Band, Berne, Indiana.....	Do. 10.00
Salem Zion Miss. Soc., Marion, S. D.....	Do. 24.00
Sew. Soc., Deer Creek, Okla., Korba St., in place of sewed clothes.....	10.00
West Zion Sew. Soc., Moundridge, Kans.....	Do. 10.00
Miss. Soc., Inman, Kans., Birra St., in place of sewed clothes	15.00
Ebenezer Miss. Soc., Gotebo, Okla.....	Do. 5.00
Miss. Sew. Soc., Pretty Prairie, Kans., Janjgir Station	Do. 15.00
The Friendly Circle, Buhler, Kans., Basna St., Do.	20.00
N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., Champa Station	10.00
North Alexanderwohl Sew. Soc., Canton, Kans.	10.00
West Zion Sew. Soc., Moundridge, Kans., Mrs. P. A. Wenger's Garden.....	2.00
Sewing Society, Wisner, Nebraska.....	Do. 1.00
Mission Society, Upland, California.....	Do. 1.60

Total.....\$242.50

Expenses of Executive Committee and "Mission News and Notes"

N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans.	1.50
Ladies' Aid, Mennonite Church north of Butterfield, Minnesota.....	1.10
Ladies Aid, Alsen, N. D.....	2.00
Garden Twp. Sew. Soc., Moundridge, Kans.....	3.00

Miss. Soc., Menn. Ch., near Avon, S. D.....	2.00
North Alexanderwohl Sew. Soc., Canton, Kans.	.10

Total.....\$9.70

Miscellaneous:

Mary Martha Circle, Brudertal Ch., Hillsboro, Kansas, Home Mission, General Treasury.....	\$26.70
Joint Collection St. John's and Grace Societies, Pandora, First Mennonite and Ebenezer Societies, Bluffton, Ohio.....	Do. 21.20
Mission Society, Trenton, Ohio.....	Do. 8.50
Johannestall Sew. Soc., Hillsboro, Kans., Girls' Home, Saskatoon, Sask.....	10.00
Mary Martha Circle, Lehigh, Kans.....	Do. 5.00
Salem Zion Miss. Soc., Marion, S. D., China, where needed	24.00
Do. Mrs. Louise Schrag, China.....	12.00
Do., City Mission Work.....	6.00
Do., U. S. Indian Mission Work.....	6.11
Jr. Miss. Band, Berne, Ind., Lame Deer St., for Literature	5.00
Miss. Soc., Reedley, Calif., Peace Committee.....	5.00

Total.....\$129.51

Grand Total.....\$469.61

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treasurer.

REPORT OF THE EMERGENCY RELIEF BOARD TREASURER

For March, 1936

Received for Russia:

Jacob H. Schroeder, Canton, Kansas.....	\$10.00
Ebenezer Menn. Ch., Mt. View, Okla., by P. G. Kiewer.....	6.00
American Express Co., Refund.....	5.00
American Express Co., Refund.....	5.00
Edward Esau, Whitewater, Kansas.....	15.00
American Express Co., Refund.....	5.00
J. A. Bergman, by F. F. Janzen, Paso Robles California	5.00
John J. Schmidt, Canton, Kansas.....	5.00
American Express Co., Refund.....	5.00
American Express Co., Refund.....	5.00
American Express Co., Refund.....	5.00
American Express Co., Refund.....	5.00
P. M. Claassen, Newton, Kansas.....	20.00

Received for Canada:

San Marcos Menn. Ch., Paso Robles, Cal.....	6.85
Receipts for U. S. A.: Mrs. Emma K. Bachman, Woodlake, Cal., for Flood Sufferers	5.00

Received for General Fund:

Hoffnungsaus Menn. Ch., Inman, by A. B. Reimer	29.07
Emmaus Ch., Whitewater, Ks., by J. A. Busenitz	55.77
A Friend, Elbing, Kansas.....	50.00
First Menn. Ch., Newton, Ks., by H. J. Andres..	49.29
Christian Ch., Moundridge, Ks., by J. B. Stucky	40.00
Bergtal Mennonite Church, Pawnee Rock, Ks., by H. C. Schultz	25.85
Brudertal Menn. Ch., Hillsboro, by F. N. Funk	29.46
West Zion Mennonite Church, Moundridge, Kans., by Fred D. Meyer.....	23.00
C. I. Krahn, Warread, Minn.....	20.00
Herold Menn. Ch., Bessie, Okla., by J. A. Harms	10.63
Bethel College Mennonite Church, by Helen Penner, Newton, Kansas.....	11.78

Totals:

Received for Russia.....	\$101.00
Received for Canada.....	6.85
Received for U. S. A.....	5.00
Received for General Fund.....	344.85

Total\$457.70

Gratefully submitted,

Peter H. Unruh.

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The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, MAY 19, 1936

No. 20

SURRENDER OF SELF TO CHRIST AND ITS BLESSINGS

Elda Sprunger

To surrender means to yield one's person into the power of another. In war prisoners surrender their rights into the power of their captors. The captives do the will of the captors. The Christian who surrenders self yields his rights to the great Captor, Christ Jesus. He becomes a captive and as such does the will of his Captor. He has no rights which rightfully are his own. They belong to Christ, for Him to use as He directs.

The surrender of self to Christ is clearly taught in the Bible. It behooves every Christian to surrender self to Christ. Of course, we all expect our pastors, missionaries, and evangelists to be surrendered and yielded to Christ. But God expects no less of the Christian layman.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1.

Yield yourself unto God. Rom. 6:13.

These expressions are extracts from Paul's letter to the Romans. This letter was not addressed to a company of pastors, missionaries, and evangelists, but to a company of believers, to those "called to be saints" (Rom. 1:7). They are exhortations to a surrender of self to Christ. The advice given therein is good for every Christian, no matter what his walk in life may be.

One of the great blessings of a surrendered life is joy in service. Though a captive, yet he is free. Why? Because Christ made him free. Service therefore comes from freedom, not from force. The question to such a one is not "Does God expect this of me"? or "Must I give this up"? The question will rather be, "Lord,

what can I do for you"? Service is joyfully given, because the heart is freed of self, selfishness, and sin.

A yielded life spends much time before the throne of grace, from whence great blessings flow. Prayer to such a one is more than habit. Communion with Christ is not looked upon as something that has to be done, but a joyous privilege.

"Ask, and ye shall receive, that your joy may be full," said the great Joy Giver.

"In thy presence is fullness of joy," said the sweet singer of Israel.

"Behold, my servants shall sing for joy of heart," said the prophet of old.

We dare not say that the unsundered Christian does not have these blessings, but we dare say that the surrendered Christian has them in greater measure, in overflowing fullness.

A surrendered life blesses inwardly and outwardly. It is a life full of spiritual freshness and vigor which is contagious. As such it radiates cheer and dispels gloom.

The surrender of self to Christ is the inevitable road to blessing.

THE INFLUENCE OF THE RADIO PREACHER UPON THE MINISTER AND THE CONGREGATION

M. M. Horsch

Radio! Thirty years ago, who knew about radio? What is it? A wireless transmission of sound through the air. It is wonderful. Yes, wonderful what the human brain is capable of, or rather, what almost miraculous ability God has placed into the human intellect.

In the latter days, according to Dan. 12:4, men shall run to and fro and knowledge shall be increased. This prophecy certainly is being fulfilled today. We do not know what other astounding discoveries will be found, or inven-

tions made, till the end of our dispensation. Undoubtedly there is a purpose in it all. God in heaven permits all this and the human race will develop to the highest point attainable. For what purpose? To let the children of men know that, after all, with all their development, all their wonderful discoveries, they remain frail children of the dust, they cannot develop to a perfect state, nor usher in the Golden Age or Millennial Kingdom, in spite of all their discoveries, wisdom, and learning.

According to Daniel and Revelation, besides many utterances of the inspired writers, bankruptcy will be the end and man finally must acknowledge his inability to save himself. Then the King of Kings, our glorified Lord, will appear and take hold of the reigns of government. Then the desire of the nations shall be fulfilled and every prophecy concerning peace and righteousness upon earth, the millennial age, will be fulfilled to the letter.

Now someone may ask: What about all these wonderful inventions and discoveries? Will they all perish and come to an end with the end of this dispensation? No, indeed not! During the Lord's millennial reign they will be placed into the service of man for his best and greatest benefit and development. Now they are commercialized and mammonized and used for broadcasting the meanest, most subtle and insidious propaganda. His satanic majesty in his devilish wisdom uses them to accomplish his evil designs with and among the nations of the world. Our consolation is, that he dare not go a hair's breadth farther than our Father in heaven permits. There is a purpose in it all. What may it be? In His absolute righteousness and His inscrutable wisdom our Father in heaven permits it to carry out and bring to a final and glorious consummation His great plan of redemption with a fallen human race. Yes, the powers of evil must at last praise Him!

Now we must return to our radio. We go to our instrument and tune in to a station we want and get just what we want. We know there are waves passing through space, bearing all kinds of voices and noises, a Babel of confusion. The best of sermons, the most beautiful symphonies, many other good, useful and instructive matters pass through space. On the other hand, there are waves bearing outlandish jazz, silly and foolish performances, the most godless discourses and lying propagandas. Where do these waves go? Where do they stop?

There necessarily must be an end, a receiving station somewhere. Where is it? At the throne of Almighty God. There the recording angels are busy keeping records of the life, thoughts, words, and deeds of every human being. These records must be faced at the judgment of the great white throne. In Revelation 20:12 John writes: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works." You may call this a flight of imagination, but it is humanly speaking about a matter which is beyond human ken.

Radio! What influence does the radio preacher have upon the minister and the congregation? Evidently this question must be acute with some congregations, else the program committee would not have placed it on our program. If the radio preacher has any influence on any of our ministers at all, it should be inspirational. I cannot conceive of it in any other way. A minister will tune in at a time when he knows that he may listen to a strong, inspirational sermon. This should be a great help to him in his pulpit and pastoral work. Again, he may tune in and listen to a musical program and receive benefit and blessing. Listening in to get the current news, or if he is interested, the current market prices, is nothing out of the way. I cannot conceive of a Christian minister listening to a radio broadcast which might be spiritually unprofitable or harmful to himself and others. This condition might arise, that he gets so wrapped up with a popular, oily mouthed radio speaker as to neglect his own prayer life, meditation, and searching of Scripture. Or to ape the radio preacher in his manner of sermonizing, or even over-emphasizing certain pet theories or truths. Should this be the detrimental effect of the influence of the radio preacher, then better quit listening in and in your ministerial work depend on the guidance of the Holy Spirit and good, hard, and faithful work. You owe this to yourself, your congregation, and your Lord and Master.

Now the other question is: "Does the influence of the radio preacher affect your church attendance"? It is my fondest hope that not one minister here would have to answer this question affirmatively. A faithful church mem-

ber, if he has a radio, may profitably listen to a radio sermon Sunday morning. But he will always be in his place when Sunday School begins. Under no consideration will he neglect his own church meetings and services because of an attractive radio preacher. The only exception to this rule will be made when it is utterly impossible to go to church, or when he is a shut-in. In such cases the radio is a great help and spiritual benefit; yea, a Godsend.

Now someone may interject, that this is all true, but I can hear a much better sermon over the radio than I would hear going to church. This is granted, and we ministers keenly feel the truth of it. But are you not robbing yourself of spiritual fellowship with fellow-Christians and are you nevertheless not unjust to your own minister? He works hard to prepare his Sunday morning and evening messages. His preparation is with much prayer for guidance of the Holy Spirit and searching of heart. It is too much for him to expect a willing and patient hearing on part of his people? Coming with due preparation, a hungry heart and receptive mind, you will always be greatly blessed and benefited.

There may be another angle to this matter. Perhaps you are steeped in work till very late Saturday night. There are exceptions, but the rule should be, early cessation of routine work Saturday evening in preparation for the Lord's Day. Or you may be out Saturday night pleasure seeking or calling. The result? Physical fatigue and mental and spiritual laziness Sunday morning. Then the temptation is great to draw a comfortable chair to the radio and to palliate the conscience, tune in to listen to a sermon. Also to make yourself believe you are too tired to go to church. Doing this, you are sinning against yourself, your family, your minister, your church, and your God. As a true Christian, you gladly fill your place in church Sunday morning and evening, and if at all possible at the midweek prayer service. This in itself is an inspiration to yourself, your minister, and the congregation. Besides, consider the example you are to others.

Another very serious meditation in connection with this question. You say, you prefer the radio preacher because you get more benefit out of his sermons than out of your own ministers. Listen! When you are in need of spiritual help and advice, to whom do you go? Naturally to your own minister. Your radio

preacher friend is far away. There are joyful occasions in your home. The date for the wedding of son or daughter is set. Whom do you call to solemnize the marriage and invoke the Lord's presence and pronounce the benediction over the bride and groom? Naturally your own minister. Sickness visits your home. A loved one is stricken with serious illness. Who comes to you with a word of cheer, a comforting portion of Scripture and a trusting, confiding prayer of faith and hope? No, not the radio preacher, but your own minister. Death invades your home, as it inevitably does all of our homes sooner or later. Who comes to share your grief and sorrow? Who mingles his tears with yours in genuine Christian sympathy? Who, over the earthly remains of your loved one, speaks of Him who is the resurrection and the life? No, not the radio preacher, but your own minister. All these considerations should strongly move us not to neglect or forsake the assembling of ourselves together in our own church, as the manner of some is.

There is another question: "How does the radio preacher influence the attitude of the member to his local church?" We have considered the question, how his influence may affect church attendance. Now we are asked to see how this radio preacher's influence affects the attitude of the member to his local or home church. There are certain obligations of the member to his home church which, as a Christian, he dare not shirk, but rather regard them as privileges. A portion of your time should be given to your church. Repair work must sometimes be done, and you are willing and glad to help in this matter. Cleaning and beautifying the church grounds is much more essential than some church members realize. As a faithful church member you gladly lend your helping hand. These necessary matters cannot all be left to the janitor. He still has a multitude of duties anyway, with little thanks for faithfully doing them.

Now, if listening to the radio preacher genders within you an exalted conception of this gentleman and his ideas, his ways, practices or prejudices, this to the extent of your losing interest in your own home church, in its appearance, or its impression upon the outside world, then you better quit turning the dial to the station from which he broadcasts. It is better for your own peace of mind and heart and better for your spiritual health.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

Or perchance your radio preacher friend claims to do a work of faith and depends wholly upon our heavenly Father to supply his needs, but he cleverly injects into his talks his expenses for the radio hour, his supposed need of a new or personal or family need, and wonders if the Lord would move some of his listeners out in radio land to send a contribution. Some of the bolder ones simply beg for so many hundreds, perhaps thousands of dollars for a certain project, or money for a journey, or whatever it may be. Some of the members are so gripped with sympathy for this servant of God, that they send liberal contributions. This radio man receives such contributions, and many of them. He feels this thing pays, and before he perhaps himself realizes it, he has permitted the tempter to make a money coining business out of his radio hours. If he is really a man of God, and many of them are, he will not beg. He will not ask for money from those who have their own obligations toward their own church and the Kingdom enterprises of their Conference. Then truly his work is a work of faith and greatly blessed. These radio beggars are, as a rule, not responsible to anybody and need not send their financial nor other reports to any church or other organization. There is an element of danger in this for them.

Now you church members, who are so deeply impressed with the needs of your radio preacher friend and send him your contributions, you are in danger of slighting your own home church, and your own Kingdom enterprises. That which you send to a stranger should legitimately go to the support of your own minister, your church, your own mission fields at home and abroad. Also to your schools, relief work,

publication work, etc. You are sinning against your own Kingdom interests and against your Lord, who has entrusted you with them. This especially so when you do not meet your obligations at home and become critical and fault-finding when you are reminded of them.

Personally, I feel quite strongly about this matter. With every dollar we divert from our own God-given spiritual interests, we deprive our own workers and rob our own fields. Our first duty and responsibility is to our own spiritual interests. He, our Lord and Master, has entrusted them to us and holds us responsible for them. One soul that might be won and is not won as a result of our shirking our responsibility, we must answer for at the judgment day.

Let me interject here that there are dear children of God, who gladly, yes heroically meet their obligations to their own spiritual interests. Still they have a heart for other worthy causes also and sometimes remember these with a gift. God bless them, for we may always depend upon these and their support and intercession.

Will we fail our Lord and Master? No! No radio preacher nor any other influence must cause us to shirk our home duties and responsibilities. Concluding, I would plead to receive this paper in the spirit that it was written. With ill will toward none, with a heart full of love toward our churches and the Church of Christ in general.

Prove all things, and keep that or hold fast to that which is good.

THE SITE OF MOSES' DEATH

(Freeman H. Swartz)

"And the Lord showed him all the land of Gilead, unto Dan — — —I have caused you to see it with thy eyes, but thou shalt not enter it." Deuteronomy 34:1, 5.

Our text has Moses, the aged though not weakened servant of God, gazing with rapturous eyes toward the Land of Canaan. The land God promised to Israel; the land of which he had dreamed for years; the land toward which he had journeyed for a third of his life; the land that by the decree of God, he could not enter.

From the day that God called him to lead the sons of Jacob back to the land of their fathers;

yea from the days at his mother's knee, in those early years, where he learned of the land that God had sworn to give to Abraham and to his descendants, from that day an impression remained. It was that vision that caused him later to forsake the "Glories of Egypt." It was that vision plus the call by the burning bush on a lonely mountainside, that made him forget himself, overcome obstacles untold, and caused him to drive forward when others wished to hang back. It was the awe of the responsibility of that call that humbled him until he became "the meekest man" on the face of the globe!

It was that hope that strengthened him as he led an army of more than a million and half of grumbling, contentious, rebellious, human beings across the desert waste of "howling wilderness" for forty years. At last he arrived but only on a mountain-top to see the land from a distance. How he must have thanked God for his perfect vision!

But he could not enter the land of which he had dreamed, toward which he had journeyed, forty—yea, eighty years had he faced this day. He could not place his foot upon that soil whereon had trod his fathers, Abraham, Isaac, and Jacob. He had dishonored God. He had exalted himself, and God had brought him low. No, he could not enter the land, God had so decreed. But Moses was content. He rested in the will of God, even though that will was of his own forging!

A marvelous man stood on Pisgah's summit and cast an eager eye toward the west. It was a man of whom God thought much; for whom and through whom He had done much. It was God's man that stood on that mountain height and saw the rolling Jordan and the seas flash beyond; viewed waters rush that he could not touch; saw rapids and waves leap that he could not hear; visualized fruit that he would never taste. That was God's man that died in the vigor of his manhood; died, for God had completed His work through him.

I imagine that as Moses looked westward, toward the Promised Land, he unconsciously turned eastward, over the land he had traversed. And visions rose to meet his gaze. Were tears in his eyes? I know not. I believe he was deeply moved by those visions which mingled his last earthly impressions. (His next would be heavenly.) What were they?

First, he recalled **his call as leader**. Moses did not elect himself to lead Israel out of Egypt. He was chosen of God and he felt the impetus of that call. True, he was eager when he received it, even shedding blood to begin it. Then, again, he hesitated by the burning bush. In neither case, however, did he mistake the reality of his call.

Second, he recalled **his many triumphs**. What a trail of them spread out in the wake of his journey! The waters of the Red Sea rolled into mountainous walls; the waters of Mara became sweet; the barren rock poured forth an abundant stream; manna fell in abundant store; Ameleck dropped before his eyes; the Holy Awe of Sinai sank as a soft mantle over his shoulders; the rustic severity of the tabernacle rested under the cloud on the desert sand; vessels of beaten-ware took shape under the skillful poundings of the artisans in Israel. Though not written, the words of the twenty-third Psalm must have been most applicable: "Surely goodness and mercy have followed me all the days of my life."

Third, he recalled the **attacks on his leadership**. Both by the sons of Korah and by his own kin, Miriam and Aaron. How they must have pained him, even now as he thought of the sting of the envious venom of their assault on his authority. How sweet to recall God's swift vindication in each!

Fourth, and this with great pain, he recalls **his own shortcoming**, his sin. Tears moisten those undimmed eyes, they do what time could not. Did he sob? I believe not; for then was the opportune time for God to gather His servant to His bosom, severing, painlessly, soul and body. Tenderly the latter was laid to rest, unseen by any physical eye. War in heaven followed. True, God also triumphed! The decrees of God stand fast in the face of any and all enemies!

We stand and view the passing of a year. What views rise before our eyes?

1. We, too, see a land before us. A Land of Promise that we have not reached. A land of which we dreamed. A land toward which we journeyed but did not possess.

2. We, too, see the journey by which we came. A journey beset with many obstacles; sorrow, difficulty, misunderstandings, and even envy and hatred. We came by a journey in which all, but God, may have proved unfaithful. But one in which there were also many

triumphs; victories over "the world, the flesh, and the devil."

3. We, too, were unshaken in our call, whether that of leaders or as members, for the "gifts of God beyond repentance." Our call was often approved by His mighty power. By the special favor He alone can bestow on a favored people!

4. We, too, see our mistakes. We are more conscious of them than others are. If not, then pray God that you may be! It is a dangerous sign when one sees his fellow's mistakes and sins and is not crushed by the consciousness of his own. (Moses was only conscious of his own!)

5. We see before us a Land of Promise—1936, into which we pray and trust by the grace of God, we may be privileged to enter! May it be a year in which God will lead us into a more blessed Spiritual experience. May it be a year that affords God the opportunity to achieve what He has in His heart for this congregation!

(This sermon, which was accompanied by an unusual consciousness of the power of God on the part of the congregation and pastor, was given on the last Sunday of the year and is published at the request of many who heard it and felt its power.)

CORRESPONDENCE

Tabor Church, Goessel, Kansas, May 8, 1936. As this is the first correspondence this year, I must begin with the new year.

December 27 we held our annual business meeting. Among the most important points considered were: Church discipline, church building and lighting. One brother has backslidden and the church tries to win him back with love. Our church building is too small. On Sundays and special holidays, when the weather is nice, the seating capacity is overfilled. We have, therefore, moved to start collecting funds for enlarging the church building. We also agreed to give the tenth.

The first week in January we observed Prayer Week. On Thursday evening, January 9, Rev. J. M. Regier of Bethel College gave a talk on Schools and Religious Education. The Bethel College Volunteer Band was our guest on January 12. John Renich preached and the other members sang. In the evening, Mission-

ary Mannings told of mission work in Africa in words and picture slides.

The last day in January was a sad event. The seven-month-old daughter, Verla June, of Mr. and Mrs. Henry D. Unruh was buried. Rev. P. H. Richert and Rev. P. H. Unruh spoke words of comfort.

Sunday, February 2, Rev. C. C. Wedel preached. Text: II Kings 4:1-10.

One of our deacons resigned and transferred his membership to a neighbor church. We met on March 6, in the evening, for the purpose of electing a deacon. Brother H. B. Schmidt was elected. He is a very capable man. He is a brother to Sister Augusta Schmidt in India.

On Sunday, March 8, and on April 26 Rev. Richert conducted the catechism class openly. The adult Sunday School classes were not held.

Rev. J. M. Regier preached March 15th. His theme was Schools and Religious Education. He talked especially in the interest of Bethel College.

Our pastor and Rev. Gerhard Friesen had exchanged pulpits on March 29, and in the evening the men's choir of the Halstead church gave a program of songs.

The first Sunday in April was a special day. Brother H. B. Schmidt was ordained as deacon. Rev. J. J. Voth of Bethel College spoke appropriately on the characteristics, duties and rewards of church laborers. In the evening Rev. A. E. Kreider preached. His subject was, "What manner of man is this"? Monday evening, April 6, Rev. A. Warkentin preached in German, and Thursday evening, April 9, Rev. C. E. Krehbiel spoke. These meetings served as preparation for the Lord's Supper which we held on Good Friday morning.

April 16, Lydia Janzen and Frank Flaming were united in matrimony.

A group of young people has met every Wednesday evening as a Bible Study class. Rev. Richert conducted the class.

The Sunday School accepted the plan of the General Conference for standard. We met the requirements by organizing every class and also organizing a Cradle Roll and Home Department. The school now has an enrollment of 471.

The church has resolved to baptize nine young people on Pentecost.

Dan. S. Thiesen,

Secretary, Tabor Mennonite church and correspondent.

THE SUNDAY SCHOOL LESSON

May 31, 1936

The Last Supper

Luke 22:7-23

Golden Text—This do in remembrance of me.

Luke 22:19

There were several things in this last supper that were on the Lord's mind. He knew of the strife among the disciples concerning who should be the greatest in the Kingdom, Judas was in the company, and the cross was before Him. The Passover was the ancient feast that commemorated the event in Egypt when the angel passed over the land and spared the houses where the blood was sprinkled on the door posts. It also reminded Israel of the passing out of slavery into freedom and the passing over the Red Sea. It was the one great feast in the whole Jewish year. Jewish people from all over the world looked upon it as the event of their lives when they had the privilege of going to Jerusalem and celebrating the Passover. The eating of the paschal lamb had its symbol. It looked forward to the time when "the Lamb of God" was to be slain for the redemption of those who were in the slavery and bondage of sin. Since Jesus was to be that Lamb, this was really the last Passover. The symbol of the lamb slain was now to be fulfilled in Christ.

Jesus instituted a new Passover—one that did not point back to the past alone, but one that was to be a memorial of what He was to do for mankind. First, we note preparations were made for this last supper. The room had to be prepared and the lamb secured and prepared according to the ancient ritual. In the celebration of the Lord's Supper there must, if it is rightly observed, be preparation. Paul in I Cor. 11 commands that a man "examine himself." Without this preparation one is not in a fit state of mind or soul to rightly enter into this, the greatest of memorials.

The ancient Christians spoke of the Lord's Supper as a thanksgiving. We get the word Eucharist from that. Surely, when we bear in mind all that God has done for us all the days of our lives, there is a reason for unceasing thanksgiving. But that is by no means all. At times when we are visibly reminded of Christ's suffering and death we should be

specially thankful for God's gift—His gift of His Only Begotten Son for our salvation. We should also have a special feeling of gratitude because, through Jesus Christ, we become members of the household of God and co-heirs with Christ, our elder brother.

There are several theories concerning the Lord's Supper about which we need not go into here, except to say that the simplest and the clearest and we believe the correct theory, is that it is a memorial feast. This is what Christ commanded it to be when he instituted it. The truths that are a vital part of our worship are plain. The memorial in the Lord's Supper is of His broken body and shed blood. The symbols are plainly to be understood. The grain had to be broken to make the bread and the grapes had to be crushed to make wine. The means for the celebration are easily obtained and common articles of use. As such plain elements were exalted to the high dignity, so God makes common things significant. With Him there is nothing common that He has made.

A communion is something we have in common. The Lord's Supper is the common meeting of God's children. They gather about the Father's table as one family. Christians are of the family and household of God. They are all brethren there. It is the place where they gather in love, remembering that it was the love of God that gave them their Christ and the love of Christ that led Him to submit to the death on the cross.

A celebration of the communion gives emphasis to the fact that we are to "show forth the Lord's death." This is a vital doctrine. The Lord's death is our only hope for salvation. Without the shedding of blood there is no remission of sins. To deny or ignore the bloody atonement is to deny the whole plan of salvation and to make the death of Christ of no effect.

In every celebration of the Lord's Supper there is the anticipation of His coming again. The command is to show forth the Lord's death "until He comes." It is a glorious looking forward to the time when we shall be forever with the Lord.

Jesus instituted the Supper for those who were His own. At that Supper there is a place which it is the duty of every Christian to fulfill. There is no place there for those who are not Christ's.

A neglect of the Lord's Supper is a serious lapse in the life of one who professes to be His. It is a disobedience to His command. It indicates a lack of serious interest in the things that pertain to the Christian life.

FROM K'AI CHOW

Dear Friends: The peace of the risen Lord, Jesus Christ, greet you in these Easter days. May the words "Christ is risen" issue out of many mouths, and may the echo strengthened by millions of faithful souls resound even in a greater volume, "Surely, He is risen"! We want to join in in sending you an Easter greeting. Many of you have during the Christmas season kindly remembered us with potscards, letters, love-donations, and intercessory prayers. Only too much we would like to drop in and greet you in person, but this cannot be done. We would, therefore, like to sit down and write to each of you a long letter; but even this would need much time, strength, and money. However, even if we would, write, the contents of the letters would be very much alike. For this reason we have decided to write a general letter. It will save us very much time and strength. The cost, too, is thereby reduced to a minimum. We therefore pray you to accept this as a personal letter.

Our thoughts are centered on the Chinese New Year. Christmas and New Year belong to the past. This is an especially cold winter. It started early and continues so with hardly a break in the weather. But we have had only a few inches of snow, and that only lasted a few days. The ice on the pond is hard. It is six inches thick, so we have put up ice, notwithstanding that the warm stove just now has the greater attraction. We have to look ahead. Summer with its almost unbearable heat lies before us. The work and also our financial condition do not permit us to take an annual summer vacation in a summer resort, so we have to prepare ourselves for heat-resistance right here on the station.

Last fall most of the roads were very muddy and traveling was difficult. Not until the ground was frozen quite hard dared we take the auto out, and even then we have repeatedly broken through and fallen into deep mud holes, so that only through hired assistance could we get out again. The roads remained more or

less rough, so that even by careful driving the durability of the auto was taxed to the limit. Since the Mission Board has repealed the auto support regulations, we have to bear the auto expenses ourselves. It has thus become a personal item, notwithstanding that it is wholly used for mission purposes. Often we decided that we could no longer bear this extra burden, the auto should remain unused and should be sold, but then again there was the great urge for evangelistic work in the country among the villagers. Therefore we tried to cut down other living expenses in order that the auto could still go out, and so we continue to use it. A few days ago we had, however, a breakdown and now the auto must be repaired.

This is the Chinese New Year, which lasts about two weeks. The people have leisure, and that affords a good time to proclaim the message of Life. We rejoice over the fact that we have a larger group of volunteers this year, who for a whole week daily go out on the streets and into the villages to proclaim Christ. Each morning we first have a short prayer meeting, then the bands go out. In all from forty to fifty people of this one church here take part. Some can preach, others only sing and testify. The first day some came back discouraged because the people had not even come out to listen to the message, but the second day they came back rejoicing, for they had a good reception and blessed meetings. Tired and hungry they return, but what does it matter when one can sing: "One more day's work for Jesus." Pray for us, and help along! Take part in the great message: "The Lord is risen"!

H. J. and Maria Brown.

A PRAYER

When days seem dark, and pains us sorely try,
Our Jesus knows just what is best for you
and me.

He trod the weary road, and ne'er complained,
And so for you and me a true and newer life
has gained.

We will look to Him when we for comfort long;
He hears our every cry and every song.

So let us put our hands in His, and say:
"Lord Jesus, lead Thou us, and be our help this
and every day."

—M. Schubert.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner
420 S. E. 2nd St., Newton, Kans.

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Spiritual Growth

Help us to help each other, Lord,
Each other's cross to bear
Let each his friendly aid afford,
And feel his brother's care.

Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.

Spiritual Growth Through Fellowship

Seas become dead when they keep and hold all they have received, but rivers run dry when they receive no water from their tributaries. So it is that a person might go through life with the purpose of "serving others" and yet make little or no spiritual growth, if he has overlooked this simple fact: that if one is to grow, one must receive as well as give. Occasionally, too, we find individuals who feel that they have received "revelation" directly from God, but who neglect entirely a channel through which God often reveals Himself—his fellowmen. To recognize the possibilities in fellowship changes our attitude toward mankind.

Most of us recognize the restraining influence the faith of our friends has on us. How often we quote "We would be true, for there are those who trust us." And this:

Because of your firm faith, I kept the track
Whose sharp set stones my strength had almost spent—

I could not meet your eyes, if I turned back,
So on I went."

But fellowship with like-minded friends does more than give us courage in times of temptation. It has a salutary effect on our thinking. Group-thinking quickens wit. By expressing, we clarify our thinking. By submitting

an idea to a group where it will be criticized, we are sometimes shown the fallacies and inconsistencies in our reasoning. In other words, if we are open-minded and desirous of reaching the truth, group-thinking tends to keep us from obsessions and mere eccentricities. In this interchange of thought there must be respect for the opinions of others, but not such an overwhelming respect that one develops no opinions of his own. In short, for growth, there should be "mutual self-expression and mutual appreciation." To learn from others, one must have faith in others. As Emerson says, "Approach your friend with an audacious trust in the truth of his heart."

Jesus had great faith in the possibilities of fellowship. When He left this earth He had written no book nor had He organized any societies. He left only a small group of believers to whom He entrusted the establishing of His Kingdom on earth. He did not leave scattered followers here and there, who had no relation with each other, but brought His followers together that they might mutually strengthen each other.

We often overlook the possibilities for spiritual growth in ordinary conversation, never dipping below trivialities to the deeper meaning of life. If we but have "the courage and energy to prove for them we sometimes uncover rich veins of experience and insight in very unpromising material. What we find may be couched in conventional religious language, but it may have a freshness and reality sometimes lacking in the most well-known religious phrases.

The tendency which is apt to stunt one's spiritual growth is that of limiting one's friendship to those of similar tastes and rearing. In fact, some individuals seem to feel it their duty to point out barriers between classes and races. As a consequence, the barriers grow and grow, until finally the individual finds himself walled in with only a little glimpse of heaven above

and the narrow confines of a prison yard for his feet. He has walled himself in by his own prejudice. Those, however, who will make an effort to seek unity instead of divisions, will find that barriers have melted away and that the pettiness which cripples personality has been left behind. Mrs. E. L. Harshbarger,

Bethel College, Kansas.

Christian Endeavor Suggestions for May 31

Main Theme: Spiritual Growth Through Fellowship

1. What is Fellowship?
2. Fellowship Through Church Activities.
3. Fellowship With Christ.

DISTRICT NEWS

Eastern District Retreat

The ninth annual retreat of the Eastern District Mennonite Conference is to be held June 19, 20, and 21, at Boys' Camp, Green Lane, Pa.

The theme for the conference is, "The Worker and His Bible," and the motto is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The retreat leaders are: Rev. A. S. Rosenberger, President of Bluffton College, Bluffton, Ohio; Prof. R. A. Lantz, Head of the Music Department of Bluffton College; Rev. J. J. Plenert, Pastor of the First Mennonite Church, Philadelphia; Mrs. Grace Livingston Hill, Writer, Swarthmore, Pa.; Mrs. Fred Whittemore, Returned Missionary from Africa, Perkasio, Pa.; Rev. W. S. Gottshall, Pastor of the East Swamp Mennonite Church, Quakertown, Pa.; Miss Mae Markley, Recreation Director, Zieglerville, Pa.; and W. H. Mohr, Bethlehem, Pa.

Courses in Bible Study by Rev. Rosenberger, Church Music by Prof. Lantz, and Home Missions by Rev. Plenert are being offered.

Special features include a Story-Address entitled "The Minister's Son," by the famous Christian author, Mrs. Grace Livingston Hill, quiet hour periods, a get-acquainted social, communion service, Sunday school, camp fire and sunset services, and a farewell service.

The camp is located along the beautiful Unami Creek, east of Green Lane. All young people, not necessarily Mennonites, having a sincere desire to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ, are in-

vited to attend. Registration is 75c and the fee for lodging and meals is \$4.25.

The Retreat is composed of the following members: Rev. A. J. Neuenschwander, chairman; Esther Hunsberger, secretary; James J. Gerhart, treasurer; Jacob C. Solt, John E. Fretz, and Allen R. Fretz.

Western District

The young people of the Western District Conference are at present busily engaged in securing finances and delegates for the Institute of International Relations, which is to be held at Bethel College, June 9 to 19. Officers of the various societies in the district met a few weeks ago at Bethel that they might secure more information concerning the Institute and how best to collect the necessary funds. Miss Vivienne Musselman of Pretty Prairie, Kansas, who is a member of the Institute Committee, was the chairman.

Trying to be an everyday Christian in the drama of modern life is no dull or easy task. You high school students who often surprise your parents with your insight into world problems; you teachers who are molding future citizens; you young pastors, farmers, business men — what are your sentiments concerning our place in this changing world order? The interested are the young.

K. K. F.

INTERMEDIATE CHRISTIAN ENDEAVOR

May 31, 1936

Topic: How To Get The Most Out Of A Church Service

Eccles. 5:1, 2; Ps. 98:1-9

Daily Quiet Hour Readings

- | | |
|--------|---|
| May 25 | Attend church regularly. Heb. 10:23-25 |
| May 26 | Look for spiritual help. I Pet. 2:1-6 |
| May 27 | Do your share of church work. Rom. 12:1-9 |
| May 28 | Keep a humble mind. Jas. 3:13-18 |
| May 29 | Study the Scriptures. Acts 17:10-15 |
| May 30 | Keep a grateful heart. Ps. 103:1-14 |
| May 31 | How to get the most out of a church service. Eccles. 5:1, 2; Ps. 98:1-9 |

Advance Preparation

Announce the topic a week in advance. Print it on the blackboard or on a poster and have it in the room during the meeting. Follow

the suggestion in the C. E. World Quarterly of having several members make careful observations on certain definite points at the church service the following Sunday and report in the meeting.

Pre-Prayer Circle

Meet in a room apart from the assembly room. Read Ps. 65:1-4. Encourage everyone present to take part in prayer. Ask for suggestions for prayer and add others. Pray for the society, the pastor, the church. "Prayer changes things."

Song Service

"With Gladness We Worship," "The Church's One Foundation," "I Would Be Like Jesus," "O Could I Speak The Matchless Worth."

Worship Service

Instrumental: "Holy, Holy, Holy."

Leader: I was glad when they said unto me, let us go into the house of the Lord. Ps. 122:1.

Response: Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. Ps. 111:1.

Hymn: "Praise Him."

Scripture Reading: Eccles. 5:1, 2; Ps. 98:1-9.

Hymn: "Take My Life."

Sentence Prayers (Suggest topics for prayer on cards handed out before the meeting.)

Participation Period

1. Leader's remarks: Speak of the attitude of the young people toward the services of the church; how young people may contribute to the church and how the church service may be made more helpful to young people.
2. Brief messages by Intermediates.

Closing Moments

"Church" by Holmes.

Hymn: "I'll Live For Him."

"My Purpose as a Worshiper," read together from the blackboard or from typed copies.

Benediction: Ps. 19:14.

The Topic Discussed

1. Use some of the topics for daily readings.
2. The primary purposes of the church service are worship, teaching Christian truths, and how to apply them in every day living.
3. The church service means the most to

those who concentrate upon every detail of the service.

4. The true worshiper comes prepared to the service by prayer at home and at the entrance to the church.

Ten Commandments of Worship, as given by John Haynes Holmes in "Church"

1. Thou shalt not come to service late, Nor for the Amen refuse to wait.
2. Thy noisy tongue thou shalt restrain When speaks the organ its refrain.
3. But when the hymns are sounding out, Thou shalt lift up thy voice and shout.
4. The endmost seat thou shalt leave free, For more must share the pew with thee.
5. The offering plate thou shalt not fear, But give thine utmost with cheer.
6. Thou shalt the calendar peruse And look there for the church news.
7. Thou shalt the minister give heed, Nor blame him when thou'rt disagreed.
8. Unto thy neighbor thou shalt bend, And if a stranger, make a friend.
9. Thou shalt in every way be kind, Compassionate of tender mind.
10. And so, by all thy spirit's grace, Thou shalt show God within this place.

My Purpose As A Worshiper

Silently,

I will offer a prayer as I enter the church, Worshipfully,

I will join in the singing of hymns, Out of a grateful heart

I will bring my offering, Reverently,

I will follow the spoken prayer, In the spirit of a disciple,

I will listen to the reading of God's word and the message of the pastor,

In all my conduct throughout the service

I will seek to honor Christ.

Special Project

If the Intermediates are really in earnest about getting more out of the church service, secure "Church Attendance Record" booklets from Dav. C. Cook Co., Elgin, Ill., in which they can record something of interest in each service they attend. It will help them to concentrate on the details of the service and retain that which has been of inspiration.

Seven Societies in Middle District

There are seven Intermediate C. E. Societies in the Middle District Conference. They are

found in the following churches: Grace Mennonite, Pandora, Ohio; Ebenezer Church, Bluffton, Ohio; First Mennonite, Bluffton; St. John's Church, Pandora; First Mennonite, Berne, Ind.; First Mennonite, Nappanee, Ind.; Wayland Mennonite, Wayland, Iowa.

JUNIOR SECTION

May 31, 1936

(Continued from last issue)

3. Worship Period

- 1) Sing in unison only the chorus of the song.
- 2) Sing in unison the three-fold Holy from Gaul's Holy City.
- 3) Sing in unison "The Lord is in His Holy Temple."
- 4) Prayer in unison—Ps. 19:14.
- 5) Scripture reading: Isa. 59:1; 60:1-3; John 4:35; Matt. 9: 37, 38.
- 6) Prayer—Sing in unison "Take my life and let it be." Verses 1, 2, 3, 6.

4. Candles out. Lights on. Announcements.

5. Study Period—Aim: To interest the junior in our foreign mission enterprises and to lead him to feel his responsibility to help with the need of the fields.

- 1) Connecting remarks with topics studied—Junior chairman.
- 2) **Sailing Across**—by a junior who traces on the globe the route by which our missionaries usually travel to China and India.
- 3) **The Destination**—another junior showing in what part of China and India our mission territories lie. This could be shown by the use of the blackboard maps with the territories marked off.
- 4) **Our Mission Stations**—by leader drilling, with the children, the names of our stations in India and China with the use of the mission maps. Even though the children may not remember these names for long, they will recognize them when mentioned and because they recognize them, they will be interested.
- 5) **God's Helpers at Our Stations**—by a group of juniors, who, in turn, step to the mission maps, speak the name of the helper which has been handed to him on a tiny slip of paper, and then slip this paper on the hook which has been fastened at the location of the station. These

hooks can be formed by the use of a pin or a hairpin. Each station should be supplied with one. Do not pin these names on in order or station by station. The juniors will be more interested in a mix-up.

NOTE: Should you be following a point system, the memorization of the stations and workers would give an opportunity for "extra points." I would give five points for each station, and five points for each worker remembered.

6) Remembering These, We Thank Thee—

Let this be the thought while singing in unison "Stand up, stand up for Jesus, ye soldiers of the Cross."

7) Stories From These Stations Across the Seas—by juniors.

1. A Strange Procession—See Bundesbote, November 5, 1935, page 2, P. A. Penner writing.

2. Little Yu Jan Visits Heaven—Bundesbote, November 5, 1935, page 9, Miss Sprunger writing.

3. A Big Flood—Mennonite, April 21, 1936, page 23, August Ewert writing.

4. Mrs. Sung's Happy Day—Missionary News and Notes, May 1936, Mrs. Sylvia T. Pannabecker writing.

5. Tiny Lights in a Very Dark Night—Missionary News and Notes, page 1, April 1936, Miss Nickel writing.

8) What God's Helpers Have Done on these mission stations with the help of helpers in our conference,—all working together with God—Leader's minutes, summarizing in an interesting way the various phases of work on the stations, closing with the thought, "How can a junior help"?

9) Offering (A junior can give)—while singing "Send the Light."

10) A Helper for Each Junior to Help (A junior can pray). From the hooks on the maps remove the names of the workers and distribute these to each junior having decided, together, to pray for the workers each day this week, each one praying for the one whose name was received.

11) Leaders' prayer that we may all be helpers.

12) Closing song—"I Need Thee Every Hour". Verses 1, 2, 5.

JOTTINGS

The Ninth All-Mennonite Convention will be held at the Mennonite Church in Topeka, Indiana, on August 24 and 25. The first session will open in the afternoon of August 24th and the final session will close with the evening session on the 25th. There will be five sessions: Two on the 24th and three on the 25th. Topeka, Indiana, is located in northern Indiana, eighteen miles east of Goshen, Indiana. Ligonier, Lagrange, and Goshen are the nearest railroad centers where through trains stop. Topeka is a few miles south of Federal Route No. 20, and a few miles north of Federal Route No. 6. For further information address the pastor of the entertaining church, Rev. Earl Salzman, Topeka, Indiana, or Rev. Paul E. Whitmer, Pandora, Ohio, the secretary of the All-Mennonite Convention.

In a personal letter to the editor from Rev. M. M. Horsch, pastor of the Second Mennonite church of Beatrice, Nebraska, are included the following interesting items: Holy week and the Easter season were blessed. As a congregation we joined with other churches in town for daily evening services. Good Friday morning we had our services in our own church and then joined the other churches in a three hour meditation centering about Christ's seven words on the cross. Easter Sunday morning we had baptismal services when four young men received the seal of their faith in Christ and were added to the church. The mission committee of our Senior C. E. Society also arranged for a county jail service on Friday evening and an Easter service on the County Poor Farm on Easter Monday. Such services are usually well appreciated. The young people assist with instrumental and vocal music.

The Eastern District Conference, which met at West Swamp, Pa., gave special recognition to a number of conference veterans. Among them were Rev. N. B. Grubb, Philadelphia; Rev. A. M. Fretz, Perkasio; Rev. W. S. Gottshall, Quakertown; S. W. Gross, Plumsteadville; Aaron Bauer, Barto; H. D. Detweiler, Souderston; J. B. Bechtel, Philadelphia; and John S. Landis, Quakertown. Nearly all of these have been active for more than sixty years. The three pastors have been in the ministry for more than fifty years. The same session licensed Andrew Shelly an evangelist. Jacob Fretz of Lansdale was elected a trustee of Bluffton College.

The Mennonite Weekly Review notes that Rev. and Mrs. Abr. Ratzlaff of Buhler, Kansas, one of the oldest Mennonite couples in the General Conference, celebrated their sixty-third wedding anniversary this month. They recently participated in the fiftieth anniversary celebration of Rev. and Mrs. D. D. Unruh, at whose wedding in 1886 Rev. Ratzlaff officiated.

The Conference of the Mennonite Brethren churches of the United States and Canada will be held in the M. B. church at Reedley, California, next November.

Dr. E. G. Kaufman of Bethel College makes the following correction: My name has repeatedly appeared in the papers as one who is supposed to serve on the program of the Mennonite World Conference, to be held in Amsterdam, Holland, this summer. After giving the matter prayerful consideration in the light of the total situation here at Bethel College, I have decided not to go to Holland. According to reports, efforts are to be made to make it financially possible for me to go. I appreciate that more than words can express, but feel constrained to say that I could not accept any financial help for that purpose with a good conscience at this time when Bethel College is in such desperate need. Important as a Mennonite World Conference may be, to me nothing seems more important for the sake of the future of the Mennonite Church right now, than to encourage our people to put forth every effort to place our colleges on a more secure basis.

Rev. Carl Landes, representing the Mennonite Peace Society, spoke in the First and the Second Mennonite churches of Philadelphia the last Sunday in April and the first Sunday in May. The week before that he gave the message in the Dalton, Ohio, church. He was accompanied by his brother, John Landes. They expect to do special work at Uniontown, Pa.

The A Cappella Choir of Bluffton College, which completed a successful tour through Canada and the eastern states during the Easter season, is booked to appear in a sacred concert to be given in the Berne, Indiana, church on Sunday evening, May 17. Prof. Russell A. Lantz directs the choir.

Rev. and Mrs. A. J. Neuenschwander, Quakertown, Pa., have recently been hosts to friends from a distance. On Sunday, April 26th, they had as their guests, Miss Lillian Widmer, Upland, California, who is teaching in East Orange, N. J., and Mr. and Mrs. Elmer Widmer and children from Albany, Oregon. The Widmer family is touring the East and with their cousin attended baptismal service at the West Swamp church. In July 1931, the Neuenschwander family was entertained in the Widmer home in Albany, Oregon, where Rev. Neuenschwander assisted Rev. P. R. Aeschliman in affecting the organization of the Grace Mennonite church, Albany, Oregon.

During the Eastern District Conference, April 30 to May 3, which was held in the West Swamp church, the Neuenschwanders entertained in their home: Mrs. John C. Jantz, Odessa, Washington, and Mr. and Mrs. Ferd J. Wiens, Berne Indiana. Mrs. Jantz is the mother of Mrs. Wiens. This is the third time that Mr. Wiens has had a book table at the Eastern District Conference. One evening Miss Loretta Lehman, returned missionary from India, and now a student in the Biblical Seminary, New York, was also in their home. The hour became late before they went to rest. Miss Lehman spoke five times in connection with the conference.

Things do slip up. There came a letter to the editor's desk which, according to the postmarks, was six years in getting there. It was mailed at a sub-Postoffice hardly two miles from the editor's home. One wonders where it was all this time. Echo answers: Where?

On May 9th, one of our mothers in Israel passed to her eternal reward at the age of 85. She was Mrs. Peter Burkhalter of Berne, Indiana. She was born in 1851, and married to Peter Burkhalter by the Rev. S. S. Sprunger in 1874. Of her children four entered the mission and home mission fields. Noah died in India, where he was serving on the field of the General Conference. Mrs. Zook served among the Hopis in Arizona. Martha is at present on the same field in India, and Lavina is serving in Los Angeles. Other children surviving are Amos, Menno, and Mrs. Geo. Baumgartner of Berne, Indiana.

PROGRAM OF THE NORTHERN DISTRICT CONFERENCE

at the Salem Church, Munich, N. Dak.,

June 13-16, 1936

MOTTO:

"Come ye after me, and I will make you fishers of men."
Matthew 4:19

MINISTERS' CONFERENCE

Saturday evening, 7:30 P. M.

1. Opening by the Leader
Rev. Jac. F. Sawatzky, Bloomfield, Mont.
 2. Theme: The General State of the Mission in the States of our Northern District Conference without Reference to the Various Denominations (30 minutes).....Rev. Alfred Waltner, Marion, S. D.
 3. Song
 4. Theme: The Relation of Soul Saving to the Proclamation of the Word of God. (30 minutes)
Rev. Edw. Duerksen, Alsen, N. Dak.
 5. Song
 6. Address by.....Rev. P. P. Tschetter, Marion, S. Dak.
10 minutes open discussion after each of the first two themes.
 7. Close
- Remark: The choir of the Salem church is expected to enrich the conference program in song or music either by themselves or choirs of other churches of the conference, wherever needed.

SUNDAY MORNING

Mission Service, 9:30-11:30

1. Opening by the Leader
Rev. Hellmuth Ortman, Munich, N. D.
2. Home Mission.....Rev. Jac. A. Tieszen, Marion, S. D.
3. Song
4. Foreign Mission.....Rev. Albert Klassen, Marion, S. D.
5. Gesang
6. Arrangement of time for the various sessions to be announced at the close of the services.....
7. Offering for the Mission Fund.....
8. Close

SUNDAY AFTERNOON

(Continued)

1. Opening by the Leader.....Rev. Hellmuth Ortman
2. Conference Sermon by the President
Rev. John Bartel
3. Music
4. Address.....Rev. P. P. Tschetter
5. Music
6. Announcing of the temporary committees.....
7. Offering for the Conference Treasury.....
8. Close

SUNDAY EVENING

C. E. Program

1. General Singing, (10 minutes).....Isaac Hoffman
2. Opening by chairman.....A. F. Ortman, Marion, S. D.
3. Song.....Rosehill Quartet, Munich
4. Theme: "What should be the Purpose and Aim of every C. E. Program: (a) Entertainment? (b) Social Problems? (c) Instructing or Soul Winning?"
C. B. Friesen, Mountain Lake
5. Song.....Bergfelder C. E., Mountain Lake, Minn.
6. Reading.....Bethel C. E., Volt, Montana
7. Song.....First Mennonite C. E., Lostwood, N. D.
8. Theme: Are Bible Study and Consecration Essential to Fruit Bearing?.....J. A. Friesen, Delft, Minn.
9. Song.....Bethesda C. E., Henderson, Nebr.
10. Theme: Hindrances Among the Young People in Soul Winning.....Rev. Morris Eggom, Hampden, N. D.
11. Song.....Alsen C. E., Alsen, N. D.
12. Close

MONDAY FORENOON AND AFTERNOON

Business Program of Conference

1. Opening by the President of the Conference
Rev. John Bartel
2. Business:
 - a) Receiving of the Certificates of the Delegates
 - b) Reading the Protocol of the preceding session
 - c) Report of the Committee on Votes of Honor
 - d) Report of the Soliciting Committee
 - e) Report of the Treasurer
 - f) Report of Committee of School and Education
 - g) Report of the Committee of Examination
 - h) Report of the Evangelization Committee
 1. of the Secretary
 2. of the Treasurer
 - i) Election of officers
3. Address Monday Forenoon.....Rev. Albert Klassen
4. Close

MONDAY EVENING

Sunday School Convention

1. Opening by the Leader
Rev. Nick. Janzen, Madrid, Nebr.
2. Song
3. Theme: What About Our General Conference S. S. Material?.....General Discussion
4. Music
5. Reading.....Salem Menn. S. S., Munich, N. D.
6. Song
7. Theme: Are our Sunday Schools Meeting the Materialistic Trends of Our Day? Proc. 23:7
Ted Schmidt, Henderson, Nebr.

8. Address by..Rev. Albert Schultz, Wolf Point, Mont.
9. Collection of Offering for the Conference Treasury
10. Close

TUESDAY FORENOON**School and Education**

1. Opening by the President.....Rev. John Bartel
2. Ansprache.....Rev. Walter Gering
3. Song
4. Question: Should we as Mennonites consider ourselves responsible to preach the Gospel to groups without a minister but with doors open, even to those of other denominations?....General Discussion
5. Music
6. Business not yet finished.....
7. Report of the Committee on Resolutions.....
8. Close

TUESDAY AFTERNOON**Mission Sewing Society Program**

1. Opening by the Leader
Mrs. David Bartel, Alsen, N. Dak.
2. Song.....Salem Sewing Society, Munich, N. D.
3. Address.....Missionary, Mrs. J. R. Duerksen
4. Music.....Swiss Ladies Aid, Alsen, N. D.
5. Reading.....Bethel Ladies Aid...Langdon, N. D.
6. Duet.....Bergfelder Ladies Aid, Mt. Lake, Minn.
7. Talk-on Home Mission (15 minutes)
Mrs. Albert Klassen, Marion, S. D.
8. Music.....Bethesda Ladies Aid, Henderson, Nebr.
9. Collection of Offering and Close.....

TUESDAY EVENING**Closing of Program**

1. Opening by.....Rev. Hellmuth Ortmann
2. Address by.....Rev. Walter Gering
3. Song
4. Address by.....Rev. John C. Kaufman
5. Close

Program Committee:

Rev. A. W. Friesen
Rev. P. R. Schroeder
John J. Becker.

GIFTS FOR THE HOME MISSION BOARD

During April, 1936

We gratefully acknowledge the following gifts for the Home Mission Work of the General Conference:

Saskatoon Church and Girls' Home

West Zion, Moundridge, Kans.....	\$50.00
H. D. Voth, Escondido, California.....	15.00
Bergfelder, Mountain Lake, Minnesota.....	10.00

\$ 75.00

Previously acknowledged..... 1052.16

Total.....\$1127.16

The sum of \$5,000.00 was voted for this project, at General Conference.

General Fund

Gnadenberg, Whitewater, Kansas.....	\$18.51
Grace Sunday School, Pandora, O.....	13.34
Garden Township, Moundridge, Kans.....	13.00

First, Allentown, Pa.....	16.01
Wayland Mennonite Church, Iowa.....	13.00
Salem, Freeman, South Dakota.....	100.00
Flatland, Quakertown, Pa.....	8.00
Bethany, Quakertown, Pa.....	10.00
Lehigh Mennonite Church, Kansas.....	5.01
Lehigh, Kansas, S. S. Classes 1-3.....	10.00
Calvary, Quarryville, Pa.	14.72
First, Halstead, Kansas.....	23.61
First, Berne, Indiana	96.63
Immanuel, Los Angeles, California.....	6.50
Treasurer Ex. Com. Women's Miss. Societies.....	172.85
Pulaski, Iowa, Mennonite Church.....	13.73
First, Paso Robles, California.....	22.66
Grace, Lansdale, Pa.	38.90
Hoffnungsau, Inman, Kansas.....	21.92
Alexanderwohl, Goessel, Kansas.....	60.56
A Mission Friend.....	10.00
Menno, Odessa, Washington.....	14.02
First Mennonite S. S., Bluffton, Ohio.....	26.02
San Marcos, Paso Robles, California.....	7.83

Summary

Total Income in General Fund.....	\$ 801.82
Paid out on Orders during month.....	1011.66

Respectfully submitted,

A. J. Neuenschwander, Treasurer.

Quakertown, Pa., May 6, 1936.

CORRESPONDENCE

First Church, Philadelphia, Pa.—Greetings in the Master's name! The past four months have been a period of varied experiences in our church, but the blessings were rich. Our pastor, Rev. J. J. Plenert, with Mrs. Plenert are now comfortably situated in their new home on 2442 N. 7th St., Philadelphia.

Thursday evening, April 9, we had the pleasure of having the Bluffton College A Cappella Choir in our church. Their music is always an inspiration and their coming is looked forward to with pleasure.

Good Friday evening we had special preparatory services for communion and reception of new members, when five boys were baptized and admitted into the church fellowship. This is always a time for rejoicing, and we pray that they will remain faithful.

Easter Sunday we had communion services with a large audience, having a full house. Saturday, April 25, our pastor and Mrs. Plenert had open house, the members and friends being invited. A goodly number responded and a very pleasant afternoon was spent together.

A unique service and one long to be remembered was held April 5th on the station platform of the Pennsylvania Railroad at North Philadelphia Station, Philadelphia, when probably 125 or so members and friends from the First and Second churches had assembled to wish Godspeed to Miss Wilhelmina Kuyf, as she was leaving for China. Prayers and hymn singing were continued until the train carrying her westward had pulled away from the station and the last wave of hand was seen. It is our hope and prayer that Christ whom she went to preach and represent, be her constant guide and companion.

Corr

SUNDAY SCHOOL MAPS AND CHARTS

WATKINS STORY MAP OF THE LIFE OF JESUS



Twenty-two events in the life of Christ, from the Nativity to the Ascension, portrayed in miniature on a decorative map of the Holy Land, in the approximate location of their occurrence. Red and blue arrows indicate journeys and the sequence of events, helping the child to visualize and memorize.

Printed in four colors, with metal binder top and bottom, ready to hang as decoration for the schoolroom or child's bedroom. Size 24x18 inches. (151.)

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Class Maps in Full Colors

These maps, printed in four colors on paper-faced map cloth with metal top and bottom with hanger, are especially adaptable for class and departmental work. (77)

I. New Testament Palestine. Journeys of Jesus clearly shown and all cities visited by Him underscored in red.

II. Old Testament Palestine, showing divisions and Cities of Refuge.

III. Egypt to Canaan, showing route of Exodus.

IV. The Roman Empire, showing Paul's journeys, each marked plainly so that all can be followed easily.

V. The Early Bible Lands.

Sold individually, each.....65c

The set of five maps.....\$3.00

(Size 22x28 inches.) These maps are not supplied with spring rollers.

Map of Palestine in Full Colors

A large and unusually comprehensive map of Palestine. Relief is shown in detail—mountains, valleys, rivers, etc.—tribal divisions are clearly indicated. Old and New Testament names and locations are carefully noted. Invaluable to Bible students. (77)

Printed in four colors on paper-faced map cloth; size, 34x52 inches. Prices:
On wooden rollers.....\$2.50
On patented spring roller (operated like a window shade).....\$3.00

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Five large maps, size 36x48 to 36x57 on linen finished cloth. Mounted on a folding steel stand, which can be regulated, so that maps may be seen to the best advantage. This set contains data for thorough Bible study. Its large print and cheerful colors make this set very instructive and attractive. Contains the five thoroughly up-to-date maps necessary to the study of Bible History. (44)

No. 1—New Testament.

No. 2—Old Testament.

No. 3—Roman Empire and Bible Lands. Showing Paul's Travels.

No. 4—Lands of the Old Testament from Great Sea to Persian Gulf.

No. 5—The Exodus, showing wanderings of the Israelites.

Price above series, No. 1, complete, prepaid

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These maps are sold separately as follows:

No. 1—New Testament Palestine.....	} \$1.50 each
No. 2—Old Testament Palestine.....	
No. 3—Roman Empire and Paul's Travels.....	
No. 4—Western Asia and Bible Lands.....	
No. 5—Egypt and the Exodus.....	
No. 7—Divided Kingdom of Judah and Israel.....	} \$2.00
No. 8—The Persian Control of Palestine.....	
No. 9—Pathways of our Lord.....	

MISSIONARY MAPS

MISSIONARY MAPS OF THE WORLD

A large map (size 101x42 inches) to hang in church or Sunday School. At the top of the map in large type are the words: **THY KINGDOM COME—THY WILL BE DONE ON EARTH.** In the margins are valuable charts showing populations and religions. Copyright 1923.

Cloth.....\$3.75; Paper.....\$2.00

MISSIONARY WALL MAPS

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Listing most of the important mission stations of North American Boards. Printed in two colors on high-grade map bond paper. AFRICA, CHINA, INDIA, and THE MOSLEM WORLD.

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THREE MAPS IN ONE

I. A Map of Bible Incidents—Old and New Testaments

Who ever heard of a "Map of Incidents"? Yet here it is. A new idea, unique, interesting, and most instructive. The map shows on its face the very spot where about fifty of the most interesting Bible incidents took place. For example, "Here Christ Fed Five Thousand," "Here Little Samuel Lived With Eli," "Here Samson Slew One Thousand Philistines," "Here Jacob Stole Esau's Blessing," "Here Joseph Was Thrown Into the Pit," etc. This one new feature alone justifies the claim that this map has no equal.

II. A Map of Journeys of Our Lord

By arrowed lines this map shows the journeys of Christ, chronologically arranged, from the manger to the cross. On the margin is printed a list of them, also the chief event of each journey, and reference to the story of each, as recorded in Matthew, Mark, Luke and John. To follow these arrowed lines with "stop-off" privileges at the towns you pass through, is to "tour the land," for \$1.00.

III. A Map of Bible Cities, Towns, Lakes, Rivers and Plains

With an alphabetical list of all on the margin, so indexed as to easily and quickly found. The direction from every place on the map to Jerusalem is shown at a glance, distance shown in a moment by ten-mile circles.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, MAY 26, 1936

No. 21

EDITORIAL

A pastor, in announcing the efforts being made to increase the subscriptions of The Mennonite made the simple statement to those who were not subscribers: "The Mennonite needs you and you need The Mennonite." The announcement resulted in doubling the number of subscribers in the congregation. Here is a matter, we feel, that only needs emphasis from the pulpit to get results.

In many of our churches weekly or monthly bulletins are prepared and distributed among the attendants. These give an intimate picture of what is going on in that particular congregation and become a reliable source of historical information. We are grateful to those pastors who have been thoughtful enough to forward these leaflets to us. We trust that others who have not done so, will include us on their mailing list.

In a recent issue of the Bethel College Bulletin there appears a bird's eye view of the college campus with the inscription: "Where Good Friends Meet. At the Crossroads of the Nation." On the other side of the Bulletin is a map of the campus which gives an excellent idea of its extent and the location of its numerous buildings. Bethel's influence in our church cannot be estimated. We feel that, in spite of observations coming from some quarters that the day of the denominational college is over, the need for the Christian college is greater today than ever.

The reader's attention is called to the Peace Page which is to be a regular monthly feature in The Mennonite. The Mennonite church has a background of four hundred years of peace testimony. There is every reason in the world why our people should be kept informed on

what is being done to emphasize Peace, not only in our church but throughout the world.

With a record of over sixty years as a Sunday School teacher we congratulate Brother Charles H. Moyer of the First Church, Philadelphia, Pa., upon attaining his eighty-sixth birthday while enjoying the vigor with which the Lord has blessed him. Brother Moyer was one of the students of the Wadsworth School which had such a conspicuous part in the early days of the General Conference.

GOD'S PEACEMAKER WARRIORS

Dr. P. C. Hiebert

Peace-loving Fellow-Christians:— **LOOKING FORWARD** is but carrying out the commands of old, which never permit a retreat, but plead for a continuous onward march. Christ in His famous Kingdom address, usually called the Sermon on the Mount, pronounces blessedness on the Peacemakers, which certainly must be a proper designation for all the followers of the Prince of Peace. This has never been retracted, and yet, the parting words of the human generalissimo among the untiring workers for Christ, Paul, speaks of himself as a warrior when he declares, "I have fought the good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me the Crown of Righteousness." A combination of these two trustworthy scriptural declarations designates the Christian definitely as **GOD'S PEACEMAKER WARRIOR**.

As such a warrior Paul in Ephesians 5 prescribes armor and weapons in a **bold call for preparedness**. The perfect armor for those strong in the Lord includes:

First: Four means of defense: **Truth** as the girt of the loins; **Righteousness** as the safe

breastplate, protecting the heart; **Faith** as the all-covering shield; **Christ's salvation** as the helmet.

The Peacemaker Warrior is thus protected all over, except the back, suggestive of the fact that he knows no retreat.

Second: The two means of offense are: **The Word of God**, which as the Sword of the Spirit is pointed for every foe; **The Gospel of Peace**, the soft-edged winning weapon is irresistible for all called to be saved.

Third: And finally the train of provisions is supplied by the **Prayer of the Peacemaker Warrior**, which always assures safe connections with the unlimited supplies at Home Base, at the headquarters of our Lord, the Prince of Peace.

It is indeed possible to be consistently **PEACEMAKER WARRIORS** "for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against the spiritual wickedness in the heavenlies." Our **PEACEMAKER WARRIOR** therefore faces sin, self, and the devil, but never fellowmen in mortal combat. He has a great mission to stand in the evil day, to hold the field already conquered, and to win the world for the great Prince of Peace. Defenseless or non-resisting are therefore not very appropriate designations of the Christian. Scripture usually calls for resistance and not non-resistance. Resistance is a word repeatedly used by Christ in His admonitions to His followers and is very ably seconded by Paul and the other apostles. Resistance without a thought of yielding, yet resistance unto death is urged and expected. Eternal life, heavenly glory, many crowns, and broad authority are the promised rewards for successful resistance.

From these observations I conclude that we as Christians are not opposing **WAR** because we are afraid, not because we are weaklings, and not because we are looking for an easier task that escapes hardships and suffering; but **BECAUSE WAR IS UNCHRISTIAN, WAR IS WRONG, WAR IS SIN, WAR IS A FAILURE; BECAUSE IT IS INSPIRED BY THE DEVIL, BORN OUT OF SELFISHNESS, AVARICE AND HATRED; BECAUSE IT HARMS, DESTROYS, AND NEVER BRINGS THE EXPECTED RESULTS.** To the consecrated Christian **THE KINGDOM OF THE PRINCE OF PEACE IS EVERYTHING; all**

else is unimportant and secondary. He is so much occupied in the spiritual combat that he has neither love nor time nor energy left to devote to carnal combat against fellowmen.

As Christians it is entirely unbecoming to strive with one another for personal honor or position, material possessions, or physical pleasures. Neither may we contend with those outside of the fold, but rather we should ever be concerned about winning them for the cause of peace. We must conquer them with the Christian weapon of love and the gospel of peace. How could we contend to harm or destroy the offender whom **CHRIST** taught us to love. Christ loved those that offended Him enough to die for them. Should we indulge in destroying those for whom Christ died? We just cannot! We cannot go to war! It is contrary to our very nature and our mission of life.

What if we were privileged to suffer for Christ's sake! Christ also suffered for us and far more than we ever have or will! Remember that suffering as a Christian is a blessing even if in disguise, for it will mellow our natures, it will teach us to note the Word, it will purify us, and thus prepare us the better for the reception of the **CROWN** as eternal reward.

What if we be despised and disgraced! Christ never complained when He was despised, rejected, disgraced, and counted a malefactor worthy of death. Should we?

Looking forward in the light of present world conditions with all its hatred of nation against nation, of class against class, of group against group, and of individual against individual, the outlook is certainly not reassuring, but serious. Conditions are very far from Peace on earth and Good Will to men. We cannot expect to rest on flowery beds of ease as the poet suggests:

"Am I a Soldier of the Cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His name?

"Are there no foes for me to face,
Must I not stem the flood?
Is this vile world a friend to grace
To help me unto God?

"Must I be carried to the skies
On flowery beds of ease?
While others fought to win the prize
Or sailed through bloody seas?

"No! I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by Thy Word and Spirit."

No days of ease and comfort are before us. Trying moments, hard times of suffering, loss and rejection, and spiteful use, and scoffings may be in store for us. In fact the outlook today promises just what Christ and the apostles have foretold. Occasions will very likely soon confront us where the admonition, "Quit ye like men, be strong"! is very much up to date. Yet, this should be no occasion for dismay and fear. It is rather to-be-expected experience of the Christian who is in the world but not of the world, and thus hated by the world; and NOW is therefore the time when we should put on the whole armor of God so that we may be found ready when the call comes. Preparedness, preparedness to stand and to hold the fort, should be the watchword of all Christians today. People who do not understand us may call us cowards, but far from that, for it is easy to perceive how it will take more courage and manly strength to stand for our convictions and the Christ way, than to run along with the mob, ruled by emotions and bent on destroying life for seemingly sufficient or for no cause at all.

In an attempt to express this preparedness in everyday practical life, we should note the following admonitions which will help us to be true Warrior Peacemakers in a bellicose world.

Be modest and kind to officials as becomes a Christian who has learned of the Lord. Be meek and humble, for arrogance and boastfulness are incompatible with Pacifism.

Be willing, yes cheerfully willing to suffer and to sacrifice material possessions, physical conveniences, positions and honor, and reap for it pain, suffering, loneliness, poverty, hatred, being despised and evil spoken of. Jesus says to such, "Be exceeding glad for it is your reward in heaven."

Think, plan, and prepare for taking an active part at all times, both individually and in groups, in God's peace-making program. Now in quiet days, when we are yet undisturbed, is the time to work out a definite plan of service to your country, I mean of course such as is compatible with our position as a child of God. Study the Bible to establish the grounds on which you stand.

Teach everybody, but especially the youth of

our people, to be peacemakers. Lead them to understand the real import of what it implies and what the eternal and certain and just reward will be. Our teaching, of course, must be by example as well as by word of mouth.

Finally, be much in prayer, asking the Lord to lead and keep you; and trust in God, your kind, loving, omnipotent, heavenly Father, who is well able to keep that which we have committed unto Him.

In these five admonitions you will notice that we have spoken not from a political, but a religious standpoint. They were not addressed to the nation, but to the individual Christian who is a sincere follower of the Prince of Peace. They were not spoken to you as a citizen, but to you as a Christian.

Speaking to you as my fellow-citizens, I should possibly word my admonitions in the following manner: Love your country and be loyal at heart. Obey your government, wherever and whenever you can, subject only to the higher allegiance to your conscience and your God, the Great Prince of Peace.

Be sincerely grateful and appreciative of the protection and the liberty that you enjoy under our government. You must also remember that your safety is secured by the use of the government's police force. As a citizen, you have obligations to lend your assistance toward securing and holding this safety and liberty.

Do all you can for the welfare and the safety of your country, by all means more than the average noisy "hurrah patriot." Do not try to escape service out of cowardice or fear of suffering. We certainly have no more right to claim exemption from sacrifice than other citizens of the country, for we enjoy the same liberties and the same protection. **Selfish motives can receive no consideration here, only conscience and God's word count.**

Whether the individual can take up non-combatant service or decides to be a straight "Conscientious Objector," "C. O.," is left to the personal conviction of each. Since all men as well as wealth will likely be drafted in case of another great war, it will be literally impossible to escape direct or at least indirect participation in war.

Do not despise the government even though it engage in the unchristian slaughter of fellowmen; rather love it and pray for it. Pray devoutly and persistently for your country and its rulers.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

In conclusion, let us for our conscience's and our Lord's sake refrain from injuring or fighting against those for whom Christ died.

Let us be aggressive in fulfilling our Christian mission to all men and also to our country. This means, by God's help we will be faithful PEACEMAKER WARRIORS. Then we will be able to sincerely join with the poet in singing:

Faith of our fathers! holy faith!
We will be true to thee till death!
Our fathers chained in prisons dark,
Were still in heart and conscience free;
Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach, thee, too as love knows how,
By kindly word and virtuous life;
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

SEEKING THE MIND OF CHRIST IN OUR ATTITUDE TOWARD WAR

Edward W. Franz

As Mennonites we have a heritage of which we may well be proud. From the very beginning our church has held that according to the teaching of Jesus a Christian could not take up arms for any cause whatever. The Bible was regarded as the creed during the first century of Mennonitism, but it is interesting to note upon what wide and tolerant foundation this Mennonite faith was built. The "faith of our fathers" was not a religion which imposed dogmatic uniformity in matters of creed, but

a religion of free spiritual fellowship with God and man.

On April 21, 1632, when Mennonitism was a century old, representatives from the Holland Mennonite churches met at Dort, Holland, to draw up a "Confession" or creed to which all Mennonites could subscribe. This, the Dort Confession (1632), is not only the first but the leading Confession of all Mennonites, and as such I feel that it is of interest to quote from it the section regarding the attitude toward war:

"Regarding revenge, whereby we resist our enemies with the sword, we believe and confess that the Lord Jesus has forbidden His disciples and followers all revenge and resistance, and has thereby commanded them not to "return evil for evil, not railing for railing," but to put up the sword into the sheath, or as the prophets foretold, 'beat them into ploughshares' . . . We are . . . to seek the salvation of all men; also if necessity require it, to flee, for the Lord's sake, from one city to another, and suffer the spoiling of goods, rather than avenge ourselves, or return the blow . . . We are . . . to pray for our enemies, comfort and feed them when they are hungry and thirsty, and thus by well-doing convince them and overcome the evil with good . . ." (Hartzler, J. E.—*Education Among the Mennonites*, page 42.)

I see in this statement a definite, positive program of not only seeking the mind of Christ, but of applying the teaching of Christ even when it means a sacrifice. We know that these were not empty words, but were the statement of what the Mennonites had been practicing for some hundred years — and then continued to practice, often at a great cost. The story of the migrations of the Mennonites to find a place where they could live according to their convictions is a thrilling and interesting one in itself. Obviously the hope that they could find a place that would permit them full religious liberty in practice as well as in worship would not die, and as a result, we find that eventually many came to this country feeling that here they had the assurance that they could live and worship according to their interpretation of the Bible.

How the Mennonites fared in America is quite well known to most of us. Freedom to practice our religion in the matter of military service we have enjoyed to a considerable extent, although it was not an easy matter for

all of the Mennonite men who were conscripted during the World War to secure exemption from such service.

One cannot help but ask what would be the situation now if suddenly we should find ourselves in another war.

(To be continued)

CORRESPONDENCE

Avon, South Dakota, May 6, 1936. Dear Sisters of the Sewing Societies! It is almost a year again since a letter of our society was sent in, so I must do it now. We have been very busy all through the year. We have been doing about the same work as the previous year, that is the embroidering of dresser scarfs, pillow slips, and other articles along that line. We sell these and take in a little and then we take up collections at each meeting, and that way make ends meet.

We support a worker in India, which we enjoy very much. We enjoy to help along a little in the work for our Master.

Our dear Lord has kept and protected us throughout the year, even through this very cold winter. It was rather hard for some with somewhat of a shortage of fuel, but the Lord helped, and also helped through sickness. Some were seriously sick, others not so bad.

During the cold weather we missed one month of meetings, otherwise we meet once a month.

Spring has again come and everybody is feeling fine again and is busy with spring work. It is rather dry here and we are all so glad for a shower of rain. Will close with love,

Mrs. Henry J. Becker, Secretary.

First Mennonite Church, Beatrice, Nebraska. Dear Editor and Readers of the Mennonite! As it became my duty to report of our church, I will shortly list some of the events that have occurred in the first part of the year.

In the fore part of January it was our privilege to have Rev. Philip A. Wedel among us to continue the Sunday School Teacher's course. Last year we studied the Old Testament and the pupil. This year the course consisted of the New Testament and the Teacher, which also was a very interesting and wholesome recreation. The weather and roads permitted good attendance, so that we could all take part in

the discussion and meditation of God's word. We had a blessed time of it, and God grant that we may not keep it to ourselves, but rather help spread it.

The later part of January, Missionaries J. P. Suderman of Oraiba, Arizona, visited our church and conducted a very uplifting service in relating some of the incidents that occurred on the field. They stated that financial support was necessary, but that the spiritual co-operation and relation was far more important. Their emphasis was especially placed on prayer and that it was the only source of accomplishment. During this time we had some very cold weather. A few Sundays following, we had a blizzard in the later part of the week. The roads were drifted so that only a very few could attend church on Sunday.

Due to the cold and snowy weather in February, it was not possible for Rev. A. W. Friesen of Henderson, Nebraska, to pay us a visit until the middle of March. Rev. Friesen delivered the sermon in the forenoon, and in the evening he had a short talk on the C. E. program. The reason for his coming was to stress the importance of a church school or college and its support.

Easter Sunday, Rev. and Mrs. Carl Friesen of Newton, Kansas, were our guests. Rev. Friesen preached on the Easter holidays and during this time they also visited old friends and acquaintances.

Easter Sunday in the forenoon our Junior choir rendered a short song program. On Easter Monday the senior choir gave a mixed Easter concert.

On April 26th it was the privilege of Mr. and Mrs. A. P. Goossen to celebrate their twenty-fifth wedding anniversary among a large circle of relatives and friends.

We have had some very nice rains and are now enjoying the sunshine.

Before I close this report I must briefly tell how in the first few months of this year the Lord placed His hand so heavily upon us in that He has called five dearly loved church members to their eternal reward. When we stop to think in such a period, we surely should consider the importance of a passage as we read in Psalm 90:12: "So teach us to number our days that we may apply our hearts unto wisdom."

On February 2, Bro. William Hamm passed away after a long and lingering illness. Just

about a month later the Lord in His wisdom called on the grief stricken widow, Mrs. Hamm. A day or two before this the widow of our late minister, Peter Reimer, followed the summons of our Lord.

A short time later we felt His voice very plainly when He suddenly called two church members after only a short but very severe illness. The members were Gerhard Reimer, my uncle, and John K. Jantzen. We ask that the Lord may look upon all these grief stricken and us all in His mercy. W. R. Penner.

Reedley, California, May 8, 1936. When the Mennonite last year appeared every two weeks the space was always so short that I did not dare burden it with a report from Reedley. Since it appears every week this year my conscience has been reproving me for not at least writing a short correspondence to tell some of the many things that are occurring here.

I suppose that most of the people have heard and forgotten that our pastor, Rev. J. M. Regier, resigned last fall and with his family left us to take up the work November 1st as Field Secretary for Bethel College. We were sorry to see them go, and showed our appreciation of their splendid work by giving them a farewell in the church and presenting each member of the family with a present. The church was confronted with the task of choosing his successor. Bro. J. H. Langenwaller, now teaching in the Friends University at Wichita, Kansas, was given an unanimous call, and after a visit to Reedley about Christmas time, he accepted the call, requesting however, that we permit him to finish the term at the University and take up the work here in June. That meant, I told the church council, that I would have to quit turning raisins in the field and again turn out sermons, because it would devolve upon me to supply the pulpit and do the pastoral work until Bro. Langenwaller would come. In doing this, I have found splendid help inside and outside the church. Sometimes the Young People's Societies and sometimes the choirs would take charge of the Sunday evening service. Bro. Wiebe of Shafter took charge of several services, but he is now confined to his bed. Bro. J. G. Ewert of the Mennonite Brethren Church has regular charge of the two German services each month, and I am so far restored that I can preach at least once every Sunday.

When Rev. Regier was here he at first rented and later bought a home, paying for it on the installment plan. We realized that we ought to have a parsonage, especially since it is difficult to rent desirable property; so we bought the home from Rev. Regier and are carrying on the contract.

March 27-29 the California Sunday School and C. E. convention met in our church. It was well attended, and they had a good program. The paper on Peace presented by Prof. Funk of Santa Maria, Cal., was so good that I requested him to publish it in the Mennonite.

Good Friday was celebrated, as is the custom in Reedley, by a two hour union meeting at the Methodist church while all business houses were closed. The service was well attended, and it was my privilege to deliver the sermon.

At the Easter morning service we received five new members and celebrated communion.

April 17-19, the Two County C. E. Convention was held at Madera. Our church had the largest delegation of any single church and they won two prizes.

Last Sunday afternoon our men's chorus went to Shafter to give a sacred concert, and I accompanied them to make an address during the intermission. The program was greatly enjoyed, and after the close the members of the Shafter church served a luncheon.

Bro. A. A. Harder, who sang second tenor in our men's chorus for eighteen years, died April 20, and his funeral service, which was largely attended, was conducted in our church, April 22nd.

On April 17 and 25 we solemnized weddings in our church. Thus sorrow and joy alternate in life.

This spring the ladies of our congregation objected to the dingy appearance of the inside of the church and in a meeting with the church council requested that something be done about it. Complying with their request, the men renovated and redecorated the inside, and now the outside does not harmonize with the inside; so we propose to paint the outside, beginning with the work next week.

We expect the missionaries Unruh and Nickel from India with us next Sunday.

I close with the prayer that we all might be faithful in the work which God has given us until He calls us to our reward.

H. J. Krehbiel.

THE PEACE PAGE

Aim: A vital, Christian, intelligent peace program

Dr. E. L. Harshbarger, Editor

President, General Conference Peace Committee

MEDITATION

Blessed are the peace makers, for they shall be called the children of God. Matt. 5:9.

FACTS OF INTEREST

While millions of Americans are praying for peace their representatives in Washington are preparing for war under the guise of a program of "national defense." Defense for what? No one has said definitely. Examination of testimony before the Senate reveals that far more than defense of our shores is desired by the militarists. If such a program failed to keep us out of the last war, what reason is there to believe that the present gigantic military appropriations will preserve peace in the future?

The "Big Navy" group is using the steam roller to get through Congress, without debate if possible, a bill appropriating \$531,000,000 for the navy. This is in addition to the **one billion** dollar appropriation already passed. The "Big Navy" crowd wants a navy "second to none"; the completion of 84 naval vessels, 12 new destroyers and 6 new submarines, this year, and two new battleships costing \$102,000,000. Think of it! \$102,000,000 for ships which Admiral Sims has said will be useless in the next war and ought to be anchored in the Mississippi River.

The army wants 4,000 new fighting planes and an increase of air corps officers. This year will see 15,000 more men in our army; the Senate has approved a \$100,000 increase for the reserves, \$275,000 for the C. M. T. C., and \$517,850 for establishing 51 new units of the R. O. T. C. to train medical students. \$6,725,000 will be spent to strengthen defenses on the Pacific coast, Panama, and Hawaii.

KANSAS INSTITUTE OF INTERNATIONAL RELATIONS

While gag-rule tactics are being used to fatten the pocketbooks of munition kings and war machinery is being prepared in Washington, the peace loving people of Kansas are prepar-

ing for a ten-day conference on questions concerning international peace to be held at Bethel College, June 9-19, 1936.

The basis of the institute is the religious approach to peace. Dr. Frederick W. Norwood will deliver a series of discussion-lectures on the spiritual and ethical aspects of war and peace. Dr. Charles M. Sheldon, beloved author of "In His Steps," will speak in "The Outlook for Micah's Warless World." Rev. J. N. Smucker will have charge of the morning worship services throughout the institute.

The sponsors of the conference believe that a Christian peace program must also be intelligently informed. Just as the Christian business man studies the markets and selling methods, just as the Christian farmer studies methods of improving his crops and his live stock, so Christian peace workers must study methods of checking the war system and promoting Christian peace. In spite of dogmatic assertions to the contrary, we are not likely to reduce the number of wars until we strive to remove the causes. Those causes are religious, social, economic, and political. The intelligent peace worker needs to study all these causes.

In pursuance of this belief, Dr. John Williams, who has spent a decade in central Europe, will present the facts about those countries as he sees them; American foreign policy and international cooperation will be discussed by Dr. Andrew W. Cordier; Dr. George H. Blakeslee will explain the factors behind the tension in the Far East; the relation of the farmer and world trade to peace will be shown by Dr. Waldo E. Grimes; Julian Bryan will give two illustrated lectures on Japan and Manchukuo; Howard A. Cowden will lecture on the cooperative movement as he saw it in England, Scotland, and Scandinavia; and Harry Terrell will lead discussions in methods of effective peace education.

Morning sessions are devoted to lectures and discussions which are open to registrants only. The afternoons are reserved for reading, group conferences, and recreation. A series of

(Continued on page 9)

THE SUNDAY SCHOOL LESSON

June 7, 1936

Jesus In Gethsemane

Luke 22:39-53

Golden Text.—Not my will but Thine be done.

Luke 22:42

Gethsemane was the name of an oil press. The fruit was broken and crushed in extracting the oil. It meant the entire destruction of the berry. The surrounding olive groves offered an acceptable place in which Jesus might retire to pray. It was His habit to resort hither often as His disciples and as Judas knew. We recall that the hour was late and that the disciples were tired. To follow Jesus to the garden after the scene in the upper room was the last free opportunity they had to be with Him. They had listened to His discourses on the way—a discourse that was filled with promise, but they were tired and, in spite of what they had heard, they were more ready to rest than to watch. As Jesus retired some distance to be alone, they, in this test, were warned by Him against temptation. Here it was the temptation to give way to bodily fatigue and miss the chance to discover those who would be coming to take Jesus. We may blame the disciples for their sleeping, but do we not often justify ourselves in a crisis because of our bodily weakness? After a trying day at business, or even a day of pleasure, there are plenty of so-called Christians who are ready to justify their neglect of the house of God or other religious duties on the ground that they are tired.

It was the command of Jesus that the disciples pray that they enter not into temptation. They slept when they should have been praying. Is that not what is often the matter with both Christians and the church? Jesus had so often stressed the need of continued prayer, but here, after the words of warning that Jesus had given them and after the exhortation to pray without ceasing, the "spirit indeed was willing," but the flesh was weak. Giving way to the flesh not only means loss, but may be the means of unfitting us for the duties that we should perform for the Master. The mastery of the flesh is the evidence of real service to the Lord. He has given us the power of prayer to overcome the weakness of the

flesh. When we miss using it we fail miserably. Every minute of our lives is a time for watching and praying. Satan is alert and never misses a chance to take advantage of one's bodily weakness to suit his own purposes. The watchers failed in their watching and in their prayers and the enemy came upon their Lord. Whatever victories the devil has in our time is due to the neglect of those into whose keeping our Lord has entrusted the duty of watchfulness.

The disciples represent the church. Here they suggest the possibility of a sleeping church. Has this been the case? We answer: Often! A sleeping church has permitted the world to capture the church with its attractions and things not in harmony with what the Lord commands and expects. When the church sleeps the enemies of truth get into the pulpit and into the pew. Honor for Christ gives way to dishonor to Him when the watchfulness that should continue lapses into carelessness. A watchful church during the ages would have made it impossible for wars. It would have made it impossible for the rich and mighty to exploit underprivileged. It would have witnessed for Christ to the ends of the earth. Its voice for righteousness would never have been silent. It would never have permitted formalism to take the place of deep and sincere service religion.

The agony of our Lord in the garden was more than just the anticipation of suffering. He was taking the sinner's place and so bearing the penalty of our sins. In taking the place of the sinner he was separating Himself from God. His heart was breaking at the separation. The sweat, like drops of blood, indicated the extreme agony of his soul. Yet in the garden He was prepared for what was before Him. The angel came to comfort Him. Prayer, submission to the will of God and a readiness to go on with that which God had planned from the beginning gave Him the needed strength to face the death against which His sensitive soul revolted.

The disciples were ever misunderstanding Him. The time after His resurrection would call to their remembrance His utterances they did not now understand. Peter, though the leader of the disciples, did not understand. He resorted to the use of the sword to protect his Lord. The Christian world has yet to learn to put up the sword. Our Lord cannot be served

with violence. He is the Prince of Peace and He was even so at that trying moment. He exemplified forgiveness of one's enemies by making His last recorded miracle one of mercy to one who would do Him hurt, and healed the wounded man.

The part that Judas played in the arrest of Jesus is the meanest ever recorded of a human being. It was prompted by the love of money. Money was more important to Him than His master. He perished with his money. There may have been other elements entering into the act of Judas. He may have been disappointed in not seeing the realization of an earthly kingdom in which he would have a prominent part. He may have hoped that in some way Jesus would escape in spite of his act. But the gist of it is that he sold his Lord for money. Truly the apostle could remark that the love of money is the root of evil. Let us ask: Are there no Judases now?

THE PEACE PAGE

(Continued from page 7)

splendid lectures for the general public is planned for the evenings.

The program is arranged so that each registrant can attend all lectures, about fifty in number, if he so desires. Bethel College offers two hours' credit to those who wish it and meet requirements.

Ministers, teachers, group leaders, and all persons interested in peace work are invited. Registrations are coming in nicely. We need more, however, and more money must be raised. Will the friends of a Christian peace program help?

For further information write G. R. Gaedert, Secretary, Bethel College, Kansas.

PROJECTS

1. Raise funds for more conference peace literature.
2. Send money or books to build up peace libraries in our colleges. These books should be available to everyone.
3. Secure personal commitments to the positions on peace and patriotism as outlined in *The Mennonite* for January 21 and January 28.
4. Begin study groups in your community.

5. Write your peace committee for information.

SOMETHING TO READ

Gregg, *The Power of Non-violence*. This is an excellent treatment of non-violence as a force to achieve our ends. The psychology of "overcoming evil with good." The author is a Friend in Philadelphia.

Hamlin, *The War Myth in U. S. History*. A careful and fearless study of America's wars giving evidence that they were unnecessary as well as disastrous.

(Borrow from your library or order from The Mennonite Book Concern, Berne, Indiana.)

CORRESPONDENCE

Essex United Mennonite Church, Leamington, Ontario. We have again in this last period been blessed in many ways in our organization.

The latter part of April a group of Young people presented in song and recitation from the history of Daniel, a prophet in the Old Testament. It was very interesting, as everyone knows something of the great prophet. The story of Daniel in the lion's den is one that everyone knows, and hearing it again that evening recalled to us how safely God keeps those who believe and trust in Him.

On May 10, we observed Mother's Day in our church. In the morning Rev. C. Tiessen and Rev. J. Janzen conducted the services, basing their texts principally on the great love of mothers, but only how small compared to the love of our Lord for all His people. The church choir also helped in making the services a complete success spiritually.

In the afternoon our Sunday School classes presented a program for Mother's Day. They sang their little songs and presented many recitations, happy in the thought that they could do something for their mothers and show their love for them.

Our catechism class is well under way, with Rev. N. Driedger in charge. There are now 23 young friends who wish to be baptized this year.

We trust that the work of our church and our young people will be blessed further and that we may all strive to work faithfully for our Master.

Corr.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Elizabeth Penner
420 S. E. 2nd St., Newton, Kans.

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department

Mrs. Joanna Sudermann Andres
100 East 5th, Newton, Kans.

SENIOR DEPARTMENT

Theme: Spiritual Growth

"I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

Spiritual Growth Through The Church

Spiritual growth presupposes spiritual birth. The second must of necessity precede the first. The process and method by which this spiritual birth, or rebirth, takes place is sketched vividly by Jesus Himself when Nicodemus, who felt the emptiness of a spiritless life, came to Him by night for information. The difference between the status of man before and after this spiritual birth is illustrated by Paul in Romans 8:6, "For to be carnally minded is death; but to be spiritually minded is life and peace." This period of change from the carnal to the spiritual often requires some time, so that the new, spiritual outlook on life and work might sink roots. For three years the Apostle Paul meditated and readjusted himself according to the "heavenly vision" which overtook him on the way from Jerusalem to Damascus. After this period of preparation he was ready to assume the heavy responsibility which had been placed upon him. Just as young plants in our early spring gardens require protection from inclement weather conditions, so the new spiritual life is in need of succor and favorable growing conditions. It is the business of the visible church, the organization to which Christians belong, to foster and maintain such favorable conditions that spiritual birth and growth be possible. If the church fail in this it loses the reason for its existence and becomes a splendid structure to look at, but dead timber.

Such an example history gives us in the later medieval church. The plan of salvation the passing from the state of spiritual death to spiritual life, was by the way of the admin-

istration and receiving of the seven sacraments, plus the performance of much formalism which became more and more ponderous and spirit-killing as time went on. In addition, great wealth acted as a toxin to the already stultified unfavorable conditions for spiritual growth. Whatever saintly characters the earlier church had to show forth, St. Augustine, St. Francis, St. Dominic, and many others, by the fifteenth century the Roman Catholic church, though it maintained its splendid forms and organization, no longer answered its purpose. Reformers and protesting groups were proof of this. The church had become rotten at the top because of great wealth and diversion of interests to worldly affairs. Spiritually, the church was dead. Whatever spiritual life there was, it was in spite of the church and not because of it. Overorganization, formalism, worldly interests and wealth had choked spiritual growth.

The Medieval Church is one extreme which retarded, or checked altogether, spiritual growth. Another, and opposite, extreme would be no activity and no outside interest at all. Certainly, faith without works is dead. There must be a channel through which expression might be given to this faith. This channel is the church. It offers the shelter for young faiths as well as the activities for exercising the same through missionary enterprises, at home and abroad, Christian education in Christian schools and colleges, and through various organizations. Such work, or activity, CAN be evidence of spiritual life. It is clear, the duty of the church is to foster such conditions as to produce spiritual birth and provide through its organization the possibility for growth. Too often, probably, mere participation in the church's activities might become a habitual repetition of form, thus the activity becoming as spiritless as the old formalism of the later Medieval Church. The activity of the Christian through the channels offered by the church is real evidence of spiritual life only if

it is the irrepressible urge which comes from close contact with God, the source of all spiritual life. The true church will bring forth such results.

C. D. Penner, Bethel College, Kansas.

Christian Endeavor Topic for June 7

Spiritual Growth Through The Church

Suggested Topics:

1. How Can We Prevent Spiritual Truth From Becoming Mere Form or Ritual?
2. The Symbolism of Church Sacraments.
3. Do We Go To Church to Worship or to Hear a Sermon?

DISTRICT NEWS

Pacific District

How many young people dutifully or interestedly reading the Mennonite have found therein a challenge? Frankly, I have not, largely because I was not awake to world problems. Now that I am committed to the belief that future wars can be averted through a constructive program of peacetime sacrifice of means, time and influence as well as prayer, I find myself searching each issue of the paper for any information bearing on the subject. I want my belief assailed as well as confirmed for is there any idea worth having which can not weather a storm or criticism? This idea I hereby submit as the beginning of what I hope will become the young people's forum of the Mennonite.

Katharine K. Franz,
Santa Monica, California.

The Executive Committee of the California S. S. and C. E. Conference will hold a meeting at Fort Tejon, Saturday May 30, beginning at 10 A. M. The Sunday School Superintendent, C. E. President and Superintendents are members of this committee. The work for the year is to be planned.

INTERMEDIATE CHRISTIAN ENDEAVOR

June 7, 1936

Topic: Teachings Of Jesus: The Beatitudes
Matt. 5:1-12

Your Daily Quiet Hour

- June 1 Where God dwells. Isa. 57:15
June 2 Mourning turns to joy. Ps. 126:5
June 3 God glorifies life. Isa. 61:1-3

- June 4 The mighty meek. Ps. 37:11
June 5 The law of recompense. Luke 6:38
June 6 The clean heart. Ps. 51:10
June 7 Teachings of Jesus: The Beatitudes.
Matt. 5:1-12

Publicity and Decoration

A poster for this meeting might be made by cutting a picture from a magazine showing a path leading into a beautiful garden. Print underneath, "THE ROAD TO HAPPINESS. FIND IT IN I. C. E." Decorate the room profusely with flowers and ferns to represent a garden. Individual invitations or the topic cards can be decorated with flowers cut from magazines.

Pre-Prayer Circle

Use Ps. 119:1, 2 for a short meditation before those present take part in prayer. Encourage everyone present to take part, by suggesting thoughts for prayer.

Suggested Songs:

Arrange a series of choruses of familiar songs beforehand and give the song leader and pianist each a copy, so that they can go from one into another without a break.

Worship Service

Topic announcement (The leader should state clearly what the topic for the meeting is.)

Call to worship: "Blessed are they that keep his testimonies, and that seek him with the whole heart." Ps. 119:2.

Hymn: Open My Eyes That I May See.

Responsive Reading: The following prayer is to be read responsively by the group as the leader reads the Scripture Matt. 5:1-12, letting the prayer follow the beatitude to which it belongs. Copies should be typed for each member.

Make us poor in spirit; that ours may be the kingdom of heaven.

Make us to mourn for sin; that we may be comforted by thy grace.

Make us meek: that we may inherit the earth.

Make us to hunger and thirst after righteousness: that we may be filled therewith.

Make us merciful: that we may obtain mercy.

Make us pure in heart: that we may see thee.

Make us peacemakers: that we may be called thy children.

Make us willing to be persecuted for righteousness' sake: that our reward may be great in heaven. Amen.

—Book of Common Order.

Hymn: Thy Word Have I Hid in My Heart.

Topic Discussion

(The worship service can be followed by a consecration meeting. Each member can be given a beatitude printed on an attractively decorated card at the beginning of the meeting. Let them respond with this beatitude, telling what it means to them.)

Leader's Talk: Where we got the beatitudes the setting for them. Speak of their striking contrast to the usually accepted method of finding happiness.

Close: Silent prayer, "Into My Heart" and Benediction, Ps. 19:14.

A Poem

I could see God tonight
If my heart were right.
If all the rubbish of my soul
Were cleared away, my being whole,
My heart would thrill in glad surprise
At all the wonder in my eyes—
Tonight!

If only my dull heart were right
I could see God tonight,
And in the radiance of His face
I'd flame with light and fill this place
With glory, and the world would know
How God meets man down here below—
Tonight!

If you, O heart of mine, were right—
—Young.

Candle Lighting Service

To be used when receiving new members
into the society

By Gertrude Eymann

No electric lights burning; group is seated in a circle, new members to be received sitting outside of circle. Table in middle of circle with a rustic frame in the shape of a circle with holes to put candles into (enough for old and new members). One large one in the center and highest point of the candelabra is burn-

ing, the other smaller candles are placed so as to be conveniently taken by each member.

Song: Jesus Calls Us. (Used as a solo, violin or voice, or sung in unison.)

Meaning of the Candle: (Read aloud by the person conducting the service—may be the president or superintendent.) As Christ came into the world and brought the light, so this large candle represents the ideals which He left for us to follow. As we light our small candles at this large one may we remember that the source of all good is Christ, and may we strive to promote Christ's ideals in our lives as we work in our church, at home, in our recreation, and at school.

Members each light a small candle at the large one and silently stand in circle. After all are lighted, they join hands.

Reader: Our circle is now complete, but we are always happy to open it, to enlarge it, for any one who wishes to come in and be one of us in striving for these Christian ideals.

For you who are joining this group tonight our pledge reads as follows: Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take part in the meetings and other activities of this society. I will seek to bring others to Christ, to give as I can for the spread of the Kingdom, to advance my country's welfare, and promote the Christian brotherhood of man. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Savior's guidance.

We are all trying to live up to these high ideals and we will be glad to have you join us. Will you come forward individually, sign this pledge, light a small candle at the large one, remembering its significance, and join our circle? (When all have joined, close the circle, join hands again and sing, "Into My Heart.")

Reader: Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. People do not light a candle and put it under a bushel. Our light is the service which we give our church, our home, our school, and our neighbor. May we always be glad to serve in whatever we are able.

All sing: Have Thine Own Way, Lord.
Prayer.

JUNIOR SECTION

General Theme for June—Gardens.

General Outline—

June 1—The First Garden.

June 14—The Second Garden.

June 21—A Third Garden.

June 28—A Fourth Garden.

General Aim: To give the junior, in a simple way, an understanding of God's redemptive plan.

Verse for the month—"The wages of sin is death, but the gift of God is eternal life through Jesus." Rom. 6:23.

Song for the month—"Savior, like a shepherd lead us."

Program Suggestions for June 7, 1936

1. **Setting**—Should your Sunday School use the Standard Picture Rolls, you will find a Garden of Eden among the rolls where the dust of a few years has gathered. This could be placed behind the verse of the month so that the light of the candles falls on it.

2. **Call to worship** by prelude.

3. **Worship period—**

1) Song in unison—"The Lord is in His Holy Temple."

2) Prayer in unison. Ps. 19:14.

3) Song—"Lord Jesus, I long to be perfectly whole."

4) Scripture—Ps. 51:1, 2, 7, 10; Isa. 55:6, 7.

5) Prayer of praise and thanksgiving because of Isa. 55:6 and 7.

3. **Announcements.**

4. **Study Period—Aim:** To lead the junior to the realization of the presence of sin in every human heart and the need of a redeemer from sin.

1) **The Garden That God Planted**—by a junior, describing the beautiful garden of Eden and the two who lived there walking and talking with God. Gen. 2 and 3:8a.

2) **The First Sin**—a junior, telling the story of the fall of man. Gen. 3:1-13.

3) **Three Minute Discussion** on "What is Sin"?—in charge of leader.

4) **How God Punished Adam and Eve**—by three juniors (a) The cursed ground, Gen. 3:17, 18. (b) The sentence of death, Gen. 3:18. (c) The closed garden, Gen. 3:22-24.

5) **The Promise** — a junior stressing the point that out of this chapter, so dark,

so sad with the coming of sin into the world, shines one bright star of hope,—a star that heralds the coming of a redeemer from sin. Let this junior add: "This promise is in verse 15. When we are older we shall understand this verse better, but let us, when we go home, mark this verse that we do not forget it, for it is the first promise of the coming of our Redeemer. How Adam and Eve must have loved this promise! How they must have waited for the coming of this redeemer from sin! You see, they had known what it was to be without sin until that terrible day when they allowed sin to come into their heart. How they must have hated sin! Now they held to this promise and waited. They told the children of this wonderful promise. They, too, waited. Many, many hundreds of years passed. Still people waited. Then, one day, the Redeemer came. Who can guess who He was?"

(Let the junior ask it of the group.)

6) **Joy to the World.** (The leader should explain the connection of this song to Gen. 3: that some of the thoughts have been taken from this chapter; that it is the promise fulfilled that causes the joy.)

7) **Leader's Minutes**—explaining what the sin of Adam and Eve means to the world. In a simple way make clear the meaning of our verse "the wages of sin is death. These steps could be used: (a) Every child that is born into the world is sinful. (b) With sinful hearts we can never return to God for God can have no sin in heaven. (c) All sinful hearts belong to Satan. (d) If there is no change of this sinful heart, it means death. (e) God's great heart of love did not want our lives to be lost, to belong to Satan. (f) So God made this great promise of a redeemer from sin and later sent this Redeemer, our Savior. (g) Now our hearts can be changed if we believe on God's Redeemer and He will lead us safely back to God.

8) **Read in unison** the verse of the month.

9) **Silent prayer** of thankfulness for this Redeemer from sin. Use music of "Nearer My God To Thee'."

10) **Closing song:** "Savior, like a shepherd lead us."

JOTTINGS

On May 3, the Paso Robles, Calif., church had the pleasure of entertaining missionaries on furlough from India. They were Miss Helen Nickel, W. F. Unruh, and I. R. Duerksen. Each pointed out many very interesting facts and accomplishments in India. They all were filled with enthusiasm for their work which has been carried on so well.

At the beginning of the year it was decided in the Paso Robles church to have German service only on the first Sunday of each month, the English language being better understood by most of the members.

Immanuel church, Los Angeles, Calif., was in charge of the Church Quarter Hour Broadcast over KFI on May 17. Members of Immanuel church hold cottage services in the homes of the members. The time of these meetings is in the morning. Mrs. Manning and Mrs. Duerksen were the speakers at the latest Woman's Missionary Sewing Circle of Immanuel church. The friends of Bethel College, living in the vicinity of Los Angeles, had a Get-together, May 24.

Rev. P. R. Schroeder of Freeman, S. D., President of General Conference, will be the commencement speaker at the commencement of Hesston College, Hesston, Kansas.

Bethel church, Mountain Lake, Minnesota, is erecting a comfortable parsonage on the church grounds. While the minister, Rev. John Bartel, was absent in Kansas, attending the funeral of his mother, the pulpit was supplied by Revs. J. J. Balzer and P. I. Friesen.

The All Mennonite Convention will meet this year in Topeka, Ind., August 28-29. Rev. Carl Salzman is pastor of the Topeka church. The secretary of the convention is Rev. Paul Whitmer, Pandora, Ohio.

The Hoffnungsau church, Inman, Kansas, celebrated its sixtieth anniversary on May 10. The church was organized by a group of families from South Russia. Today it has a membership of approximately 400.

Rev. P. P. Wedel, pastor of the First Christian Mennonite church of Moundridge, Kansas, gave the baccalaureate address to the graduating class of the Moundridge high school.

There are numerous pictures portraying what the artists conceived might have been Menno Simon, but the earliest picture assigned to him dates to more than fifty years after his death. It is highly improbable that during his life Menno sat for a picture. A man with a price on his head, spending most of his time in hiding, would hardly be foolish enough to permit a portrait of himself being made and it is also likely, from what we know of Menno, that he would have regarded sitting for a portrait as something unbecoming for a humble Christian. At the beginning of this century a picture bearing Menno's name was discovered in Holland and the Dutch brethren had

many copies of it struck off. Later a duplicate of the picture was located in Florence, Italy, but here it bore the name of John Calvin. There are pictures of Calvin, and this in no way resembled him. Later the original was identified as a contemporary of Menno. The so-called eight cornered picture often appearing in print has the most popular one. It is of German origin and gets its name from the fact that it is an eight cornered frame. A remarkable bust of Menno, made by Professor Claassen of Bluffton College, follows the eight cornered portrait somewhat. It is a real art treasure. In Germany this year, the four hundredth year of Menno's renunciation of Rome, an artist, Alexander Harder, has painted a new portrait of the reformer. It follows the lines of the usual picture, but gives a stronger impression of the man than previous undertakings.

The officers elected by the Eastern District Conference for 1936-1937 are: President, Rev. Freeman H. Swartz, 507 Hamilton St., Norristown; Secretary Rev. A. J. Neuenschwander, 122 Juniper St., Quakertown, Pa.; Vice President, Rev. Sylvan Lehman, Quarryville, Pa.; Treasurer, Mr. Alvin C. Alderfer, Harleysville, Pa.

The 1936 E. D. Conference Retreat Committee held the first Retreat Booster dinner meeting at Grace Mennonite Church, Lansdale, on May 18. The entire committee was present and also a Booster from the majority of churches. During the meeting each Booster was asked how many Retreaters he or she would hope to bring to the Retreat. With some churches missing, the number totaled 145. Enthusiasm and interest are high. Entreat the Lord for a time of spiritual uplift.

Members of the Intermediate Societies in many of the churches of the Eastern District Conference wrote Peace Essays on the subject "How can I as a Christian best help the Peace Cause"? Contests were held in local churches to get the best one, and on the Decoration Day C. E. Union Convention the winner of the District Conference will be announced. The prize is, all expenses paid for the Green Lane Retreat, June 19-21.

DEATH

Mrs. Mary Alice Shelly, nee Brierly, was born March 17, 1868. As a young woman she was married to James Wetzel, deceased. This marriage was blessed with two children, both of whom are living. They are Mrs. Mamie Buss, Zionsville, and Robert Wetzel, Spinnerstown. After some time she was again married, this time to Uriah L. Shelly, also deceased. Two sons were born into this home; they are, Alvin of Souderton and Howard of East Greenville. Besides there survive one sister, Mrs. Ida Kercher, Philadelphia, thirty grandchildren, and one greatgrandchild. On September 30, 1911, Mrs. Shelly joined the West

Swamp Mennonite church, and has been a faithful member until her end. Almost four years ago she had a fall and sustained a broken hip. For a little more than three years she has been a guest in the Ruth Haven Home, Bally. Here she bore her ailments with fortitude and Christian patience. Her sufferings ended when she was called home by her Lord on Sunday, May 3, 1936, thus bringing her age to 68 years, 1 month, and 16 days. Funeral services were conducted by her pastor, Rev. A. J. Neuenschwander, in the West Swamp church, using for his text Ps. 127:1, 2. Interment in the adjoining cemetery.

THE PENTECOST SPIRIT IS A MISSION SPIRIT

Both the Scriptures and the many mission festivals during Pentecost testify of this. May these mission festivals increase! While the Board is very grateful for having been able to meet all expenses so far, it is well to remind ourselves of the increase in expenses this year, because we are planning to return six or seven more missionaries to the field this fall, if the treasury permits. From the field the report comes that it is ripe for harvest in most places. Praise the Lord! "Pray ye therefore the Lord of harvest that He may send forth laborers into the field."

Brother and Sister W. F. Unruh and Sister Nickel have just come home from India. In the name of the Board,

P. H. Richert, Secretary.

CONFERENCE INVITATION

The Emanuel Mennonite Church at Pratum, Oregon, extends a hearty invitation to all churches of the Pacific District Conference to be represented at the conference, to be held June 18 to 21. We also invite any visitors who can make it possible to be present for this conference. As Pratum has no train or bus service, it is necessary to notify the undersigned when and how you intend to come, so that we can meet you at the Salem train or bus depot and provide for your lodging. All those who come by auto should also notify the undersigned as to how many are coming and when you expect to arrive at Pratum.

In behalf of the church,

J. M. Franz, Pastor, Pratum, Oregon.

RESOLUTIONS OF THE EASTERN DISTRICT CONFERENCE

To whom it may concern, Greetings:

The Eastern District Conference, consisting of 3371 members in 25 congregations, scattered in the southern part of Pennsylvania, in their 138th session at West Swamp Church, near Quakertown, Pa., April 30-May 3, 1936, adopted the following resolutions:

1. Whereas, the beautiful weather and the glory of the great out of doors has been so evident during this conference, and made it possible for many to attend these sessions, be it

Resolved, that we express our heartfelt appreciation and gratitude to God, in the closing exercises of this conference, for the ideal weather and the privilege of fellowship that we have been permitted to enjoy.

2. Whereas, the West Swamp congregation has graciously entertained the delegates and friends of this conference, provided for their comfort and extended a courteous hospitality to the same, be it

Resolved, that we express our sincere appreciation for the work that they have done in entertaining us and that a copy of this resolution be sent to the secretary of this congregation.

3. Whereas, there is a movement to legalize lotteries in this state, and in order to gain support, its advocates are urging that charitable institutions be made the beneficiaries of such lotteries, thus beclouding the issue, and

Whereas, we are opposed to the thought of using ill-gotten money to finance any effort affiliated with a Christian institution or enterprise, therefore, be it

Resolved, that we definitely state our position as absolutely opposed to legalizing lotteries or other forms of gambling for any reason whatsoever and that we instruct the Executive Committee to take such action at the proper time to inform the proper elective and appointive officers of government of our position, and that a copy of this resolution be mailed to the Pennsylvania State Council of Churches.

4. Whereas there is a prevailing tendency to depart from the faith of our fathers, to neglect the value and need of personal regeneration and substitute man made laws for the improvement of society, and

Whereas, there is a tendency of creating an atmosphere of hate and distrust between people, which is contrary to the Christian teaching, therefore, be it

Resolved, that we express our faith in the redemptive work of the Lord Jesus Christ, the teachings of Christ, the apostles and the Word of God in its entirety, properly related, as the only solution for the ills and problems of the individual, society and state. That we reaffirm our belief that the individual man must first be brought to the realization and repentance of his sin and to an acceptance of the Lord Jesus Christ as his Savior and that the motive of men must first be purified before the method can be pure.

5. Whereas, there is an ever threatening cloud of war overshadowing the world today, and

Whereas, there is lack of instruction in the Christian attitude toward war, as taught in the Word of God, and as believed by Mennonites, therefore, be it

Resolved, that we instruct our people in the historic Christian teaching of non-resistance, and though treaties and peace pacts may be of some value in curbing the spirit of militarism, nevertheless, we urge our people to acquaint themselves thoroughly with the scriptural teaching of non-resistance and be prepared to abide by it in any eventuality.

6. Whereas, we are aware of the need of a Christian college, and

Whereas, Bluffton College has assured us of its adherence to the Christian faith and its loyalty to the Mennonite principles, and

Whereas, Bluffton College faces a real crisis today, therefore, be it

Resolved, that we express our appreciation of the expressed aims and purposes of the college as given in the President's address "A Bible Study in Education" brought to this conference session, and that we as a conference renew our pledge to support the work of the school by urging our young people to attend, and by giving our financial support as needed, and that we set aside one Sunday of the year, to be known as Bluffton College Day, as a special day of prayer for the school and the presentation of her needs.

Respectfully submitted.

William H. Mohr
Daniel H. Unruh
Howard T. Landes

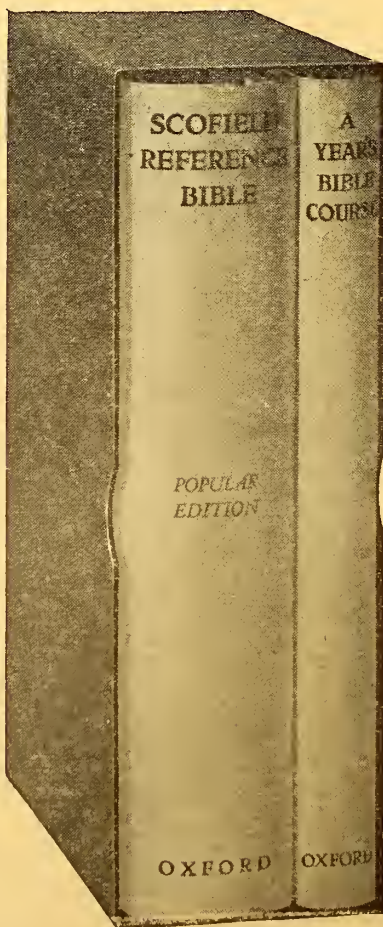
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No. 22

EDITORIAL

FINDING GOD

"I am getting acquainted with God" said a naturalist to a friend who found him in the deep woods. Perhaps he had in his mind the words of the poet, "The groves were God's first temples." And surely it does not require much for one who gets close to nature to feel that God is there, and that He is expressing Himself in a sublime language. Yet, with all the beauty of nature, the old missionary hymn impresses us with the thought that man may be bad in spite of all the beauty God places in the things of nature. "Where every prospect pleases and only man is vile."

God speaks in other ways than in the language of nature. The Christian who lets his light shine to the glory of God is speaking for God. The still small voice within may be the voice of God that helps and encourages, or it may be the voice of conscience — a condemning conscience. One of Shakespeare's characters is made to say, "My conscience has a thousand several tongues and every one condemns me for a villain."

If God is to be known, He must be sought for we have the assurance that those who seek Him shall find Him. His voice may be heard in the Word. His face may be beheld in prayer. The soul that sincerely seeks Him will find God. That one will find Him near.

THE FAILURE OF THE LEAGUE OF NATIONS

The melancholy failure of the League of Nations to prevent its powerful member nations from making war on weaker fellow members seems to end the usefulness of the League. Many of us who hoped that our nation might become a member of the League because we believed it an effective means for preventing war have been sadly disillusioned. We have come

to realize that speaking of a "Scrap of Paper" is something more than rhetoric and not just a figure of speech. We have also learned that whatever nations agree to do depends, in a crisis, on what they intend to do; the intention and the agreement fail to harmonize and then follows a shameless repudiation of what was solemnly pledged. The end is war.

It seems strange, but it is nevertheless true that the League came into being to prevent possible wars and now by its failure makes war and preparations for war extremely possible. We wonder, how long those who now cry pacifism will consistently hold out against participation in the next war should a turn of events and the excitement of war once blaze into the fury that drives people into madness?

POLITICS

In a few weeks the nation will see the excitement that usually goes with the great party conventions. There will be speeches and party platforms. Each party will declare that the other has proved itself incompetent and therefore untrustworthy. The blame for all the ills to which the nation has been subjected will be hurled from one side to another and then, amid the cheers of the multitudes, a man will be named to bear the banner of his party, having behind him the assurance that nothing can prevent his victorious entrance into the White House. Of course it is important that opportunity be given for blowing off steam and politics can hardly progress without taking advantage of the opportunity. We shrug our shoulders and say "Such is politics"! !

But the sham of it all! Do we recall how we were assured that "The saloon shall never come back"? Perhaps it did not, but then we got something worse in the shape of the tap room. The old saloon at least was responsible to someone, but the tap room is not. It is the door to ruin to many youths. It debases

womanhood and its entertainments offered to attract trade are a stench. Will either of the major parties in their platforms justify the tap room? They will not. They will gloss over that as they will over the many broken promises their platforms held out. A party platform is something intended to gain votes and seldom a pledge that may be depended upon to be sincerely kept. Well, this summer will just see us going through the motions of nominating candidates for the presidency with all the bunk that goes with party pronouncements, but with the exception that the side that wins will take the spoils and exploit the nation to its own advantage.

SEEKING THE MIND OF CHRIST IN OUR ATTITUDE TOWARD WAR

Edward W. Franz

(Continued)

Would we, who believe that all wars are wrong and that we can not have any part in a war even when our own country is involved, be permitted to follow the dictates of our consciences? Or would we be denied all immunity from military service and branded — even punished — as unpatriotic or traitorous?

Perhaps some of the utterances of the Supreme Court of the United States in the MacIntosh and Schwimmer cases will shed some light upon this. In an article entitled "The Delusion of Liberty" in the Christian Century for January 2, 1935, we find pertinent comment. In part this article states: "Since the American Republic was established, it has been the boast of its proudest interpreters and the universal belief of its citizens that here the problem of religious liberty had at last been solved. Referring to the 'privileges and immunities' guaranteed to the citizen under the fourteenth amendment, the supreme court said: 'And yet he may be compelled, by force, if need be, against his will and without regard to his personal wishes or his pecuniary interests, or even his RELIGIOUS or political CONVICTIONS, to take his place in the rank of the army of his country.' The war powers of the federal government are 'well nigh limitless' the court held, including—'. . . the power, in the last extremity, to compel the armed service of any citizen in the land, without regard to . . . his view in respect of the justice or

morality of the particular war or of war in general."

True, these decisions were not made directly with regard to Mennonites, but the principle is the same, and one cannot be too sure that Mennonites would be accorded as much exemption in the next war as they were in the last.

In the fact of such utterances it is no wonder that one may ask just how one can reconcile patriotism and the Mennonite stand toward war. Accusations are hurled against those who would refuse to bear arms. There are those who will and do make the charge that to choose against military service in the time of war is treason, and that the correctly trained Christian conscience should make the choice of military service without hesitation. Do not such people know that in the Briand Kellogg peace pact we have renounced war as an instrument of national policy? Of course, our flaunting our navy in the far Pacific, our increased appropriations for the army and navy and other so-called defense acts seem to belie the Kellogg pact, but nevertheless, our government has recognized that war is not the way to settle international difficulties. We as Mennonites believe that all wars, including the World War, settle no fundamental problems. We believe that war is sin. We believe that the problems of the world can be solved by love, friendship, understanding, and good will which are the principles that Jesus taught and practiced.

It is obvious then that we are in accord with the spirit of the Kellogg-Briand Pact. We are also fully in accord with the spirit of the neutrality act which the last Congress enacted and the present Congress reenacted, which is thought by some observers to have a salutary effect even now in staying Britain's hand from becoming too rash in the present crisis of the Rhineland.

The fact that we as Mennonites are unreservedly against any and all wars, makes for the real and true patriotism, for in so doing we espouse the cause of universal peace and the greatest good for our own country as well as the greatest good of the other countries. For is it not a fact, that no country really gains in a war? We have all read and re-read statistics of the Great War showing that every nation that took a prominent part in it lost tremendously. Some 26 million people were killed, and as many were wounded. Our own

country according to the estimates of President Coolidge, suffered a loss of \$100,000,000,000 when all the costs are taken into account. Just think, that much money was spent in order to save \$7,000,000,000 worth of trade with the belligerent countries who were losing ground at the time we entered the war! Would it not have been the supreme patriotism to have kept us out of the war altogether instead of only until April 1917? At this juncture it is of course likely that one recall the tremendous emotional appeal that sought to justify our entry into the war. In the "New Republic" for March 11, 1936, the eminent historian, Charles A. Beard, recounts the steps as revealed by the Nye Committee that led us into the war. At first, thanks to Secretary Bryan, it was decided that loans to the belligerents could not be made by our nationals because it would lead to complications and impair our neutrality.

Not long after that, it was obvious that America would lose a lot of trade with the Allies if something were not done to improve their credit here. Accordingly, no money was to be lent but credit was to be extended in America, so that goods could be sent in ever increasing amounts to the Allies. This seemed fine for us, because it meant a great market for our goods. Prosperity was upon us!

Before long a little crisis was brought about. Credits were not enough. Loans would have to be made by our financial institutions to the Allies to pay for goods purchased in America. President Wilson was persuaded, in order that our prosperity continue, in order that our industrialists and our farmers could sell their products to this great market whose demand was constantly increasing, that these loans should be permitted to be made. Great loans were made. Finally private loans were not enough. The Allies had stretched their borrowing power, perhaps to the limit. They were not getting along so well on the battlefield. This was in the beginning of 1917. This brought a new crisis to the Wilson administration. American millions were at stake and finally, when the Allies were ready to have us enter the war, we entered. Our government had actually signified its willingness to participate on the side of the Allies before they desired our help. So we fought a war that cost us a hundred billions in order that we might have seven billion dollars in trade from August 1914, the beginning of ^{the} war, until April

1917, when we entered the war. It is hard to say just what would have happened if Bryan's policy would have been followed throughout the war. We would have lost a lot of trade. We would have missed a lot of prosperity. We would have been dissatisfied that such a huge market was closed to us. Our munitions makers and steel men would have felt terribly abused and would have brought tremendous pressure to bear upon the government; the bankers, eager to put their money to work, would have been just as dissatisfied; even the farmers—maybe some Mennonites included—would have felt greatly abused that they could not sell their crops to the Allies at a price greater than any they had ever received. Yet, it would have been worth foregoing all this prosperity—seven billions—to escape the hundred billions cost, to say nothing of the terrific toll in lives. Again I say, it would have been the highest patriotism if someone, if some group could have led us in such a way that we could have escaped the World War. And don't forget that "the freedom of the seas," the excuse for which we entered the World War, was not any freer after the war than before. Norway lost more ships during the war than any belligerent save England, and she did not enter the war. Do you think that she wished she had partaken of that great insanity?

Now that we in America can see just what a foolish, what an insane thing we did to defend our loans to the Allies, is it not time to think about what may happen should another war break out in Europe, which we all know is not exactly impossible, but according to many observers is bound to come within the next two years? Will we be able to remain neutral? First and foremost we need to become peace conscious. The war consciousness that brings on the armament race makes war not only possible but probable. Our whole military system goes along on the belief that we know not just when the next war will come, but are certain that it must come. One sometimes even suspects that certain army men are eager for war, when General MacArthur writes: "A war like spirit, which alone can create and civilize a state, is absolutely essential to national defense and national perpetuity." (Page, Kirby—National Defense, p. 209. By Charles H. Pearson—National Life and Character, pp. 140, 141).

It is necessary for those who believe that a peaceful spirit brings progress and that it is

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the business of the church to promote peace, to cooperate in a general educational campaign to make the people peace conscious — to make them enthusiastic about the fact that it is their duty toward God and toward their country and toward their fellow men to believe in, work for, and sacrifice for the cause of peace.

As Mennonites we have the distinction of being definitely peace conscious throughout our denominational history. Even as late as the World War most of the other denominations preached and sanctioned war. But now some of the largest denominations have come out definitely against war. For instance, the commission on world peace of the General Conference of the Methodist Church says: "We believe that war is sin because it involves (a) the slaughter of human beings, (b) violation of personality, (c) lying propaganda, (d) deliberate breeding of the spirit of hate, (e) vast destruction of property, (g) it puts in the place of moral law the doctrine of military necessity, and (g) it distorts the religion of Jesus into the religion of war."

The Lambeth Conference of the Anglican Communion in 1930 declared: "We affirm that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." The Federal Council of Churches of Christ in America issued a manifesto from which these words are taken: "The war system of the nations is the outstanding evil of the present-day civilization. It is the most ominous anti-christian phase of modern life." Bishop Oldham put the idea very forcibly when he says: "No one has yet had the temerity to dress him (Christ) in

khaki and arm him with a bayonet or hand grenade. Such would be the ultimate blasphemy, and this is the final and unanswerable argument. War is wrong not only because of its horrors, but because it is the exact opposite of Christ's way . . . War is the antithesis of Christ's method, is contrary to His will, is incompatible with His teaching and example. In short, war is sin—hateful to God and abhorrent to every Christian conscience. As with murder, rape, thievery, and lying, the Christian must do everything in his power to wipe war off the face of the earth."

It is encouraging that many are coming out so definitely against war. It is a sign that people are at last waking up to the fact that the war system is contrary to the spirit of the true Christianity, that it is destructive of all the noble things for civilization. A significantly hopeful note is the fact that the young people are getting behind the movement for peace. Often they are taking the lead. This is evident even outside of church groups. Recent voting on the question of compulsory military drill at the University of California at both Berkeley and Los Angeles showed that the students are overwhelmingly in favor of making military drill voluntary instead of compulsory. This is representative of the growing feeling against the militaristic spirit of the conduct of the ROTC in our universities and colleges.

There are in a general way three courses open to the young people of our Mennonite churches. The first is to follow the path of least resistance and without any thinking on our own part, subscribe to the Mennonite peace doctrine and even feel a bit proud of this four century old heritage, and then go on acting in every way as though we were just like every one else that believes that world peace is a fine thing and yet has not the least idea to do anything about it. If you make this decision you can go merrily along and then when you are faced with the problem of taking up arms you will have the decision to make and you may or may not remain firm in your loyalty to the traditional Mennonite position of non-resistance. If you do remain loyal in that crisis you will not have made any contribution to the cause of peace in the intervening time.

The second thing Mennonite youth can do is to decide that we ^{and} not wish for a war of aggression, but that ^{we} reserve the right to con-

done defensive war, or even declare that to participate in such a war is a Christian duty.

So, in spite of the fact that Mennonitism has always drawn the line against any and all wars, the youth of our church in thinking out this whole question for themselves may ask whether there is not sometimes a just war—a war of defense of our country and its institutions. Whatever seeming logical arguments may be presented for a way of defense the position of condemning only wars of aggression and blessing wars of defense is a useless one. There is no such middle ground. Technically there are no wars of aggression and have not been any for a long time as far as the nation with reference to itself is concerned. Every one of the nations connected with the World War fought in **defense** of its honor, its flag, its institutions—in its own mind. Germany fought in its own defense, France did, Belgium did, Britain did,—America did. We all know the result. None of the things these countries fought for was any safer for having been “defended.” We entered the World War ostensibly to defend our rights on the high seas. This was not even mentioned in the treaty of Versailles even though we were supposed to be on the victorious side. Not only did each nation fight to “defend” itself, but each nation actually claimed that God was on its side. In general the clergy of each nation spoke in their pulpits about the divine sanction upon the participation in the war of their particular nation.

To condone a war of defense then is no better than sanctioning all wars, for all wars are wars of “defense.”

Then there is the third stand that our youth may take. It is to give the whole matter serious thought in terms of the teachings of Jesus—in terms of the history of Mennonite peace principles of some 400 years, in terms of the lessons that we may learn from the history of peace—or rather the history of war—and finally come to the position that we cannot justify any war, that we cannot take part in any war, that there can be no war that will justify us to go out and kill innocent men, women, and children.

It seems important to me that we should be informed as to what actually happened, and what is happening, to bring wars about in order to help us make up our minds, and to help us to map out a program once we have made our decision. Where shall we get correct

information? Many newspapers are media of war propaganda, and often are in no position to give the real news. The Nye Munitions Committee has brought many startling and important things to light. An issue of the *Christian Century* (May 15, 1935) carried an illuminating report of what was going on in the munitions business during the war and after.

Among recommended periodicals are the *Mennonite* and the *Christian Century*. Recommended books are “*Merchants of Death*” by Englebrecht and Hanighen, “*Iron, Blood, and Profits*” by Seldes, and “*National Defense*” by Kirby Page.

All this is on the side of peace. Statements by the D. A. R., by Army and Navy men, by various “patriotic societies” and the daily press will give the other side if one cares to read it.

If we decide for the cause of peace without any reservations there are things that we can do. One is to cooperate with those groups who are working to make the people more peace conscious. There is much that can be done along this line.

Another is to write our president, congressmen, and senators about our view on certain policies or bills about to be passed which we feel are not in agreement with the government’s signing of the Kellogg Peace pact and not in accord with the interests of peace.

There is also a very definite opportunity for us to assist our own denomination in its place program, of which Reverend Carl Landis is executive secretary. Already in a conference of Historic Peace Churches late last year at Newton, Kansas, it was provided that a message be transmitted to the government stating the position of the Historic Peace Churches of America, consisting of Friends, Brethren, and Mennonites with respect to war.

The coming Institute of International Relations at Whittier, California, June 30 to July 10, will no doubt be of value to anyone interested in promoting peace.

A conference at which international and national problems will be taught, our ethical and religious duty in regard to these problems will be stressed, and methods for accomplishing results will be taught, will be held at Bethel College, Newton, Kansas, as previously mentioned in the *Mennonite*.

Another program that is worthy of support is the two-year Emergency Peace Campaign of the Friends. It is to begin April 21st and the

contributions and services will be greatly appreciated.

All these are merely "samples."

In closing I wish to summarize very briefly:

1. We have a heritage of peace that has been preserved for 400 years at a cost.
2. Our peace attitude is patriotic in the highest sense of the term.
3. It was not true patriotism, but desire to be prosperous that got us into the last war.
4. Wars do not preserve or gain ideals, they destroy. Not even the victor gains in the end.
5. Three choices that Mennonite youth may make: (a) Rest on the laurels of 400 years of Mennonite non-resistance, thoughtlessly subscribe to it but do nothing. (b) Break away from Mennonite tradition and condone wars of defense and in so doing, ally, in effect, with the militarists, or (c) By careful study and thought decide that all wars—without exception—are wrong. This is the old Mennonite principle alive, in the individual.
6. We should be informed on international problems in order to discount the war propaganda.
7. We should be willing to cooperate to bring our nation, and the world, to a real peace consciousness so that international relations will cease to be a continual military spectacle.

MENNONITE MISSION IN PARAGUAY, SOUTH AMERICA

John J. Kroeker

In 1930 a large group of Mennonites, assisted by the Relief Committees of the denomination throughout the World, arrived in the Gran Chaco, Paraguay, and settled in a number of places where they started colonies. From the time of their arrival the church leaders of the colonists were determined to expand their activities, and to work also among the Gran Chaco Indians which they found in the new home country. The own plight of the colonists, chiefly, however the war between Paraguay and Bolivia which was waged in the Gran Chaco region, prevented organized work until the latter part of last year, when peace was signed between the two warring republics.

On September 17th of last year, however, the Gran Chaco Missionary Society of the Mennonites was organized, with offices at the Colony Fernheim. Already in February a resolution had been sent to the government of Para-

guay in which the colonists stated that they intended to organize the mission, and that the colonists were determined to satisfy themselves not only with an attempt to win the Gran Chaco Indians for Christianity, but to influence them culturally and economically. The South American Indians in the region are Nomads, and it was proposed to set aside a piece of land on which Indians could settle permanently. The colonists had arranged among themselves to provide for the necessary implements, materials, and with experienced farmers as instructors in agriculture. They also took it upon themselves to feed such Indians as would agree to settle until these could harvest their first crops.

The government of Paraguay informed the colonists that it welcomed the attempt, especially as it on its own part had been considering seriously an attempt to domesticate the savages. The missionary work of the Mennonites was thus started, and by the end of last year a group of Lengua Indians under the leadership of their chieftain Antonio had actually settled near one of the Mennonite colonies. Fields had been fenced in with barbed wire donated by the colonists, crops were in the ground, and the Indians are determined to do as the colonists do, seeing the latter prosper, and live in peace and unmolested.

Other tribes and groups of Indians are eagerly watching to see the results of this experiment. All Chaco Indians are extremely suspicious of white people, especially after their experiences during the Chaco War, when they often have been treated as enemies and shot down by both warring armies, though they tried to keep aloof from hostilities to either one side. With the Mennonite settlers, however, they begin to entertain the most friendly relations. Reports state that they even try hard to learn the Low-German language of the colonists, and that they with preference begin to adopt the names of settlers. To these Indians organized and prospering colonies, the cultivation of cotton which is progressing in rapid strides, and the opportunity to earn some real wages right near home, is entirely new. They seem to begin not only to trust the colonists, but to get a liking for permanent settlements.

Recreation is not being idle; it is easing the wearied part by change of occupation.—Sel.

CORRESPONDENCE

Los Angeles, California. "We have wonderful things to tell of what the Lord is doing in India. . ." These were the words of greeting, quietly, but joyously and enthusiastically spoken by one of the returning missionaries Saturday morning, April 25, on the docks at San Pedro. A group of about twenty-five friends of the L. A. church had come to the harbor early that morning to await the arrival of the Japanese steamer, Chichibu Maru, and to greet among its many passengers Rev. and Mrs. W. F. Unruh and two children and Miss Helen Nickel and Miss Mieka Wiens. It was a happy meeting there among the interesting sounds of ships and the smell of the ocean air.

These dear friends from far away had come to the homeland to rest. If to them a change of environment and activity is rest, then they rested well, for the next day, Sunday, was Mission Day at Immanuel Mennonite Church and the romantic land of India was the focal point. During the S. S. class and closing periods, and again in the worship periods of morning, afternoon and evening we sat and listened to many accounts of "the wonderful things that the Lord is doing in India." Rev. J. R. Duerksen (already a fixture in our midst) and Rev. W. F. Unruh took part in the morning worship service, with the latter bringing the message.

At noon a happy multitude gathered in the basement of the church, of necessity for lunch, but mainly for personal contact with our newcomers. This was a very joyous time. In the afternoon the local Ladies' Mission Society conducted the service, and again praises to God rang through the church for the "great things" the while we were quietly thanking Him humbly for bringing these dear friends safely to us on that long, weary voyage of about six weeks. But they had much more to tell us and were still willing, so again in the evening they were bidden to speak.

After that strenuous day in which we were the benefactors, to be sure, we told them it would not be thus every day for them here in Los Angeles, and invited them to tarry a while with us and really rest, and we are indeed happy that they have done so. May their stay with us refresh them physically as they have refreshed us spiritually. A. J. Richert.

Salem Church, Freeman, S. D., May 22, 1936. Greetings! Due to the inclement weather, church services were sparingly attended the first two months of the year. Side roads remained blocked for weeks and the temperature was hovering near the zero mark. February was the coldest month yet on record this year. Conditions at present seem favorable, and a bountiful harvest is expected.

New Year's Day our pastor, the Rev. P. R. Schroeder, spoke on Eph. 1. The congregation has been asked to memorize the passage. Many have committed this passage to memory.

During January two of our pioneers, namely Mrs. Frances Kaufman Waltner and Tobias C. Kaufman, were laid to rest. Too soon are the ranks of our pioneers thinning out.

The Lord's Supper was given to a large gathering on Good Friday.

A class for young people has again been organized with Rev. Schroeder as the leader.

On Mother's Day the Junior C. E. gave an appropriate program in the evening.

At our early church meeting it was decided to give the church building a fresh coat of paint and a ventilating and heating system is to be installed in fall.

To make more room for Sunday School classes and other church gatherings, a full basement under the church building is contemplated.

Preparations are being made for the annual Vacation Bible School.

We all hope it will be made possible for our pastor to attend the All Mennonite Congress in the Netherlands. May he have a safe voyage and a blessed time.

Edw. J. Preheim, Corr.

We may, if we choose, make the worst of one another; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of another and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, life will become a pleasure instead of a pain, and earth will become like Heaven; and we shall become not unworthy followers of Him whose Name is Love.—D. S.

THE SUNDAY SCHOOL LESSON

June 14, 1936

Jesus Crucified—Luke 23:33-46

Golden Text.—God commended his own love toward us, in that, while we were yet sinners, Christ died for us. Rom. 5:8.

This lesson brings us to the great crisis of all time. Sin had done its worst and God had given the supreme object of His love for the salvation of the race. If the fiends of hell ever rejoiced it must have been when Jesus was nailed to the cross, for it seemed that iniquity had triumphed. We will soon note that God has a way of turning over evil that good may come of it and that the cross was not a place of defeat, but a place of triumph.

We note those who were witnesses to the crucifixion. There were the executioners, hard instruments of a power that knew no pity and stopped at nothing that military discipline demanded. We note in another account that nothing interested them so much as the garments over which they gambled (Matt. 27:35). Without knowing it, these very soldiers were but puppets in God's hands for centuries before the prophets had declared that they should do this very thing.

There were two malefactors to die with Jesus. They suggested the great truth concerning His death that He was to become man and identify Himself with sinful men that He might live with them and die for them. We note that these two sin hardened men, amid their agonies, could rail on Him with the rest. But one came to realize His love and hear Him pray for His enemies, and then was led to ask that He might be with Him in Paradise. The conversion was sudden, but thorough. It shows a saving faith and a belief in future happiness with the Lord after death. Follow the conversation of the two thieves, the one who confessed and was saved began right. He confessed himself a sinner, a wrong-doer. Salvation comes only after confession. If one has nothing to confess he has no desire of being saved.

Then came the rulers of the people, those who should have led them to Christ and have accepted Him themselves. They mocked Him. Too often leaders, even religious leaders, are stung to hatred and jealousy by the exposing of their hypocrisy which leads them into harming

and opposing those whom they should honor and respect. This is what happened. The condemnation uttered upon them by the rebukes of Jesus cut to their hearts and stirred up murder in them. The righteous and helpful life of Jesus was the gall of bitterness to them because it rebuked their own unrighteousness. Unrighteousness stops at nothing when it finds itself discredited.

The accusation in the cross was peculiar. Undoubtedly Pilate intended it to be irony,—a sort of little joke he was playing upon these leading Jews whom he despised. The three languages represented the great world itself. The Greek stood for culture, refinement, and commerce, since it was the language that was in universal use for these things. The Latin, the language of the Romans, stood for power, law and order as represented by Rome. Hebrew was the language of Israel through whom came God's revelation. We see here then Jesus acknowledged as king, in symbol at least, for the time being, in what represented Gentile culture, Roman power, and law, and Jewish revelation. On the cross all the world was doing homage to Him as king.

The cross upon which our Lord died was one of the simplest instruments ever invented by mankind; simply two pieces of timber laid across one another. Yet, nothing could be more devilish than the destruction of a human life upon a cross. Its agonies are indistinguishable and the victim remains conscious through it all. The cross, too, was an instrument of shame, since it was reserved for the lowest kinds of criminals. Slaves and such who had committed unspeakable crimes could only be condemned to the cross. No Roman was permitted to be crucified. But in coming to identify Himself with us, Jesus came to take even the shame of the cross. He not only suffered for our sins, but He became a shame for us that we might be freed from the condemnation of sin and be accepted as children of God.

We often sing "In the cross of Christ I glory." It is the greatest thing over which to glory, for it is the sign of our salvation. He who died there a victim of malice, by His death took our place. It was upon us as sinners that rested the condemnation of sin. He became sin for us and died that we might be forgiven. No man could atone for his own sins. They deserve the punishment God has decreed: "The soul that sinneth it shall die." Neither

can any die for the sins of another. He has his own sins to make right. One who is to pay the penalty must be one upon whom the law has no hold. He must be sinless. None but Jesus ever was or will be sinless. If we are to be saved it must be through the price that the sinless Christ paid for our salvation. It is a joyous thing to know that this atonement that Jesus made upon the cross, is for every one who will accept it. There is no wider word in any language than the word "Whosoever." We know that whosoever believeth on the crucified Christ shall not perish, but have everlasting life.

A FRUITFUL BOUGH

Few in the Christian Church are aware of the contributions made to the cause of Christ by Jews who have become His disciples. Such names as Neander, Cassel, Stern, Alexander, Hellmuth, Eiersheim, and Schereschewsky should remind us how much we owe to this gifted and resourceful race, and also of the possibilities for Christian leadership in our own day from those of their number who come under the sway of Christ. The Jewish Quarterly of the Church of Scotland has published a genealogical table of one Jew who was won to Christ over ninety years ago, which illustrates the far-reaching influence that can flow from a single life.

The Jew referred to was Israel Saphir of Budapest. Owing to his character and erudition, he was regarded as another Gamaliel and exercised great influence upon the Jewish community. Coming in contact with the famous Rabbi Duncan and other Scottish missionaries, he was led into the faith of Christ and in 1843, at sixty-three years of age, with his wife and other members of his family was received into the membership of the Christian Church.

His elder son, Philip, on his conversion at nineteen went to Carlsruhe to be trained as a teacher. Falling into ill health, he returned to Budapest. There he gathered two or three children daily about his sickbed for Christian instruction. Before he died six years later, he had seen the two or three multiply to 500. Out of this effort grew the great educational work of the Scottish Church in Budapest which has sent streams of Christian influence into every corner of Hungary.

The younger son, Adolph, as a lad of twelve, was the first of his family to accept the Gospel, and received baptism with his father, mother, and two sisters in 1843. Having decided for the Christian ministry, he went through an extended period of preparation in Berlin, Edinburgh, and other centers. In London, as a preacher "mighty in the Scriptures" he ministered to large congregations. He was the friend of Charles Kingsley, Donald Macleod, and other eminent men of his day. He became famous as an expositor of Scriptures wherever the English language is spoken, and his numerous expository works are still read and valued.

The elder sister, Maria, married Dr. Carl Schwartz, "a learned theologian and defender of the evangelical faith." For thirty years he exercised a fruitful ministry to Jews and Gentiles in Budapest, Constantinople, Berlin, Amsterdam, and London. Their son, J. M. M. van der Poorten Schwartz, born in Amsterdam, and educated in Germany and England, became the famous English novelist, who, writing under the pen name of "Maarten Maartens," was ranked with Conrad as an author, and concerning whom Barrie said: "He is only one of the younger writers whose books make me despair of doing anything as good."

The younger daughter, Johanna, married C. A. Schonberger who, under the influence of her father, was converted at Budapest, and who for fifty-three years was a missionary to his fellow-Jews in Budapest, Prague, Vienna, London, Berlin. Hundreds of Jews bear testimony to his influence in leading them into the light of the Christian faith. He joined the late David Baron in founding the "Hebrew Christian Testimony to Israel." Their daughter, Emma (Mrs. Herman), who died in 1923, was the author of *Creative Prayer*, *the Meaning and Value of Mysticism*, *The Secret Garden*, and many other devotional books which for wealth of thought, spiritual insight, depth of feeling, and beauty of expression is unequalled in the devotional literature of our day.

Is it too much to claim that hundreds of thousands of people in many lands and speaking many tongues have been spiritually quickened and intellectually enriched through the conversion to Jesus Christ of that one Jew, Israel Saphir, in Budapest ninety-three years ago?

—O. J. N.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

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420 S. E. 2nd St., Newton, Kans.

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department

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SENIOR DEPARTMENT

Theme: Spiritual Growth

"Hear instruction and be wise and refuse it not." Prov. 8:33.

Education As An Aid To Spiritual Growth

Such words as "liberty," "democracy," and "spirituality" have a strange power to stir the hearts of men. Yet most of those whose hearts are stirred by them would, no doubt, experience some embarrassment if pressed to define precisely what the words meant. We heard the word "democracy" used very extensively during the World War. Today we hear the word "liberty" paraded before the public by the so-called Liberty League; and the words "spirituality" and "spiritual growth" can be heard in our churches every Sunday.

These words sound heroic; they have a noble appeal, and yet the habitual use of eloquent words, of whose meaning we have only a vague idea, is one cause why we do not advance any farther and faster in the direction in which they point. The task of explaining in what way education fosters spiritually or is an aid to spiritual growth, is therefore somewhat perplexing. What is spirituality? If you have it what do you have? And if you lack it, what do you lack?

Those of us who have grown up in the strict tenets of the Mennonite faith have seen spirituality identified with a number of things with which clearly it cannot be identified, if it is anything great and noble, which everybody ought to possess. Many church members are in the habit of confusing spiritual growth with a purely pathological phenomenon, so that spirituality has become identified with emotional excitement. As a consequence those persons are regarded as most spiritual who can get most worked up at a religious meeting and people who are intelligent, but kind and calm are considered as lacking in spirituality.

Quite frequently spirituality has been identified with a blind adherence to and a belief in dogma, so that the name of Christian has been refused to men who possess in a truly remarkable degree the spirit of Christ, but could not accept certain theological dogmas, and applied to men who did not possess in any notable degree the spirit of Christ, but who could and did subscribe to the official creeds of the church.

Most of our American colleges were founded for the purpose of imparting spiritual leadership. Some have now dropped this objective, and not all succeed in attaining this even though they try. Others avoid courses in religion because such subjects are fertile fields of controversy; but a well rounded education with a few courses in the history of literature and the philosophy of the Bible are bound to enhance a man's spiritual growth. Education will reveal comparisons and interplay of other religions than our own and help the individual to recognize that there are highly primitive elements in all religions, which cannot be identified with spirituality. Such training will keep us from placing conformity to old customs above curiosity about new ideas, and will tend to free the youthful mind first of all from the shackles of ancient superstition and fortify his thinking against an inveterate verbalism that sets a changeless law above a changing life. One must identify spiritual growth with a mind that learns as long as it lives and is unafraid to change with changing facts and deepening insights. As President Glenn Frank of the University of Wisconsin has said: "The task of education is to help us to be more interested in stimulating the builders of modern cathedrals than in retailing to students the glories of ancient temples." We should be shepherds of the spirit as well as masters of the mind. The good life is one inspired by love and guided by knowledge. "Wisdom," said Solomon, "is the principal thing; therefore, get wisdom, and

in all thy getting get understanding." Man cannot live by bread alone or by machines alone, or alone by the mighty achievements of science. The Master had the same thing in mind when He said: "I am come that they might have life, and that they might have it more abundantly."

The spiritual growth will exemplify itself in the acts of men in everyday life, so that they will be concerned about the really important things in life that count, which are: good taste, and courtesy, and decent living, and kindliness, and a sincere desire to help our neighbor.

Arthur J. Graber, Wichita, Kansas.

Beginning with next week's issue, Amelia Mueller of Halstead will again take the Senior Section of this department. She will have charge until August, when B. Borgen, the editor, will take the work.

Christian Youth Conference

This department has been asked to make an announcement of the Christian Youth Conference of North America, which is to take place at Lakeside-on-Lake-Erie, Lakeside, Ohio, from June 23 to 28.

Ten years ago the conference was held in Birmingham, six years ago in Toronto, two years ago in Lake Geneva, and this year it is to be at Lakeside.

Toychiko Kagawa of Japan will be present throughout the conference. Other leaders are Kirby Page, Daniel A. Poling, E. R. Bowen, Roy A. Burkhardt, Everett R. Clinchy, Robert Coradini, Roy E. Dickerson, Ralph Felton, Paul Harris, Charles Hendry, Frank Herriott, J. L. Lobingier, S. Franklin Mack, and D. Stewart Patterson.

Platform addresses by outstanding leaders to the whole conference will be an important feature of the program.

Discussion groups will form the center of the whole conference procedure.

The Registration Fee is \$5.00, paid in advance. Board and room will be from \$1.90 per day to \$2.40 per day, depending on room and number occupying a room.

Anyone interested in this splendid conference, write the Conference Director, Edward H. Bonsall, Jr., 1511 Arch St., Philadelphia, Pa.

The Pacific District Conference is to be held in Pratum, Oregon, June 18-21. On the last

evening of the conference, Sunday, June 21, the Young People have a program. Short talks by young people, an address, and music constitute the program. In the afternoon the Oregon Sunday School and Christian Endeavor convention will be held.

INTERMEDIATE CHRISTIAN ENDEAVOR

June 14, 1936

Topic: What Kind of Persons Do You Like Best? John 13:35; Eph. 4:1-3

For Your Quiet Hour

June 8—The unselfish man. Acts 20:26-27

June 9—The merciful man. Luke 10:25-37

June 10—The forgiving man. Gen. 45:1-8

June 11—The studious man. I Tim. 4:12-16

June 12—The honest man. Ps. 24:1-5

June 13—The man of courage. Acts 4:18-21

June 14—What kind of persons do you like best? John 13:35; Eph. 4:1-3

Advance Preparation

This meeting is to be a character study. To add interest and definiteness to the study, during the week ask a number of Intermediates to write briefly on "What characteristics I like best in a teacher; a pastor; a mother; a father; a boy; a girl; a brother; a sister; a business man; a friend. In order to get a frank discussion tell them that the papers are to be handed in at the beginning of the meeting unsigned, and read by the leader.

For a poster fasten a small mirror to a cardboard and print the topic in large letters, with the time and place of meeting.

Pre-Prayer Circle

Held fifteen minutes before the regular meeting in an adjoining room. Let the prayer meeting chairman have charge. Speak of the topic for the meeting, then while the heads are bowed read Phil. 4:8, pausing after each virtue, and ask those present to think prayerfully of what it means. Follow with sentence prayers.

Praise Hymns (Select three)

"Living for Jesus," "I Would Be True," "O Master, Let Me Walk With Thee," "Love Thyself Last."

A Suggested Worship Service

Leader: Announce topic (speak distinctly).

Instrumental: "Jesus Calls Us" (Unannounced).

Leader: Phil. 2:3 (Given from memory).

Hymn: "I Would Be Like Jesus."

Scripture Reading: John 13:35; Eph. 4:1-3,
by vice-president.

Poem: "A Wish."

Sentence prayers, closing with "Have Thine
Own Way."

The Topic Discussed

Leader's Introductory Talk: Speak of the purpose of the meeting: to see the good in others; to develop it in our own lives with the Bible as our guide book and Christ as our guide.

Patterns from the Bible: Use the daily readings for short talks.

Read the character sketches prepared by members.

Questions Answered.

Closing Moments

"Let me be a little kinder,

Let me be a little blinder

To the faults of those about me;

Let me praise a little more,

Let me be when I am weary

Just a little bit more cheery,

Let me serve a little better

Those whom I am striving for. —Anon.

Hymn: "Take My Life." — Benediction.

Questions for Discussion

1. Why is it that some seem to find more good in people than others do?
2. How much of what you see in others is a reflection of your own personality?
3. Is it ever our fault if we do not find likeable people? Why?
4. Have short talks on:
"Developing likeable qualities through
(1) the Quiet Hour;
(2) the companionship of Christ-like people;
5. Someone has said: "Never say anything about anyone unless you can say something good." Do you think this is a good motto? Give your reasons.

A Wish

Make me humble,
Make me kind;
Give me wisdom's
Light of mind,
A generous hand,
A gentle heart,
The power to do
My useful part.

Give me a task

To make me strong;

Help me to serve,

To right a wrong.

Teach me to smile,

And spread good cheer,

To banish doubt

Or quench a tear.

'Then when night comes

And efforts cease,

Grant me, dear God,

The gift of peace.

—Grenville Kleiser.

JUNIOR SECTION

For outline of month's plan see May 26 issue

Program Suggestions for June 28, 1936

A Fourth Garden

(The Garden of Our Heart)

1. **Setting**—The verse of the month. On the blackboard a large heart with the outer edge in flowers. In this wreath of flowers the outline of an open Bible with this verse printed on it "Thy Word have I hid in my heart that I might not sin against Thee."
2. **Call to Worship**—by prelude.
3. **Worship Period**—
 - 1) In unison—The Lord is in His Holy Temple.
 - 2) In unison—Ps. 19:14.
 - 3) The three-fold "Holy" found in the Service Hymnal taken from Gaul's "Holy City."
 - 4) Meditation "O make me love Thee as I ought to love"—by a junior reading the words of "Spirit of God descend upon my heart." After the words the piano plays the music softly while all bow heads.
 - 5) In unison read Matt. 5:3-9.
 - 6) In unison sing—"Lord Jesus, I long to be perfectly whole."
4. **Announcements.**
5. **Study Period**—Aim: To lead the junior to the realization that in this world two forces are at work—the good and the bad; that we must choose and that God has provided helpers that lead us to choose the right if we but listen.
 - 1) **Introductory remarks** by junior chairman—"Those who are children of God,

those who are planted into God's great kingdom or 'garden' as we called it last time, are like a garden into which seeds are planted and grow. What seeds will we allow to be planted into our hearts? God has much seed ready to be planted that will make us grow as He wants us to. Satan, too, has much seed ready and wants us to choose his seed, but his seed would make our lives to die. How can we choose the right seed?"

- 2) **Helpers that God has sent** that we might choose the good seeds and our lives might grow as God wants them. —Talks by juniors.

- a. Our parents.
- b. Our ministers and Sunday School teachers.
- c. Our playmates that love God.
- d. Prayer.
- e. The Word of God.

- 3) **Song in unison**—"Wonderful Word of Life."

- 4) **How Satan tries to plant his bad seed into our hearts**—Talks by juniors:

- a. Through bad companionship.
- b. Through bad reading material.
- c. Through disobedience.
- d. Through falsehood.
- e. Through lack of reverence.

- 5) **Song in unison**—"My soul, be on thy guard."

- 6) **God's Strongest Helper**—by the leader, explaining in a simple way the work of the Holy Spirit. He leads each human heart to the Savior, Jesus, our Lord, and keeps us near to Jesus and near to God. He is the spirit of God and the spirit of Jesus that comes to fill our hearts when we accept Jesus as our Savior. He helps us to understand the Scriptures when we read them. He is the inner voice that teaches us what is good and what is bad and tells us to choose the good. He tells us, too, when we have done wrong and when we must ask forgiveness. Stress also the point that the Spirit fills as much room in our hearts as we allow Him to. O that we might give Him all the room in our heart. He will keep us so near to Jesus that Jesus can work a wonderful and beautiful life in us that shall bring much joy to our Father in heaven.

- 7) **Repeating the verse of the month.**

- 8) **Sentence prayers** of thanksgiving and praise

- a. For God who sent us a Redeemer to redeem us from sin.
- b. For the Redeemer who was willing to do the Father's will, who was obedient even unto the death on the cross.
- c. For the opportunity to become a child of God.
- d. For the Spirit who keeps us close to Jesus and to God and who reveals all things necessary for our salvation.

I would put these statements on the board before the meeting and read them through in unison before rising for sentence prayers.

- 9) We need a shepherd—by junior chorister who makes the remark: "We need a shepherd to guide us through our life here upon earth where Satan tries so hard to snatch us away from God. But Jesus has come and has died for us and has said that He will be our Shepherd and if we let the Spirit fill our hearts, He will be near and guide us safely home to our Father in heaven. How thankful we should be for our Good Shepherd! The group is then asked to sing "Savior, Like a Shepherd Lead Us."

- 10) **Closing prayer**—by leader.

A THOUGHT FOR THOUGHT

It was my aim to submit a program that would endeavor to interest our juniors in the publications of our conference. This plan could not be carried out in our last month's study. The deficit which our publication work has incurred during past years led me to this thought: Have our parents and our teachers allowed us to grow up without an understanding of the value of conference publications? Even though they may offer nothing of special interest to a junior, or an intermediate, or a young adult, could not their value be taught nevertheless? Could we prepare even a junior to look forward to the time when he, too, shall be the head of a home and a subscriber? Could we, through the publications, awaken a desire in him for that day when he, too, may be a conference worker? How can we awaken this interest? My suggestion would be that in the announcement time we bring snatches out of the papers with the paper in hand. Do this in an interesting way and you will be building for the future strength of our conference.

JOTTINGS

The Pacific District Conference will hold session this year in the Pratum, Oregon, church, June 18-21.

Rev. and Mrs. Harley King, who formerly were located at Mechanics Grove, Pa., are carrying on missionary work in a place where it is badly needed, Siskiyou, Oregon. They are supporting themselves by doing clerical work.

At its meeting last month the American Bible Society reported that during the 120 years of its existence a quarter of a billion copies of Scriptures were distributed. The 1935 record of circulation was 7,223,550 volumes of Bibles, Testaments and portions of Scripture, in 132 languages and dialects. The Philippine Islands, China, Siam, Japan, Syria, Palestine, Egypt, Bulgaria, and Brazil sent reports of increased calls for the Scriptures. The Bible or some portion of it now has been printed in 972 languages and dialects.

Rev. Elmer Basinger, for eleven years pastor of the Wayland, Iowa, Mennonite church, has resigned his charge in order to accept a call to the pastorate of the Summerfield, Illinois, Mennonite church. Rev. Basinger plans to take up his new work about July 1.

The young women's chorus of the First Mennonite Church of Berne, Indiana, will give a sacred concert at the Grace Mennonite Church, Pandora, Ohio, on Sunday evening, June 7th. Some of the young women will arrive in time to sing at the Sunday morning worship service at the Grace church.

Plans are well under way for the Ninth All-Mennonite Convention at Topeka, Indiana, August 24 and 25. An exceptionally interesting program is being prepared. The speakers will represent most of the major branches of the Mennonite church and widely separate geographical sections.

Miss Frieda Sprunger, now on furlough, visited Dalton, Ohio, and gave an inspiring missionary address in the Salem church and then, the same day, gave addresses in the Kidron Gospel Tabernacle and at the Christian Missionary Alliance Tabernacle at Orrville.

Mr. and Mrs. Vernon Sprunger and their two sons arrived at Wadsworth, Ohio, last week. The family is on furlough from Africa. Both of their sons were born in Africa.

The newly elected officers of the Missionary Sewing Society of the Berne, Ind., church are: Mrs. C. H. Suckau, president; Miss Martha Gillom, vice president; Mrs. Henry Gillom, secretary; and Miss Anna Bauman, treasurer.

Bluffton College will hold its graduation exercises on June 10. There are thirty-five in the graduating class. Dr. Roy Burkhart of Columbus will be the commencement speaker.

Rev. A. R. Keiser of Dalton, Ohio, gave the baccalaureate sermon at the Sugar Creek township high school graduation exercises.

Rev. I. R. Detweiler, professor of Biblical Literature and Greek at Bluffton College, has given up his position to accept the pastorate of the Mennonite church at Normal, Ill. He has been on the college faculty for five and a half years. Previous to his coming to Bluffton, Prof. Detweiler spent some time on the foreign mission field in India.

The Annual Song Festival of the Mennonites of central Kansas was held on the Bethel College campus on May 31. About thirty churches were represented in the song festival.

The Young Women's Missionary Society of the West Swamp, Pa., church presented the pageant, "The Hope of the World" on the evening of May 24. The mission circle of the Springfield Mennonite church was present and rendered special numbers on the program.

What is believed to have been the first marriage ceremony performed in a Mennonite church in America took place in May, 1710. In an old Bible in possession of the Kolb family, the following inscription in the German language gives the fact: "I, Jacob Kolb, was born into this world May 21, 1685, and was married to Sara van Sintern on the second of May in the year 1710 in our church in Germantown by our minister, Dirck Keyser."

Dr. J. A. Huffman, Dean of Theology at Marion College, Marion, Ind., and Dean of the Winona Lake Summer School of Theology, who was formerly associated with Bluffton College, will deliver the baccalaureate sermon at the commencement of Freeman College, Freeman, S. D.

The Amsterdam, Netherlands, section of the oecumenical youth commission held a meeting some weeks ago in the Nieuwe Kerk, Amsterdam, at which Pastor Dykema (Mennonite) spoke on "Union Through Charitable Work and Peace"; Pastor Heyligers (Old Catholic) on "Unity of Doctrine in the Churches", and Prof. de Hartog (Dutch Reformed) on the "Church the Body of Christ."—ICPIS.

Dr. A. Warkentin of Bethel College, attended a meeting in Chicago which was called for the discussion of peace problems. There were representatives from the Old Mennonites, Friends, the Church of the Brethren, and General Conference Mennonites attending.

The Ministers' Conference of the Eastern District will be held June 22 at the Saucon Meeting House near Coopersburg, Pa. The program is to be chiefly recreational with a Twilight message by Rev. A. S. Rosenberger.

The Young People's Retreat of the Eastern District Conference will be held as usual at Green Lane this year. Date, June 18-20. The speakers on the program are President A. S. Rosenberger of Bluffton College and Rev. J. J. Plenert of Philadelphia. Prof. Russell Lantz will conduct the music course.

It is reported from Jerusalem that the broadcasting authorities have begun the transmission of readings from the Gospel in various languages. On the first occasion the Patriarch of Jerusalem read a passage. Readings were subsequently given by leading representatives of the Greek Orthodox, Armenian Gregorian, Anglican and Coptic churches.—I. C. P. I. S.

One of the oldest Mennonite congregations in the world, Friedrichstadt in Schleswig-Holstein, which consists of a few members, is receiving the friendly attention from Hamburg-Altona church. The pastor of the latter church serves the Friedrichstadt congregation with the Lord's Supper. It was from this church that Prof. J. van der Missen, the principal of the Wadsworth school, which had so prominent a part in the General Conference during its earlier days, came.

DEATH

David W. Basinger, the son of C. D. and Anna Amstutz Basinger, was born in Riley Township, Putnam County, Ohio, March 16, 1852, and died May 12, 1936, having attained the age of 84 years and 2 months. At the age of 25 years he was united in marriage with Fanny Graber, with whom he lived in happy wedlock for more than forty years. Since the death of his wife fifteen years ago, he has made his home with his daughter, Mrs. Monroe Hilty. He was a member of the Mennonite church for many years, to the close of his life. He was the last survivor of a family of one sister and five brothers. Three daughters and four sons survive him. Funeral services were held at his late home by Rev. Paul E. Whitmer, pastor of the Grace Mennonite Church, Pandora, Ohio, assisted by Rev. Armentrout, pastor of the Presbyterian church of Columbus Grove, Ohio.

CORRESPONDENCE

St. John's Mennonite, Pandora, Ohio. On January first was our yearly business meeting. Besides the various reports and election of officers it was decided to undertake the project of improving the church basement, which was always cool and damp. This condition is unhealthful for the children who have their Sunday School classes and C. E. services downstairs. Due to the extended cold weather, not much work has been done at this writing.

The young people and the pastor started the year by New Year serenading the sick and older folks of the church. Both the German and English songs were used. Manes Gerber, one of our members, translated the German songs into the English.

Five young people left for Bible School in January. Eunice Steiner and Kenneth Geiger attending Fort

Wayne Bible School and Henrietta Schneck, Martha Gerber, and Celesta Amstutz going to Moody Bible Institute. These people were missed in their services for the church, but it causes the church to rejoice to see the young people step out for the Lord and prepare themselves for His work. We wish them God's blessing and guidance. May there be more who will respond to His calling!

Special meetings were conducted from January 2 to 10 by A. Warkentin of Bethel College, Kansas. They were a rich blessing to all who attended. He showed that man is unable to defeat sin himself, because sin is stronger than we are. Christ only can conquer sin. An eternal soul must have an eternal redeemer. He also pointed out that standing still in the Christian life is a dangerous thing to do.

The evening of February 23rd Ezra Steiner showed slides of the work in Tibet. Theirs is a difficult but worth while field.

On April 5, eighteen were baptized and added to the church.

The Ladies' Chorus presented an Easter cantata "The Risen King" by Schneck on Good Friday evening. It was conducted by Lenna Augsburg, with Susie Welty at the piano. The same cantata was also given at the Lima Mennonite Church.

There was a joint sunrise prayer meeting on Easter morning at our church. Ezra Steiner was the main speaker.

The congregation was overtaken on April 26, when Rev. Edgar Toeves, pastor, read his resignation, to take effect three months later. We have been well pleased and satisfied with his work among us and should be happy to have him continue thus. We deeply regret to see them leave. However, "not our will, but the Lord's be done." We feel that the church and the entire community have been greatly blessed and enriched by Rev. and Mrs. Toeves. It has been a privilege to have them here these five years. Feeling the need of mental and physical relaxation, they expect to live on the home farm in Idaho for a year or two, after which time he plans to further prepare for the Lord's service. The prayer of the church is that the Lord send the man whom He has chosen to fill the vacancy.

May 3, the Community Men's Chorus gave a concert at the church under the direction of Alvin Burkholder, with Odulah Luginbuhl as pianist. A good sized audience was present.

The Women's and Girls' Missionary Societies have done very well with the offerings, making of quilts, and other efforts for the cause of missions.

The Young People's Bible Class, in charge of Rev. Toeves, meets weekly in the homes. They also hold services for the Hancock and Putnam County Infirmarys and the Lima Rescue Mission.

Much interest is shown in Sunday School and the attendance is good. Milford Haas is superintendent. C. E. work is difficult to carry on uninterrupted. The average attendance is about 75.

The churches of Pandora are uniting in holding Daily Vacation Bible School. It begins May 25 and will continue three weeks. During the summer months the same churches will combine for union meetings on Sunday evenings.

L. A., Corr.

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HILLSBORO, KANSAS, JUNE 9, 1936

No. 23

THE GRAN CHACO INDIANS

—
Snapshots from Indian Life in South America
as observed and reported by Mennonite
Colonists
—

I

It is Saturday. I have to preach the coming morning in our colony No. 2, and to be there in time I left early, having decided to spend the night in the colony. As it is fall here, peanuts are being harvested, and approaching my destination, I can see a group of our brown friends working in the fields of the colonists. Though I am still quite far away, these brown chaps recognize me as a colonist, and one of them approaches in rapid strides. They are keeping aloof of soldiers of the army which has passed through our region during the war. Having been mistreated badly, they mistrust the uniform utterly.

Well, as the man comes nearer I, too, recognize him. It is Chief Malina, who has been camping for some time near my home, and whose wife calls my own wife "sister." Chief Malina and I are, therefore, brothers-in-law, according to our own traditions. With a friendly grin he holds out to me his dirty palm: "How do you do?" he says. "I know the colonists very well." He wants to assure me that he has not forgotten me. Then he adds: "Have you much work in Colony No. 6?" I tell him that we have, and invite him to come over. "Tomorrow," he says, "is Sunday, and nobody works on Sunday. Then we work six days and another Sunday comes. But then is Monday, and we will be over."

The Indians have in the five years we live here, learned the meaning of work and Sundays. They know each day by its name. Also our great Christian holidays, Christmas, Eas-

ter, and Pentecost. As it is our habit to observe three holidays on these occasions, they call them "Great Sundays" and are a little afraid and awed of them, for it is something so new that people will abandon work for three full days to observe a festival in a quiet way. They like our holiday buns and pastry, though.

I am standing now and looking at these our new found brown friends work until the sun touches the horizon. They are being paid now for their day's work. The pay consists of Mandioca, peanuts, and 5 Pesos per man and per day. Quite a pay in their eyes. Proudly one of them, Jack Newfield — these Indians strive to adopt the name of such colonist they are looking upon as a special friend — comes to me and shows me his riches. Ten five Peso coins wrapped into a piece of cloth which he carries around his waist. He wants to change the money into a fifty Peso bill, and he doubts me when I tell him that I have not that much money on me. "You colonists plant much cotton. You all have much money," he insists. I finally convince him that I do not carry such amounts with me, and he, satisfied, extracts somewhere a tin box with tobacco and tries to roll a cigarette as he has seen the colonists do it. He is inexperienced, and after a few attempts holds paper and tobacco out to me and begs that I should roll one. Again I must disappoint him, for I do not smoke, and thus am as unfamiliar with the art of "roll your own" as he. Again "Jack Newfeld" casts a few very suspicious looks at me, but seeing that I really mean what I try to tell him, and that it is not pride which causes me to refuse his wishes, he grins in the friendliest manner, succeeds in rolling what has the resemblance of a cigarette, and tucking away money and tobacco, shouldering the provisions he has received, Chief Malina, Jack Newfeld, and the rest of the brown fellows depart with a friendly farewell nod into the brush of the Gran Chaco.

II

The Lengua Indians Arrive

Having decided to assist the Indians both spiritually and economically, the Mennonite colonists of Paraguay have appointed a member to supervise their first attempts to settle down permanently, and to give them what instructions they will have to have. He describes here the start of the first Indian colony.

November 1, 1935, was an important day for us. Had not the Indian Chieftain Antonio promised that on this day he would come with some people to start a permanent settlement in our neighborhood?

It was quite a suspense for us, and a variety of thoughts and doubts were crowding each other in our heads. Would we be able to get along with these self-chosen, new Indian neighbors, or succeed in winning their confidence? Would they, when they were here, expect too much of us? How would we keep our promise and support them if suddenly our own small resources became exhausted? Would the Indians come at all? Had these savages enough sense of honor to stick to their word?

Such and similar thoughts were **bothering us** this busy November morning, when suddenly one of the neighbors calls out: "The Indians are coming"! Excited, I got up from my chair and I could not say now whether this was caused by satisfaction or by some sort of fear for the future of our experiment with the Indians, but my pulse was beating fast. All I can say, though, is that I was fully aware that a new chapter in my own and all our lives had been started.

I stepped out of the door of my hut and came right up to the Chieftain Antonio. A man of average height, in his best years, clad in good and clean clothing, a pretty hat on his head, with a hunting bag over his shoulder and the rifle — but on the ground—in his hand, Antonio made quite a sympathetic figure. Behind him stands his wife, clad only in a piece of animal skin wrapped around her waist. On her back was a large bale, containing all of the pair's belongings. Holding herself with one hand to a long walking stick and the other to her husband, she supports the bale with a belt slung around her forehead. On top of the bale a little pup is enthroned, which looks around curiously at everything going on. She herself looks out of life-

less eyes, and I see immediately that she is blind.

For a few moments the Indian and I stood and looked at each other in silence. The face of the chieftain told me: "I kept my word! Here I am." I then welcomed him and some more of his people who had come up in the meantime. Still others were approaching, and soon a group of seven men, five women, and four children were surrounding us. The women and children were gay and had much to laugh about. The men remained silent and earnest. One could see, however, that they were quite curious as to what would come next.

We talked a little and suggested that the group should build their huts not too far away from my home. Chief Antonio arose, paced off about 150 feet from my place, and designated the place where the camp was to be unfolded. The building trade is in the hands of the women among the Lengua Indians, and so the men sat down in a circle to smoke their pipes and to circulate a cup with Te-re-re, a sort of bitter, but thirst killing root tea, while the women busied themselves with erecting the huts.

Well, the Lengua Indians had come to settle down for a life on the soil. They had kept their word, though they have had very bad experiences with their intercourse with white people. Our task, therefore, is not an easy one, for first of all we must prove to them our own honesty, and then we must win their full confidence, which latter has been so many times utilized merely to harm and destroy them.

HOME MISSION NOTES

The new work in Vancouver, B. C., offers many problems, so many that Bro. Janzen is often at his wits' end what to do. Habits and customs, distance and location, and unsatisfactory quarters are constant cares that provide these problems. There were about forty girls that belong to the Home, but more of the parents are moving into the city, and so decrease the family of the Home.

In the Winnipeg Girls' Home are 140 girls on the list. There is more demand for girls in the spring than in winter, but then many of the girls must return to their parents on the farm. Providing positions for the girls was slow during the winter, and many had to wait a while and were engaged in sewing for the Home.

Older girls, who can do any work, are more in demand than very young girls who are not so strong and not so familiar with all the work. Bible studies are held as usual, some go to the catechetical class, and singing practices are continued. Two of the girls had to be operated on during the quarter, but all have recovered again. They have named the Home "Ebenezer."

In Saskatoon, Sask., they had a very severe winter, causing much suffering among the people, and relief was hardly sufficient sometimes. The meetings on Pleasant Hill were discontinued for two months, but at the Victoria School they were continued unabated. Beside the Sunday School and services, the young people held their meeting every two weeks, and every Tuesday evening they had Bible study, and every Wednesday evening catechetical class with eight persons. Two series of meetings were held during the cold season; the first by Rev. J. J. Klaassen of Dundurn, who spoke very acceptably on the Prophet Isaiah. After him came Rev. N. W. Bahnman of Sardis, B. C., who took the seven letters to the churches from Rev. 2 and 3, and eloquently spoke on the significant signs of the times and the fulfillment of Prophecy at the present time.

The people of Saskatoon have purchased a lot in the center of the town for \$1250, which is only one-third of what other lots in the community sell for, and with the help of the Home Mission Board plan to build a church 32x60. The life in the Girls' Home goes on as usual, but the quarters are almost too narrow for the number of people that are using them. Mrs. Thiessen, wife of Rev. J. J. Thiessen, the pastor and superintendent, after a long illness has been fully restored to her family and work. For all this we praise the Lord.

After an inactivity of nearly six months during which time he suffered a severe attack of eczema, Rev. P. J. Klaassen has again taken up his work in his large parish in and around Winnipeg. The work was kept up by his assistants and the addition of two other preachers. One of the older preachers died. Otherwise there was a noticeable progress in the work, and a library for preachers who are unable to buy books for themselves has been collected. There were many sick people this winter, and Concordia Hospital was more than full, and Bro. Klaassen's own illness taught him many a valuable lesson.

Besides the above extracts I have before me

twelve other reports from our itinerant brethren in Canada. These reports are very good and some of them are very long and contain enough material for a single paper without any other material. But since their work is very much the same from one year to another, it also follows that their reports are very much alike. Some of these request that their reports should not be published, and in order to save time and space I will mention only some of the contents.

These brethren are busy in their large fields as much as conditions will permit. They all report an unusually cold winter, rough weather, and impassable roads, which necessitated great privations and suffering and often interfered with their plans. They visit the various congregations and groups and families, and hold services, prayer meetings, Bible instructions, and do personal work. They have baptismal and communion services and congregational meetings, at which, in a few cases, new brethren were elected to the ministry. They hold a series of meetings where that is practical. In some places wandering souls were reclaimed and contentions in the group settled. When it was impossible to visit the groups as often as planned, they resorted to letter writing, which was a good substitute for a visit. In some places they found great poverty and insufficient shelter and clothing from the elements and considerable sickness. These conditions were caused by crop failure, and others must help them. Notwithstanding these adverse conditions, they are loud in their praise of their faithfulness in attending the services, and especially notice the hunger for the Word of God among the young people, and everywhere the people expressed their gratitude for the visits and requested them to come again. They also thank the congregations for the contributions which make it possible to continue this work and which must continue for some time. If our people in the States, who are more comfortably situated, would see their spiritual hunger and how far some come to the services under most unfavorable weather conditions, they would be inspired to be more self-denying and regular in their church attendance and to contribute freely, realizing that it pays well.

Bro. F. F. Enns could not travel this winter on account of the helplessness of his invalid wife, but she now has an invalid chair and hopes for improvement.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

There are five Home Mission stations in the United States, mostly in Pennsylvania. They are all in a healthy, growing condition. Mechanics Grove had communion on Easter, with a larger attendance than any time last year. Several members were added to the congregation, and a good spirit of fellowship seemed to prevail. A missionary offering was taken on that day, amounting to nearly thirty dollars. That seems very good and is an evidence of life. In the evening the choir sang an Easter cantata, "The Prince of Life," which was very well received.

From the Mountain Mission at Smith Corner they reported more snow than they had ever seen, which gradually hindered the attendance, which was good notwithstanding. Cottage prayer meetings are held at the homes where the people do not attend the services. They have a choir of ten members. They put a cupola with a bell on the chapel and it is a great help to remind the people of the services. They also bought a new furnace for the church, and will install it and prepare the flue and pay for everything themselves.

In Altoona the faithful workers have been very busy with relief work, which is always very great. Seven members were added to the congregation. They report a large Easter service with an appreciative audience. The other work is kept up as usual. Sorry to report that Mrs. Glass, the wife of the Superintendent, died on May 8, after a long illness.

Good news come from Chicago. The church is nearly full on Sunday morning. Another class is to be received into the church in June. They have about one hundred members now,

and will then pass the mark. Repair work on the buildings is taken care of by the members and friends and Bro. Leaman. They talk of opening another mission in another part of the city.

Portland is picking up again. They received one member and have several other prospects. They report of having received good messages from the teachers of the Bible School and the visits of Bro. S. S. Baumgartner, Menno Galle, and Paul Roth of the Old Mennonite Mission of the city.

The Board is very grateful for the support which the congregations have given us in the past, and we solicit your prayers and gifts so that we can render the help which is so much needed and so frequently received.

W. S. Gottshall,
Secretary, Home Mission Board.

A BRIEF HISTORY OF HOFFNUNGSAU MENNONITE CHURCH, INMAN, KANSAS, 1876—1936

On May 10, 1936, it was the privilege of the Hoffnungsau Mennonite church, located three and one-half miles south and five miles east of Inman, Kansas, to celebrate its sixtieth anniversary. More than 1200 young people had gathered for the occasion which served as a Home-Coming Day for all former members and their families. At noon everybody was served with a simple "Dutch lunch."

With grateful hearts the church, now numbering 371 communicant members and about an equal number of children, looked back over a period of sixty years. It was in the year 1874, when a large group of members of the Mennonite faith came to Kansas from southern Russia, because Tsar Alexander of Russia had withdrawn the privilege giving to the Mennonites freedom from military service. (Later, when it was seen that these Mennonites would leave, forest service was granted instead of military service). These immigrants settled in Harvey, McPherson, Reno, and Marion counties. Few groups also settled at other places. The Santa Fe railroad had given over two sections of land to the poor among the group, which settled near what is now Inman, Kansas. They also built two immigrant houses on this land. In one of these buildings church services were held till a tornado destroyed it in the spring of 1880.

It was here in this immigrant house that the Hoffnungsau church was organized through the aid of Rev. Jacob Buller from Marion county in 1875. It became a separate church with its own pastor, in 1876. Among their group were a few ministers who had come as such with the immigrants from Russia. From these Rev. D. Gaeddert was chosen as the first pastor and the others served as assistants.

During the course of the sixty years a number of others have been elected as assistant pastors and they have done faithful work and the church now is one of the largest in the community.

On December 31, 1900, Rev. D. Gaeddert passed to his reward. After some time Rev. A. Ratzlaff was chosen as the new pastor and he served faithfully till in 1925 his health began to fail and his hearing was impaired, so that he was forced to discontinue his work, and Rev. A. J. Dyck, who had served as assistant since 1914, was now chosen as pastor and is still serving at this day.

Out of this church have come both the Buhler and Inman Mennonite churches. These are today both prospering congregations, under separate leadership since 1920.

During these sixty years of existence there have been baptized on an average of about sixteen persons per year. The old members have practically all gone to their reward, so that at the anniversary day there were only four members living, who had been church members at the time of the organization of this church.

Since its organization the congregation has had three distinct houses of worship. The first, as mentioned above, was the immigrant house standing about a mile and a half northwest of the present church. Then in 1880 an adobe (sun dried brick) building was erected on the site of the present church, which was replaced in 1868 by the building still used today. In 1935, this was somewhat remodeled and a large basement constructed, so that the congregation now has an adequate place of worship.

In the early years the German language was used exclusively, but now the Sunday School, consisting of seventeen classes, is conducted in English, except the four classes of older people, fathers and mothers. The C. E., both junior and senior, is practically all English, but the Sunday morning services are still in German for the accommodation of older members. Once

a month the services are in English, while the children's sermon is also in English.

This congregation is today a member of the Western District Conference and also a member of the General Conference of the Mennonites of North America, and is supporting all conference activities, such as foreign missions, home missions, colleges, publication, hospitals, home for the aged, relief, and other minor activities.

May the church continue to prosper in the future as she has done in the past, and may she serve as a lighthouse for the community, showing the way to truth and salvation, is our wish and prayer.

A. J. Dyck, Pastor.

(Mennonite Weekly Review.)

A TRIBUTE

By Mrs. W. C. Voth

"The good die early," it is said. Perhaps it is because they are prepared to go and are qualified for that higher service which God expects us to render when we gain the other side. When the sad news reached us here by cable that our Sister in the Lord and co-worker, Jennie Boehr, had departed this life, it provoked real and deep sorrow among us all—missionaries and Chinese friends.

As soon as the message was made known the Chinese suggested a memorial service for the next day, Sunday. The Chinese pastor, Mr. Wu, made fitting opening remarks and read the 90th Psalm. In connection with her life history, Mr. Voth spoke on the blessings of a Christian heritage and the importance to Christians of bringing up their children in the fear of the Lord. I recalled how even as a busy mother, Mrs. Boehr always gave the early morning quiet hour a place of first importance in her daily life and how God's blessing rests on those who love His Word. Mr. Li Kuang Ming, assistant evangelist of the Taming church, gave a heartfelt tribute as to a loving mother. For "Bei shih-niang" was indeed a mother to him when two little orphan boys came to the compound gate at Kai Chow in the early days of the Mission. Miss Neufeld took charge of the younger boy, the Boehrs of the older brother. This orphan is now a fine Christian young man in service for the Master. His wife, as he also testified, was likewise helped through school by Brother and Sister Boehr.

With their fine family of four boys, the Li's present a good example of a Christian home in China.

Chinese Christian mothers wept with us for the dear children left motherless and remembered how "Bei shih-niang" had always had a heart for motherless children. Old Mrs. Ts'ui, suffering from tuberculosis, felt bad for days wondering why she could not have died instead. "Are you as ready as she"? we asked her. Mrs. Wu of Shaochuar remembers with gratitude the visit the Boehrs made to that village just before their furlough. She is glad to think her home is the last in this part of the field in which they partook of a meal with dear Chinese brothers and sisters in the Lord. Jong Yen Nien, a teacher and former Bible School student, quotes Mrs. Boehr as saying what to him now takes on prophetic significance—that they should see each other again in heaven. Mr. Yang, Mohammedan merchant, with whom the Mission does its banking and who thus comes often into the missionaries' homes, speaks of the fine example of womanhood lived before this people. (There are 30,000 Mohammedans in the south suburb next to the missionary residence compound at Taming.)

As missionaries we wonder sometimes what our lives really count for out here—we women especially, who are mothers and have duties to our families, so that our time for direct mission work is limited. As Westerners and daughters of "thrifty" Mennonites we have been given lessons by our mothers (and mothers-in-law) in thrift, in cleanliness, in careful housekeeping, and a certain efficiency in regulating the affairs of our households. These household "arts" we often find difficult to impart to Chinese helpers. But when all is said and done, the question asked is not how well they have learned our ways, though good housekeeping is not to be disparaged, but what the influence for good and God that one has left behind. Such were my thoughts when the young man who was Mrs. Boehr's cook throughout their second term and is now mine, got up on the platform and could say with real conviction, "For eight years I worked with her and IN ALL THINGS did she live the Christ life." From one who has known you in the kitchen, with the children, and in all phases of plain, everyday life, this is indeed a witness.

The Chinese may remember us for the service we rendered or how well we spoke their

language, but the well-poised spirit and the Christ-centered personality will continue to dwell with them long after our bodily persons are borne away from their midst.

They accept our zeal, our thoroughness, our prudence, and even our straightforwardness. But they are more truly convinced that Christ dwelt in us if, when we are gone, thoughts of us bring to their remembrance the more direct "fruits of the Spirit"—love, joy, peace, long-suffering, gentleness, goodness, faith.

A LETTER THAT CAME TO THE NORTHERN BIBLE SOCIETY, DULUTH, MINN.

Dear Sirs: May I now write and thank you for those two Bibles received some weeks ago? I should have written before, but after sending the one Bible to a sister-in-law, I waited to hear from her, and her answer is like this: "It is something I have always wanted and have never been able to get. Thanks and thanks again for it." The other I have not yet been able to deliver, as I want to take it personally and on account of snow I have not been able to do so. Thank you through God for both and pray He will reward you fourfold, as I know He will do.

May I give you an idea of this country? A sandy land, poorer class of people, hungry for the Lord, as we were without the Word to lead us. People who have never seen or heard of the Bible. As I carry our Bible with us, different ones will say: "Oh, that's what I want." One mother said: "Do you suppose I could get one"? They have a houseful of youngster. I gave her a leaflet you sent, that she might write you, but she said when I wrote to put her on your mailing list. Another mother, father, and nine children, on relief, asked if you could remember them either with a Bible, or put them on your mailing list. Last night a man of the world, who is becoming interested in the Word of God, came and read the Bible until morning; he wanted to know if you would send him a self-pronouncing Bible, and what you would charge. As soon as he gets a pay check he will send you the pay, if you want it. He has been around the world as a sailor, been working at all jobs, and is without a home, but came back here to find God.

May we have an interest in your prayers, and place me on your mailing list for any literature you care to send.

Mrs. H. B., Wisconsin.

THE SUNDAY SCHOOL LESSON

June 21, 1936

Jesus Exalted—Luke 24: 36-53

Golden Text.—Wherefore also God highly exalted him, and gave unto him the name which is above every name. Phil. 2:9.

The lesson account tells how that after the disciples who had met Jesus on the way to Emmaus had returned to the disciples to tell of their experience on the road and how they recognized Him in the breaking of bread. Jesus then appeared with the greeting, "Peace be unto you!" This was the conventional way of oriental greeting, but when it came from the lips of Jesus it had a significance beyond comparison. Was He not heralded into the world with a song of peace upon the lips of angels, and was He not the Prince of Peace? Here the terrified disciples for the moment did not realize the meaning of it all. It was so strange and so unusual and their nerves were badly upset by the trying experiences through which they had been during the last several days. They feared a ghost, an unreal thing, when their Lord and the Son of God was in their midst. It is human to fear, but Jesus so often told His hearers not to fear. God does not want us to fear. It would be a splendid experience for us to go through the Bible and seek out the "Fear Nots" that are recorded therein and learn how helpful to us these two words might be. They surely had nothing to fear from the Christ whom they had often seen doing mighty works. But it often happens that faith is weak with us. This was what was the matter with the disciples. Though they had seen many mighty works done by Jesus, they forgot them in their present fear. To us, who have so often derived the greatest good from our heavenly Father, it also happens that in the face of things we do not understand we fear and lack the faith that places all things into God's care.

The disciples had heard Jesus tell of His coming resurrection, yet when He did rise, they halted and hid. It was to them that He gave the most convincing evidence that He was a body and not a ghost. He ate and invited an inspection of His wounds. They saw for themselves. From another account we learn that Thomas was absent and missed the blessing of meeting with His Lord at that time. Some are inclined to speak of him as the "Doubting Thomas," but was it not necessary to chide

those who had the experience of having Him appear in their midst? Thomas was convinced when he did meet the Lord. He not only looked upon the wounds, but he touched them. One of the strongest evidences that Jesus really did rise and that He was really the one to whom he exclaimed, "My Lord and my God"! If one with such a doubting mind, like Judas, could be convinced in a moment, we have every reason to believe that Thomas was chosen to represent the possibility of a hard doubter giving way to the simplest faith.

Jesus here opened their minds that they might understand the Scripture. There is great significance in these words. We may read Scripture as history or poetry or other forms of literature, but the way to approach Scripture is by the guidance of the Spirit of God. We must come to the Word piously, sincerely, unbiased, seeking what the Spirit will reveal to us concerning Christ our crucified and resurrected Redeemer. On other occasions we learn that the disciples came to remember that He had told them about Himself and the fulfillment of Scripture. Special emphasis was placed by Jesus at that time to that portion of Scripture that referred to Him. He was to die and then rise again the third day. Here are the great facts of Christ's life. He died on the cross and so by His blood made atonement for our sins. He rose from the dead, showing forth that there is life after death and that His followers find great comfort in the resurrection that assures a living Savior and not only a dead martyr who centuries ago died the martyr's death. To these things the disciples were to be witnesses. They saw with their own eyes, they talked with the living Christ, and they were sent by Him to all the world. The disciples might have returned to their fishing boats in Galilee and no one would have molested them as they lived their own life. But from now on this could not be. They saw, they heard, they were commanded, and they must go forth and tell. This meant in the end that they would seal their testimony with their blood and that they should be the messengers by which God's message was brought to all the world. We note that they were to tarry at Jerusalem and wait for the power. Without that power, the power that God's Spirit gives to His witnesses, their testimony would fail. While they were to tarry, it was but for a short time. Then they were to go to Judea, Samaria, and to the gentiles.

In this way the Gospel's growth becomes most effective. It begins at home, then goes to the neighbors, and then beyond that limited circle.

"The ascension," says Godet, "realizes in the person of the risen Son of man the design of God toward humanity." Farrar adds, "That divinely foreordained purpose (or design) was to make the sanctified believers a family of God's children like His only Son. Rom. 8:28, 29; Eph. 2:6; Heb. 2:10. The work of Christ is continued by the church, enlightened by the Spirit of God at Pentecost, and awaiting its perfection at the second advent." "Since then, salvation involves these three things—grace, holiness, glory—each Gospel, especially that of Luke, requires as its second volume, the Acts; as its third, the Revelation."

IS DR. TOYOHICO KAGAWA A CHRISTIAN?

"Of all the seductive, subtle and misleading personalities produced by Satan to detract from the object of Christianity, Kagawa is the most sensational . . . His hand is the hand of Christianity, but the voice of Moscow . . . The hand of religion, but the voice is the voice of Satan . . . Of all the ensnaring, devilish, cunning of an oriental nature that is energized by Satan, Kagawa is carrying the world in feverish haste to another gospel." These and many other derogatory statements appear in a periodical called "The More Sure Word," which was sent to me recently by a fellow Christian minister. Wondering into how many homes these unchristian periodicals have gone to poison the minds of the readers, I feel under compulsion to make a few statements about Toyohiko Kagawa, the Japanese Christian.

Speaking at a joint session of the Southern and the Northern Baptist Convention at St. Louis a few days ago, Kagawa very clearly set forth his position as a Christian. The following are a few statements made by him which I jotted down as I listened: "There is only one hope for the world, Christ and Him crucified . . . He is the Savior of my soul, and He can save you too. . . . Jesus shed His own blood to save me, He can save you tonight. . . . Surrender to the blood of Jesus tonight. . . . The blood of Jesus has been shed for the remission of your sins."

Telling the marvelous story of his own conversion, Dr. Kagawa held an audience of twelve thousand listeners spellbound as he led them to spiritual heights.

The outstanding thing that immediately impresses one about this unassuming man is his absolute sincerity and his humility. He is not a great orator, he does not have a very pleasant voice, one has to listen carefully to understand everything he says, but one listens eagerly and gladly because he at once gives the impression that he is in living contact with the Master whom he so humbly serves.

I have listened to Dr. Kagawa only twice and it might be considered a hasty conclusion to base my judgment of him as a Christian on that evidence. After all, the true estimate of a person's character is the life he lives and the fruits that flow forth from that life. Let those who belittle Kagawa remember that thousands of his fellow countrymen have come to a new life in Christ through the tireless efforts of this saint. He comes from a wealthy, aristocratic family, however he renounced all material gain and social advantages of his position when he became a Christian, went into the slum district of Kobe and there amidst undescribable filthy surroundings he lived for fourteen years in order that he might lead "sinners" to God and help them to better living conditions. This unstinted giving of himself for the cause of Christ is characteristic of all his service. Although his income, from the books he has written, amounts to thousands of dollars monthly, he limits himself to \$40 a month as sufficient for the needs of himself and his family. The remainder of his income goes toward the upbuilding of the kingdom of God in Japan.

It is so easy to criticize and condemn. Recently I came across the following statement: "When a man's work becomes a standard for the whole world, it also becomes a target for the shafts of the envious few." The "envious few" accused Jesus of performing his works through the prince of the demons, but Christ carried on His labor of love in spite of these critics. He said: "If they have called the Master of the house Beelzebub, how much more them of his household." Of all sins one of the most pernicious, one of the most baneful is that of undermining the character of another individual in the name of orthodox Christianity. Even if we do not agree entirely with another person's viewpoint and his method of work, would it not be well for us to be charitable toward him for Christ's sake?

—Adolf Friesen.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller
Halstead, Kansas

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

June 21, 1936

Topic: How To Use Our Minds

Phil. 4:8

Worship Service

Too often the worship service in our C. E. meetings is little more than a farce. It always follows the same order. Only a few members take part; the others are just coming in or are continuing the conversation begun before the meeting. Very few really worship. If your society has this problem, try beginning the service with an instrumental prelude, followed by a period of absolute silence until the attention of all has been gained. Then use a call to worship, read clearly and reverently. The prelude may well be the opening hymn played softly and reverently.

Some hymns for this meeting: "Holy Spirit, Truth Divine"; "Open My Eyes That I May See"; "Take My Life And Let It Be"; "Have Thine Own Way, Lord."

A Call to Worship

Take us on a quest of knowledge,
Greatest Thinker man has known;
Make our minds sincere and patient,
Satisfied with Truth alone.

Thoughts for the Leader (These may also be used as topics for discussion): How Should We Use Our Minds? 1. Think unselfishly. Do we let our thoughts concern only our welfare, or are we thinking of others? What did Jesus do? — 2. Think correctly. If we wish to act rightly, we must think right thoughts. — 3. Think clearly. Do we let our thoughts become merely wishes or suppositions, or do we gather the facts about the matter and let it help us to think through to a definite end. — 4. Think purposefully. Kipling says, "Gardens are not made by singing,

"O how beautiful' and sitting in the shade." — 5. Think creatively and constructively. "Who never dreams, never succeeds; likewise, he who only dreams. — 6. Think purely, honestly, and kindly. Someone has said, "If you want to know what kind of person you really are, think about the things you think about when you think about what you want to think about." — 7. Think individually. Get the facts for yourself. "When we are down on something it is often because we are not up on it."

Sub-topics which may be used

1. How can we learn to think correctly? —
2. What should we think about? —
3. How can we know what to think about current problems today? —
4. How did Jesus make up His mind?

Discussion

Take some question or problem which is confronting the young people today, such as "Is war justifiable under any circumstances"? "Has the repeal of the Eighteenth Amendment been detrimental to our country? Get the members to give their opinion on this question. Then examine your thinking very carefully. Where did you get the ideas expressed? From the newspaper? the radio? some companion? Do you have all the facts you need to form an opinion on the question? Are you thinking or merely "parroting"? Are you thinking straight or are you prejudiced?

Closing Challenge and Prayer Thought

That we may use the minds God has given us in a clear, creative, pure, honest thinking. That we may study the life of Christ and learn from Him how and what to think about the question confronting us. That we may face our current problems squarely, thinking them through to a definite and constructive end. That we may earnestly seek Truth and be satisfied with nothing less.

YOUNG PEOPLE'S FORUM

I am sure that many of us liked the idea of a Young People's Forum which was suggested by Katherine Franz several issues past. Won't Young People's Forum which was suggested by sending in your ideas, questions, problems, etc.?

District News—Canada

Rev. Henry Harder of Enid, Oklahoma, recently visited a number of churches in Ontario, Canada, in the interests of our General Conference Young People's Committee. Rev. Harder, whose former home was in Canada, had to return to Canada because of his nationalization papers, so the committee asked him to visit the churches. He visited four Christian Endeavor societies, traveling 190 miles. He found great interest in C. E. work and some splendid work being done. They were eager to know how to organize effectively, so Mr. Harder spoke to each group along these lines as well as of the real purpose of C. E.

In New Hamburg there is a very fine society—alive and sincere. Meetings are held every Monday, and the Bible is studied with great earnestness. Two people prepare papers on the subject which are read and then the chairman leads the group in a discussion. All are taking active part and are happy in the work.

In Kitchener the Mennonites and Mennonite Brethren are working together in much the same interest and spirit as in the New Hamburg church.

The societies visited were pleased with Mr. Harder's visit and expressed the wish that the Y. P. Committee make arrangements for further visits.

Mr. Harder also told them of the work of the committee and urged them to support the work, which they agreed to do. Ontario is a real field for service for the committee and offers a real challenge.

INTERMEDIATE CHRISTIAN ENDEAVOR

June 28, 1936

Topic: Sunday At Its Worst And Best

Heb. 13:15-22; Is. 58:13, 14

For Your Quiet Hour

June 22—The Sabbath given on Sinai. Exod. 23:8-11

June 23—The Lord's Day. John 20:19-29

June 24—Man's well being supreme. Matt. 12:1-8

June 25—A day of worship. Rev. 1:9-11

June 26—People that the Sabbath irks. Amos 8:1-7

June 27—Use for the Lord's day. Heb. 10:24, 25

June 28—Sunday at its worst and best. Heb. 13:15-22; Isa. 58:13, 14

Poster Suggestion

Cut from a newspaper the advertisement of a Sunday rodeo or other Sunday amusement and also the most attractive church announcement you can find and paste them side by side on the poster. Underneath print "The Sabbath Was Made For Man. How Will You Spend It"? This should later be taken into the assembly room where it can be seen. The impression of pictures always makes a lesson more lasting.

A Plan For Your Meeting

Opening Hymns: "Safely Through Another Week" (standing).

Prayer by the Leader: Thanksgiving, praise, petition.

Announcements by president. (Call on those who have an announcement to come forward to give it.)

Hymn: "O Day of Rest and Gladness."

Introductory Talk by the Leader. Announce the topic. Suggest that the purpose of the meeting is to see Sabbath observance at its worst and best that we might know what it means to keep it holy. Read the Scripture and relate it to the topic.

Three short talks by Intermediates:

(1) The Sabbath, a day of rest. Ex. 23:12.

(2) The Sabbath, a day of worship. Acts 13:44.

(3) The Sabbath, a day of doing good. Mark 3:3-4.

Special music: This is the Day Which the Lord Hath Made."

Discussion Questions. Write a suggested list of things to do on the blackboard.

Closing Worship Service (Have a copy for each member).

Leader: "This is the day which the Lord hath made, we will be glad and rejoice in it."

Response: "I was glad when they said unto me, let us go into the house of the Lord."

Leader: "Serve the Lord with gladness, come before his presence with singing."

Hymn: "Praise Him." (Let the pianist be ready with the song and the group sing one stanza from memory).

Leader: "The Lord is in His holy temple, let all the earth keep silence before Him."

— — — — —
 "Be still and know that I am God."

Silent prayer followed by sentence prayers after the playing of "My Jesus, I Love Thee," very softly on the piano.

Hymn: "It Pays To Serve Jesus" (standing).

Benediction: Heb. 13:20, 21 by leader.

Discussion Questions

1. Could you decide what to do on Sunday by asking a question like this: "Does it lead me closer to God at the end of the day"?
2. What excuses do people give for not going to church on Sunday? Do you think they are good ones?
3. People say they can worship just as well at home or out of doors. Do you know of any who spend as much time in worship as they would in church? Why not?
4. What is rest? Did Jesus emphasize the kind of rest most people think they need on Sunday? What was His program?

Some Illustrations

SABBATH REST. A man passing some mines in Pennsylvania on Sunday, asked a small boy why the field was so full of mules. "The mules are worked in the mines through the week," replied the boy, "and they are brought up into the light on Sunday to keep them from going blind." The Sabbath day rest is a law physical and spiritual written into this universe. It means physical restoration and spiritual sight.

SABBATH WORSHIP. In the story of Grenfell of Labrador by Wallace, the story of Skipper Tom's Cod trap is told. It had cost him the savings of a lifetime. He set it on a Saturday. On Sunday morning an iceberg was moving in on it. But he trusted that the Lord who had given it to him could also preserve it if it was His will. He observed the Sabbath by going to church as his custom was and rested from his labor. Everyone said it was impossible for his trap to escape destruction. He went out early Monday morning and to his great joy discovered that by some miraculous change of the current the iceberg had missed the trap.

DOING GOOD. A college girl said to me, "The young people in our church in Los An-

geles surely are busy on Sunday. In the afternoon they hold meetings in the jail; at five o'clock they have street meetings, and at 6:30 they have their young people's meeting." I said, "Then there is no question of what to do and what not to do on Sunday for them?" "No," she said, "they don't have time for that." Are there enough worth while things to do on Sunday to occupy the time?

Suggestions for the Leader

1. Read all the available material you can find that bears on the topic.
2. Plan the meeting in co-operation with the prayer meeting committee.
3. Make all assignments for the program with the interest and ability of the members in mind.
4. Allow sufficient time for preparation. To hand topics to members when they come to the meeting is almost unpardonable.
5. Make yourself thoroughly familiar with the order of the program.
6. Be prepared to ask leading questions or making interesting comments on the topics if the meeting lags.
7. Seek the guidance of God in all things, knowing that success depends upon His blessing.
8. Some time during the day check up on all the special things that need to be done for the meeting, so you will not be disappointed the last minute.
9. Sit facing the group at the meeting. Speak distinctly and loud enough to be heard without effort.

JUNIOR SECTION

(For general outline of this month's plans see last issue.)

Program Suggestions for June 14, 1936

The Second Garden

1. **Setting**—Use again Hoffman's "Jesus in Gethsemane." Set it near the verse of the month.
2. **Opening service of praise.** Rise.
 - 1) Sing in unison. Praise God from whom all blessings flow."
 - 2) **Praising Him**—by a group of seven juniors standing here and there, saying one after the other:

First junior—"Praise ye Jehovah."

Second junior—"Praise God in His sanctuary."

Third junior—"Praise Him in the firmament of His power."

Fourth junior—"Praise Him for His mighty acts."

Fifth junior—"Praise Him according to His excellent greatness."

Sixth junior—"Let everything that hath breath praise Jehovah."

Seventh junior—"Praise ye Jehovah." (Ps. 150.) Be seated.

3) **Song in unison**—"Praise Him! Praise Him! Jesus Our Blessed Redeemer"!

4) **Responsive reading**, selection 52 in Mennonite Hymnal (Ps. 111).

5) **Sentence prayers of praise**—by juniors.

3. **Announcement period**

4. **Study period.** Aim: To lead the juniors to understand how Jesus becomes the Redeemer from sin.

1) Remarks as to the connection between the first and the second gardens (Eden and Gethsemane). The second was because of the first.—Junior chairman.

2) **One thing that sin always does** — by a junior, stating the fact that sin separates us from God. It separated Adam and Eve from God. God drove them out of the garden of Eden.

3) **A question answered**—by the leader, explaining how God prepared a way for those to come back to Him who lived before the coming of the Redeemer. Tell of the days of preparation, the sprinkling of the blood of cleansing, the sacrifice. Always keep before the children the big truth of sin that separated from God—the sin that had to be removed and forgiven before the heart could come to God and be accepted of Him.

4) **How people came near to God in the Old Testament**—by four juniors.

a. By cleansing through shed blood — II Chron. 30:1-17.

b. By offering sacrifice and making confession—II Chron. 30:22-24.

c. By a sacrifice without blemish—Lev. 22:17-21.

d. By the priests who performed the offering—II Chron. 28:20-24.

5) **Picture talk**—"In the Garden of Gethsemane"—by leader or guest speaker,

showing how God provided a Better Lamb to take away the sins of the world; how Christ in that hour of night became obedient even unto death; how He arose ready to become a sacrifice; how God does not want any more sacrifices; how just to believe on Jesus whose blood cleanseth from all sin.

6) **Song in unison**—

"What can wash away my sins?

Nothing but the blood of Jesus.

Nothing can for sin atone—

Nothing but the blood of Jesus," etc.

7) **Writing on the tablets of our heart**—in charge of a junior who steps to the front with a bright colored ribbon and hearts cut out of gilded paper. On each heart is one of the verses suggested below. He reads the scripture notation on the first heart and then asks the group to find that passage in their Bibles. The first one that finds it is asked to step to the front. He is handed the one end of the ribbon (junior in charge holds other end) and this first heart which he slips onto the ribbon. Having done this, he reads the passage found and remains in front, holding the one end of the ribbon until the second junior has found the next scripture on the second heart. Continue until all hearts have been strung. This chain, having been completed, is draped over the picture of "Christ in Gethsemane" by the junior in charge. This junior then asks all to bow their heads in a prayer of thanksgiving by the leader. Scripture verses: John 1:29; Heb. 9:12; Heb. 9:13, 14; I John 11:7; I John 1:9; Hebrews 7:25; Luke 19:10; Hebrews 5:9; John 10:27.

8) **Repeating in unison** the verse of the month, Rom. 6:23—in charge of chairman.

9) **Song in unison**—

"Savior, like a shepherd lead us . . .

Blessed Jesus, blessed Jesus,

Thou hast bought us, Thine we are."

Ask the juniors to sing it with the question: "Are we His"?

10) **Closing prayer** by leader.

A Correction—The mission maps of India and China are 30 cents each and not 25 cents each.

JOTTINGS

The young people of the Eastern District Conference hold their annual convention on Memorial Day. This year it was held in the Upper Milford church, Zionsville, Pa. The meeting was well attended, and the interest was good. The country about Zionsville is one of the beauty spots of eastern Pennsylvania. From the site of the church one gets a view of the beautiful valley that marks the headwaters of the Perkiomen. When the early Mennonites were looking for a place to locate, they chose this one, as they did other localities, because the brush grew thick and the trees grew tall, reasoning that land that could produce dense shrubbery and big trees would also produce excellent farm crops.

The disappearance of the meeting house sheds marks one of the changes that have taken place in our religious customs. There was a time when practically every family owned a shed on the church grounds for the shelter of its team. With the coming of the automobile these structures were no more needed and few of them remain to this day. Many of these sheds of the old days were hangouts for tramps who often gathered in great numbers, sometimes even doing cooking and washing in them. The local well furnished water and the surrounding grove supplied the firewood. Some of the sheds were often stained with smoke that they looked like smoke houses. The writer recalls coming to the Saucom meeting house, near Quakertown, one winter day and finding a dozen or more of these wanderers. Some were shaving, others cooking "Speck" in a tin can over the fire, and others were scrubbing their linen. In the corners of some of the sheds were piles of dried leaves which had served as beds. All looked comfortable and politely greeted us as we arrived, some even getting off wisecracks about the up-to-date hotel they were patronizing.

A curious separation took place in the Philadelphia church more than a century ago. It appears that there was an element in the First church that wanted English services. An opposing element, composed altogether of Pennsylvania German, wanted the services to continue using the German to the exclusion of the English. Indeed, in the constitution of the church there was a clause that forbid the use of the English language so long as ten percent of the membership opposed it. After considerable wrangling the progressive party pulled out and erected a building within three blocks of the mother church, which they called the Second Mennonite church. The new organization prospered for some months, but when it could not find an English preacher to serve it, it made up its differences and returned to the First church again. In the meantime what remained of the new party that did not return to the First church formed the beginning of a Moravian church, which functions to this day. The present Second church in Philadelphia was in no way connected with the separation from the First church. It came into existence a quarter of a century later.

Dr. J. E. Hartzler, former president of Witmarsum Theological Seminary, will teach Philosophy and Theology at the Hartford Theological Seminary, Hartford, Connecticut, after January 1, 1937.

The graduating class of Bluffton College this year numbers thirty-five. The date of the Commencement is June 10. Dr. Roy Burkhart has been selected to give the commencement address.

The General Conference Executive Committee met at Newton, Kansas, on June 2, and requested Rev. P. R. Schroeder, President of General Conference, to attend the Mennonite World Convention, to be held in Holland. He plans to leave New York June 18. It is hoped that David Toews of Rosthern, Sask., will accompany him.

The Mennonite choir of Goltry, Oklahoma, under the direction of Rev. Theodore Epp rendered a program over KCRC, Enid, Oklahoma, May 31.

The Mennonites of Kansas have for a number of years been sending clothing to the refugee brethren in Canada in order to help them over the severe winters of that section. Last year there were received at Rosthern 7963 pounds and at Winnipeg 5000 pounds. The clothing was shared by 385 families. The committee in Kansas is preparing to collect more clothing for the coming winter, and that whatever is donated may be left either at the Regier office or at the Goerz mill.

Dr. J. H. Langenwalter, of Friends University, Wichita, Kansas, who for a number of years was president of Bethel College, has accepted the call to become pastor of the Reedley, California, Mennonite church. He began his work there June 1.

The Pacific District Conference will meet at Pratum, Oregon, June 18-21. All conference congregations are invited to be represented. Pratum is not on a railroad and has no bus connections. Visitors will stop at Salem and should inform the minister, J. M. Franz, in time so that arrangements can be made for their transportation to Pratum.

DEATH

Mary Schroeder, nee Kopper, was born in Hillsboro, Kansas, May 6, 1889, and passed away May 14, 1936, having reached an age of 47 years and 8 days. In 1905 she felt the desire to give her heart to the Lord and upon confession of faith she was received into the First Mennonite church at Hillsboro through baptism by Elder John S. Hirschler, in which she remained a faithful member until the time of her departure. On May 12, 1915, she entered into holy matrimony with her now greatly bereaved husband. In this union we have been privileged to share both joy and sorrow for twenty-one years and two days. This union was blessed with four children, one daughter and three

sons. She was greatly concerned about their welfare, not only physically, but mainly spiritually. She was also greatly interested in missions, being an active member of the mission sewing circle of the local church. She leaves to mourn her too early departure, her husband, Otto Schroeder, a daughter, Alva; three sons, Victor, Alfred, and Dean; her parents, David and Mary Kopper; one brother, Wm. Kopper; her mother-in-law, eleven sisters-in-law, ten brothers-in-law, and a large number of relatives and friends.

Adam Eck was born in Russia in 1856. He came to America with his parents in 1874. They located in Moundridge, Kansas, where he married Eva Richert in 1877. This union was blessed with fifteen children, nine sons and six daughters. Four sons and three daughters died in their youth. In 1915, Brother and Sister Eck moved to Oklahoma, where his wife died the same year. He was married the second time to Mrs. Susanna Nelson. In the year 1918 they moved to Los Angeles, California, sharing the joys and sorrows of life together for twenty-one years. After a lengthy period of suffering, he died May 3, 1936. Age 80 years, 2 months, and 16 days. He is survived by his wife, Mrs. F. F. Wedel, Ben Nelson, and their families, five sons, three daughters, 59 grandchildren, and 22 great-grandchildren. Funeral services were conducted in Los Angeles, Cal., by Rev. D. Eitzen. The body was later taken to Meno, Okla., where services were held May 7, Rev. J. J. Ratzlaff, Rev. Newfeld, and Rev. H. A. Schmidt participating in the service.

PACIFIC DISTRICT CONFERENCE PROGRAM

to be held at Pratum, Oregon, June 18-21, 1936

THURSDAY, JUNE 18

- 2:00 to 4:00 P. M.—Period of Fellowship and Prayer
for all delegates, led by.....Rev. J. M. Franz
- 7:00 P. M. Song Service
- 7:30 P. M. Scripture and Prayer
M. J. Galle, Odessa, Washington
- 7:45 P. M. Words of Welcome.....Rev. J. M. Franz
- Response.....F. F. Jantzen, Paso Robles, Cal.
- 7:50 P. M. Address—"Forty Years in the Pacific
District Conference"
P. R. Aeschliman, Colfax, Washington
- 8:30 P. M. Conference Sermon
D. D. Eitzen, Los Angeles, Calif.
President of the Conference
- Appointment of Special Committees.....

FRIDAY, JUNE 19

- 8:30 A. M. Prayer Service
P. A. Wedel, Aberdeen, Idaho
- 9:00 A. M. Song Service
- Devotionals.....Herbert E. Widmer, Dallas
- Receiving of certificates of delegates....
- Applications for membership.....
- 9:30 A. M. Report of Committees and Officers.....
1. Committee on Complimentary Votes.
2. Secretary.....M. J. Galle, Odessa, Wash.
3. Treasurer.....J. C. Jantz, Odessa, Wash.
4. Field Secretary
Emma Ruth, Reedley, Calif.

5. Bethel College Representative
L. J. Horsch, Upland, Calif.
6. Evangelization Committee
S. S. Baumgartner, Monroe, Wash.
7. Portland Mission
Catherine Niswander, Portland, Oregon
8. Conference Budget for 1936-1937.....

11:15 A. M. Address

Afternoon Session

- 1:30 P. M. Song Service
- Devotionals, led by
Wm. Augsburg, Albany, Oregon
- 2:00 P. M. Unfinished Business
- 2:45 P. M. "Should Our Conference Constitution Be
Translated and Revised"? Discussion
and Report by A. J. Richert, Los Angeles
- Open Discussion.
- 3:15 Address "The Christian Message for the World
Today" (Speaker to be announced).....

Friday Evening

Women's Missionary Program

- Devotionals
- Song by.....Portland Society
- Roll Call (every society to respond with Bible verses)
- Song by.....Albany Society
- Topic: "City Mission Work in Portland"
Catherine Niswander
- Song by.....Dallas Society
- Reading.....Miss Beulah Gerig
- Topic.....Miss Emma Ruth
- Song by.....Los Angeles Society
- Address—"How Missionary Work Began"
Lester Hostetler, Upland, California
- Song by.....Pratum Society
- Offering
- Closing song and prayer.....

SATURDAY, JUNE 20

- 8:30 A. M. Prayer Service
Led by M. J. Galle, Odessa, Wash.
- 9:00 A. M. Song Service.....
- Devotionals, led by
S. S. Baumgartner, Monroe, Wash.
- 9:30 A. M. "Does the Mennonite Church Need A
Biblical Seminary for the Training of
Her Ministers and Missionaries"? (15
minute addresses).
F. F. Jantzen, Paso Robles, Calif.
M. J. Galle, Odessa, Washington
- Open Discussion by Lester Hostetler
- 11:30 A. M. Address
- Report of Resolutions Committee.....
- Selection of place for Conference next
year.

Afternoon

Sight-Seeing and Recreation

Evening

- 7:00 to 8:30 P. M. Saengerfest, conducted by
Lester Hostetler

SUNDAY, JUNE 21

Forenoon

- Sunday School

Morning Worship—Sermon by

Philip A. Wedel, Aberdeen, Idaho

Afternoon

Sunday School and C. E. Program

Arranged by the local church

Evening

Young People's Program

7:00 P. M. Song Service

Short Talks by young people.....

Address—"Problems and Opportunities
Confronting Christian Youth Today."

Speaker to be announced

CORRESPONDENCE

Hillsboro Mennonite Church. Dear Readers: Greetings! On the evening of April 5, the Hillsboro High School Mixed Chorus favored us with an Easter cantata, under the direction of Miss Lois Hohmann, teacher of music in the High School.

On Good Friday night the Young Ladies' Aid gave a very fitting and fine program. They showed slides from the Passion Play in Oberammergau.

Easter Sunday evening, the C. E. gave a short Easter program. May 3, members of Bethel College were with us. Prof. J. M. Regier gave an address, Dr. E. G. Kaufman gave a talk, the A Cappella Choir sang several selections.

Our male chorus was the main feature on a program given on May 10. This chorus sings well and is enjoyed by all, although it is quite new. It has a membership of about 25 men, and has worked hard last winter under the able direction of Miss Hohmann.

In the evening of May 15, the sewing circles of our church sponsored a mission sale. Light refreshments were served after the sale. It was encouraging to see how well the things sold. A nice sum of money was taken in.

Mrs. Otto Schroeder passed to her eternal reward, May 14, after an illness of several months. She had been a patient in the Salem Hospital the past three months. Funeral services were conducted from our church Monday afternoon, with Rev. J. H. Epp and Rev. T. J. Miller, of the Evangelical church, officiating. Rev. A. Albrecht spoke words of comfort in the home.

Mrs. Jno. Bartel, Corr.

A CALL TO THE CHURCH

In 1934 the National Christian Council, under what it is assured was the leading of the Spirit of God, issued a call to all the churches in India to make a concentrated and definite advance in evangelism. This call was issued in no communal spirit, or with any desire of merely adding numbers to a community, but in the profound conviction that only in Christ can any man, or any group of men, find full life and satisfaction for the hunger of the heart. Having received reports from Provincial Christian Councils and from various churches and missions of the wonderful response which has been called forth by the fresh presentation of Jesus Christ, a response which has not

been confined to any one section of the community, the National Christian Council now issues this present Call to the Church.

Quite apart from any response to special efforts of the church, we are faced today with a widespread and deep unrest among the depressed classes, an unrest that has found expression in certain recent notable utterances by some of their leaders. We believe that this unrest springs from no material dissatisfaction, but from a deep spiritual hunger which cannot leave us unmoved. It constitutes a call of God to the Christian church which it cannot ignore. The primary witness which our Lord gave to His mission was "to the poor the Gospel is preached," and His church must follow His way. We are today faced with an opportunity which is unique in the history of India, and a cry for help which evokes all our sympathy and love.

Evangelism requires preachers, but preaching is comparatively unfruitful if it does not issue from churches where the power of the changed life, and the love and fellowship of the community are manifest. We cannot but be conscious that there is much in our churches which does not witness to the power of life in Christ, but calls us to deep penitence and humiliation, and in this evangelistic effort there must be in particular a resolute putting away from our midst of every distinction based on class, caste, or color.

The work is not to depend solely on the efforts of those who are set apart by the church specially for the purpose. It must be the task of all its members; it will call for the services of hundreds of young men and women in many parts of India and we would urge that, to meet a need which may arise in any area at any time, bands of such workers should prepare themselves for the opportunity. Further, there is no need to wait for the emergency to arise; the harvest is ripe for the gathering in many quarters, and we urge that volunteer bands be sent forth to gather it.

The task is so great that it cannot be met by isolated efforts of divided churches. Not only are our divisions a serious obstacle to those who are seeking for a new life of fellowship and love, but a divided church cannot bear a fully effective witness to the fellowship of Christ. The churches must face the situation together: they must take counsel together and they must pool their resources as far as possible. It is, of course, unimaginable that any one church should enter into competition with another for mere increase of numbers. The situation calls for the united efforts of churches working in the fullest fellowship of the Spirit, and they must be ready to extend that fellowship to all who are in need, regardless of any other consideration.

Above all, we have to remember that the Kingdom is Christ's Kingdom and the enterprise is His enterprise alone. Without Him we can do nothing. If the special opportunity demands special effort, it calls above all for prayer, and every church must engage continually in earnest prayer that the Spirit of God may inspire His church, and may lead into His light the people who cannot find rest till they find it in Him.

V. S. Dornakal, Chairman.

National Christian Council

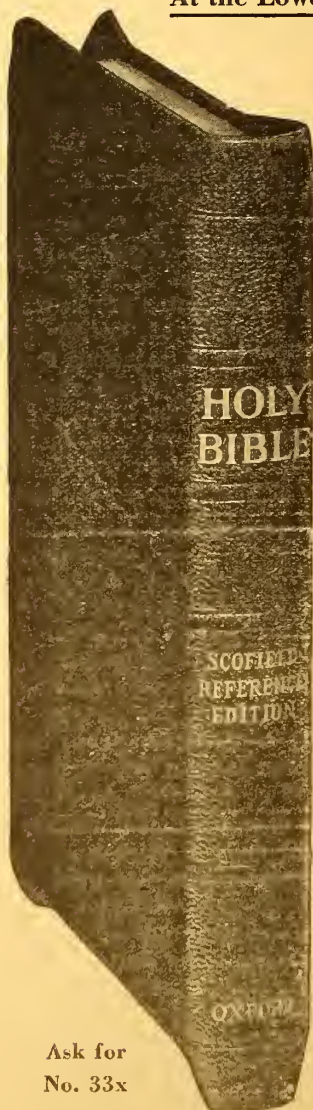
Nagpr, C. P., January 18, 1936.

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VOL. LI

HILLSBORO, KANSAS, JUNE 16, 1936

No. 24

REPORT ON PEACE ACTIVITIES

A. S. Rosenberger

The Continuation Committee appointed at the Conference of Historic Peace Churches which was held last fall in Newton, Kansas, has been taking an active interest in promoting peace activities on the part of the Friends, Brethren and Mennonites. The Mennonite representative on the committee is Orie O. Miller, Akron, Pa.

The Peace Committee of the General Conference has been working with the Continuation Committee of the Historic Peace Churches in various matters of peace interest.

It is my desire at this time to report two particular activities in which it was my privilege to participate.

A rather outstanding event occurred on May 8, when representatives of the three Historic Peace Churches comprised a delegation to the General Conference of the Methodist Episcopal Church, in session at Columbus, Ohio. The reception of this peace delegation was a part of the peace program presented to that large body which has been taking such an active interest and leadership for the cause of peace. The group was very cordially received, and occupied seats on the platform during the program.

Spokesman for the group was Alvin T. Coate of the Society of Friends. He said in part: "We bring to this great body of the Christian church our most cordial greetings. These groups have sent us to assure this Conference of their love and confidence, and to pledge their cooperation in all right methods in making effective our common ideal.

The widening sector in the ranks of good will being occupied by American Methodism is most heartening and will stimulate peace sentiment everywhere.

To us of the historic peace communions this is a high occasion when unitedly we acknow-

ledge the eternal rightness of our martyrs to this cause. We may have illumined the area of Christian thought with a little light, but it has been a steady one." Mr. Coate then emphasized that the peace conviction of our group was in conviction of our fathers, and ours," he said, "is the mind of Christ and that it will receive the ultimate sanction of mankind. These groups are not betrayed into violent methods in the cause of peace. Our peace conviction is very central in our faith; we see man as the prime purpose of creation; for this man our common Master lived and died and rose again.

Man, being God's chief concern, there is no Christian way to kill a man whether he be one or battalion . . . We hold this truth to be as eternal as God's love and as sacred; as universal and as inescapable.

We come to share with you our heritage because of your genius for accomplishment. And so we tender you the comradeship of these groups, few in numbers but valiant in spirit."

Representatives for the Church of the Brethren were C. Ray Keim, L. W. Shultz, and O. W. Neher. Representatives for the Mennonites were Harold Bender, Bishop E. L. Frey, and A. S. Rosenberger. Representatives of the Society of Friends were Walter L. Collins, Clarence E. Pickett, and Alvin T. Coate.

Another step seeking to bring the light and encouragement of the Historic Peace groups to the larger denominations is to be taken when another representative group is to be welcomed at the coming Congregational Conference at Northampton, Massachusetts, on June 17.

Also under the leadership of the Continuation Committee of Historic Peace Churches a Conference on Literature was arranged and held in Chicago on Friday and Saturday, May 15 and 16. In these sessions the matter of the production and interchange of literature was considered and arrangements were made to prepare and publish a list of all contemporary publica-

tions available on the subject of peace and non-resistance. This material in this particular list is to be limited to that produced by the Friends, Brethren, and Mennonites.

Plans were also made for the appointment of a sub-committee on literature which is to direct all joint activities with regard to the exchange and distribution of printed matter on the subject of peace. The General Conference Peace Committee has been asked to appoint one representative on this literature committee.

Another session of representatives of the Historic Peace Churches has been called for September 18 and 19 at some place to be designated, for the purpose of considering alternative service in war time, and definite service in peace time in lieu of our refusal to accept military service.

TENTH ANNIVERSARY OF THE ASSOCIATION OF THE "FIGHTING GODLESS" AT MOSCOW, RUSSIA

John J. Kroecker, Newton, Kansas

According to the Moscow "Pravda" (the official party paper of the Communist Party) of February 10th, the "Fighting Godless" on February 7th held an impressive convention in commemoration of the tenth anniversary of the association.

The chairman of the Central Executive Committee of the organization, Comrad E. Jaroslawky, gave a report about the activity of the association, and the Godless forces in general throughout the Sowjet Union during the past ten years.

He stated that in factories, shops, state and collective farms in excess of fifty thousand cells have been organized, and that these cells had a membership of over seven million. About two millions of the members are of school age.

The organization during the ten year period has published over a thousand different popular anti-religious books, which have been distributed in several million copies. Besides, the two regularly published magazines "The Godless" and "The Anti-Religious," being of propagandistic character, are being distributed in large quantities.

The association in late years has been especially active in organizing anti-religious propaganda in form of debates, lectures, and popular conferences and talks. So, in 1935, over fifty

thousand people have attended such lectures in the Bashkir Republic (dohammedans) alone. In Georgia (Kaukasus) in 23 sub-districts 960 lectures and reports on anti-religious topics were held.

After hearing the report of the chairman the convention was greeted by leaders of the sports, art, writers, and other associations. The convention also received an address from Comrad N. K. Krupskaja and the Sowjet Academy of Science, which latter in part, states:

"The Academy of Science of the USSR is warmly welcoming the fighters of the anti-religious front attending the tenth anniversary of the "Association of Fighting Godless." The final and irrevocable victory of Socialism has remade our country into a land of godless masses. Masses in millions populating the multi-national Sowjet Union have thrown off the filthy yoke of the times of slaves, and they will continue to do so. The continuation of the fight to free the working classes of all this talk about mysteries and religious experiences necessitates gigantic cultural efforts, and the Association of the Fighting Godless has a place of honor among these fighting (religion) forces.

To what extent the policy of the government in Sowjet Russia has influenced religion and the life of the churches in the country can best be judged from figures which have become available recently:

Not more than fifty thousand pastors of the Greek-Catholic church have been permitted to remain in their parishes to serve the approximately hundred and sixty million people all over the country. The position of these pastors, compared with that of the clergy in other countries, is difficult. The majority of Russian church men, to sustain themselves, and to be able to pay the heavy special taxes demanded of a clergyman, have taken up a trade, such as that of a cobbler, which they attend to on the side.

The Lutheran church, too, has suffered severely. Of the two hundred and forty Lutheran pastors which served a membership of 1,100,000 in 1914, only eighty three are known to be left in Russia. Of this number forty seven are either in exile in remote districts of Siberia or sentenced to forced labor in the northern regions of European Russia. Of the remaining thirty-six fourteen prefer not to have their address known, as they fear they will have to share the fate of those already exiled.

THE HISTORIC MENNONITE POSITION ON PEACE

By H. P. Krehbiel

What is the Historic Mennonite Position on Peace, that is, what is the Mennonite Peace Doctrine? It is most concisely stated in Matt. 5:43-44:

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you, and persecute you."

Much more was taught and exemplified in the life of Jesus and His apostles, to set forth the doctrine of peace. There is also such material available, setting forth the testimony of the Christians of the Early Church, which for lack of time must be omitted.

The Mennonite Peace Position or Doctrine then is that of Christ and the early church. Apostolic Christians loved their enemies and eschewed the use of arms. Love motivated their thoughts and conduct. Among them there was peace and spiritual joy. It was a spiritual culture that was welcomed by the people everywhere, but was obnoxious to governments, because its influence was undermining militarism and statecraft.

For 300 years the cause of Christ had expanded and spread vigorously. So strong had the church grown now in the empire, in the face of century long savage persecution, that Emperor Constantine saw that in some way he must gain the support of the church. By becoming a Christian he could recognize Christianity as the State religion. That is what happened. The clergy at Rome promptly transferred its supreme loyalty from Jesus Christ to the temporal ruler. From that time dates the decadence of the spiritual power of the church. The church lost its spiritual witnessing power. Until then the church and its members had practiced peace and the pursuits of peace. They would not bear arms. Iranaeus about the year 180 had said, "Isaiah's prophecy is fulfilled—swords turn to plowshares—spears into pruning hooks, for Christians have changed their swords into plowshares—Christians know not how to fight. With this position Justin Martyr, Tertullion, and church leaders in general agreed. O, that the Christian

leaders had remained loyal to Christ! Then would the church never have become entangled with and subservient to the state. But now when the church transferred its supreme loyalty from Jesus to a temporal ruler a great decadence of Christian life followed. The church leaders now said: When the ruler is a Christian and defends the Christians, then the individual Christian can defend the ruler; that is, can and should take up the sword as a soldier in defense of the ruler. Thereupon many Christians become soldiers in the emperor's army. However, in outlying or remote regions various groups of Christians were not carried away into the swirl of the Roman capital. For hundreds of years during the dark ages the voice of Christ's peace was drowned in the din and tumult of unceasing war. But the faithful little groups continued their testimony of peace. About the year 1000 A. D., this testimony became more vocal.

Great strength they gained when in southern France Peter Waldo identified himself with the Old Evangelical church. The Waldensian movement thus came into existence. The Waldensians taught that the Bible is the basis of the Christian's religious understanding, and that the New Testament, particularly the Sermon on the Mount, constitutes the guide to a Christian life. Therefore they considered the giving of the oath and the performance of military service as being wrong.

The Mennonite church is the spiritual offspring of the Waldensian church, as the aged Waldensian pastor, Paolo Calvino, of Lugano, Switzerland, declared when in 1927 I had the privilege to visit him in his home. Thus the historic testimony of the Mennonite church until this day is but the continuation of the testimony of the original Christian church, as it has come down through the turbulent centuries to the present time.

Mennonites have as their direct antecedents besides the Waldensians, the Swiss Brethren, the Obbenites (of Germany and the Netherlands) and the Hutterian Brethren (Moravians). These stood not so much against war as they stood FOR peace. This position has been carried forward more or less perfectly through the centuries to the present time by the successors of these groups.

What the position on peace of the immediate forerunners of the Mennonites was, just one example will suffice to show. Peter Chelchitz-

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ky, a Bohemian, says: "Worldly rulers have contentions for the sake of material wealth and worldly honor. Let some one threaten their sovereignty and at once they engage in war. They seize men and bring them together like a herd and drive them into conflict where those on one side rob and kill those on the other side. . . . and the worst is that they compel Christians to engage in such conflicts . . . Yea, brother goes against brother to harm him . . . The one party is praying for their governors and the other party for their that they may be victorious. Each party prays for victory against the other. And both are named Christians, though each is wishing well only to his own party. The Christians on both sides engage wrongfully in bloody strife and pray that they may be victorious over the other side. Whom, now, will God hear? . . . On both sides they say: Forgive us as we forgive. And every party seeks to increase its military force and never thinks of forgiving the other as long as they can hope to overcome them. Therefore their prayers are blasphemy against God."

Just before the rise of the Swiss Brethren Andreas Gastelberger in 1523 declared at Zurich: "War is sin." Another testimony of that period is by Conrad Grebel, who in 1524 wrote: "The Gospel and those who accept it should not be protected by the sword, neither should they protect themselves . . . True, believing Christians are as sheep in the midst of wolves, sheep for the slaughter."

A little later Felix Manz said: "No Christian smites with the sword nor resists evil."

In the Schlatten Confession (1527) occurs this statement: "We shall surely lay down the

unchristian, yea satanic weapons, such as the sword, armor and the like . . . This is the strength of the words of Christ, 'I say unto you that ye resist not evil.'"

By their peaceful, quiet, and industrious lives Mennonites gained the confidence of the public in general, and were increasingly sought for tenants on large estates. These landlords gave them protection, naturally in their, the landlords', own interest.

What Has the Mennonite Peace Testimony Contributed Toward the Promotion of Christ's Peace?

The chief service the Mennonite church has under God been permitted to render is definitely in line with the promotion of Christ's peace. The horrible persecutions of the Waldensians carried on for a long time by the Roman Popes, almost exterminated them and finally succeeded in silencing their peace testimony. It was left to the Mennonites to carry forward this testimony alone for more than 125 years after the Reformation set in, and Luther and Calvin have identified themselves with the state defended and enforced their views by the use of the sword. Then it was that the Quakers came into being in England, and still later, about 1720, the Church of the Brethren (Dunkers) movement arose in the United States, also bearing testimony for peace. Because of their peace attitude Mennonites particularly have suffered much persecution, and for more than a hundred years have been driven hither and thither, this resulting in a wide diaspora, so that today Mennonites are still, many of them in Russia, faithful to their peace testimony, some in Siberia and Manchukuo, in Mexico, Brazil, and in Paraguay. A mission work is carried on in India and China and many converts are being won. The cause of peace is thus also carried directly to the natives of that country, and they will be ready to bear testimony for Christ and the Mennonite Peace position, if a test should come.

In a recent article a Mennonite writer says (I give it in translation from the German) "For 400 years we have said, 'I will not fight,' and then we settled back trim and comfortably in our superior righteousness. For 400 long years we have said, 'It is not right to kill . . . I will not kill,' and thereafter have not lifted a finger nor raised our voices to keep others from destroying each other. . . ." . . . Further on this

statement is made: "What needs to be done is that we become missionaries and spread this principle far and wide, and make it so plain and effective, that not another war will be begun."

The enthusiasm of the writer on behalf of the abolition of war is both admirable and commendable. However, one gains the impression that the writer of the article is insufficiently informed as to the noble and effective service Mennonites and other contemporaneous peace groups have really rendered toward the promotion of Christian peace. Christian peace, translated into actual life, means more than the mere abolition of war. Cessation of war is not equivalent with peace; that is simply an armistice; war to be renewed just as soon as the belligerent nations have caught breath sufficiently to renew the slaughter. Under God Mennonites and other peace groups have done very much to promote the cause of peace. As shown above, it is historically incorrect to assert that Mennonites have testified for 400 years that "it is not right to kill," and then "have not lifted a finger nor raised their voices to keep others from killing each other." The facts are that the Mennonites for much of the 400 years were the only people, Christians or others, that did lift not only their fingers but their whole hands as well as their voices to prevent, if possible, the horrible tragedy of war. A mere handful were these non-resistant Mennonites and others as against a sea of humanity, yet they did faithfully all that they could to prevent war. Multitudes of true Christians, including Mennonites, in obedient loyalty to Christ have sealed their faith with their lives. This sort of testimony and protest is true even down to the World War. Notorious are the cases of the Hutterites, who died in consequence of the torturing to which they were subjected in Alcatraz prison. By the heroic suffering of maltreatment, particularly by some of our Mennonite men, the conscience of the American people was stirred and public opinion aroused to the point where the government found it advisable to cease torturing and deal humanely with the Conscientious Objector. I can now see Harry Graber, in February, standing on the north side of a barrack in Camp Funston, exposed to a cold northern breeze, frozen blue, as punishment because he refused to obey military commands. In fact, the faithful testimony of various non-resistant

drafted men has been a very large factor in awakening the Christian ministry and church members of America to a consciousness that war is utterly inconsistent with the life and teachings of Jesus. The steadfast peace testimony has by example brought thousands to the point that they, too, are now resolving to take the same stand as have Mennonites for four hundred years—refuse to fight, refuse to kill.

In this direction lies the ultimate realization of the angelic song, "Peace on earth, good will toward men." Political propaganda rather engenders hate and opposition, for such propaganda is a form of force, and the unconverted will immediately respond with such force as is at his command. Peace on earth will come only by the spread of Christ's peace, by the propagation of the Gospel of peace in the hearts and consciences of the masses of the people. When once the masses of the people of a nation will follow Jesus all the way, and will love and not hate, then will dawn the acceptable year of the Lord, when nations will learn to war no more. Then they, loyal to Jesus, will say, "I will not fight . . . It is not right to kill . . . I will not kill." Then will the witnessing for the Lord Jesus Christ prevail. Then will the testimony of Christ's peace issue in the abolition of war and the ushering in of the reign of the Prince of Peace.

What, then, is today the status of the Historic Mennonite Position on Peace? Has the Old Evangelical testimony for peace — Christ's peace — been in vain? Or have the standard bearers of that testimony a divinely designed purpose to fulfill?

The whole world is today in uproar and confusion. War and rumors of war are distressing all humanity. This is a world situation, prophetically foretold by Jesus, in which His followers are to flee from one place to another. But says Jesus, "The end is not yet" (Matt. 24:6), and the Gospel must be preached in all the world, — and then shall the end come (Matt. 24:14). Jesus also says that in the last days "false Christs shall arise," and warns against going out to them, and not to follow them (Luke 17:23). Christ's Gospel is that of Love, Salvation, Peace. Against this Gospel the gates of hell, which are moved by hate, selfishness, and viciousness, shall not prevail (Matt. 16:18). A great spiritual Harnageddon (Rev. 16:16),—such as is pictured in the Apocalypse,—is in the offing. A conflict

between the Spirit and the Flesh on a world-wide scale is in preparation. In this conflict between the spiritual and the carnal forces the standard bearers of the hosts of Jesus will be the present day representatives of the Apostolic and Early Christian church, who have witnessed faithfully by word and deed for Christ and His love throughout the centuries to this day. Is it not for this purpose that God in Christ has kept, through centuries of tribulation, the "little flock" (Luke 12:32) — the Mennonites, joined in the last centuries by the Friends, the Brethren, and others. Insignificantly small is their number. He who committed His cause at the first to a few apostles, has prepared the way for a wide reception to this renewed Gospel preaching of Love, Salvation, and Peace. For, have not hundreds of ministers of those churches which preached hate at the outset of the World War, now come to see their error, have repented, and are now advocating loyalty to Christ's peace precepts? Have not great Christian denominations in the United States taken definite position against supporting war, because war is inconsistent with Christ's teachings? Have not thousands of young men declared themselves determined to refuse military service for the same reason?

It is plain that the time is at hand for the non-resistant peace churches to enter upon a greatly enlarged missionary activity of preaching the Gospel of Christ's peace beyond their own confines. This missionary activity cannot consist in the methods of political propaganda, nor the futile signing of petitions to Congressmen or the President. This missionary activity must consistently have one single purpose only, namely that of winning Christians everywhere to the full acceptance of and submission to the precepts and commands of Jesus Christ, the Founder and Head of His church. To that message, when once widely preached by faithful ministers, there will be a joyful response of multitudes of Christians who today are inarticulate and subdued by those who teach hate of enemy in disloyalty to Christ.

Then once the masses of Christianity shall again be loyal to Christ and shall refuse to hate at the command of a few war-makers in government, but instead will, in glad obedience to Jesus, love and do good to them that hate them, then will the reign of peace set in, then will the kingdoms of this world have become

the kingdoms of our Lord (Rev. 11:15), and He, Jesus, shall reign, the heavenly Prince of Peace.

"I WILL BE CHRISTIAN"

This Christian Endeavor slogan impressed me as one worthy of youthful quest and mettle. A fine body of Christian youth, forward looking toward what they hoped yet to be. I commend the slogan to all young folk. But what "being Christian" comprehends, in test, measureless heart dealings, loves and labors. Dirigent roads led out before them, roads tedious and rough: they chose the Christian one, a joyous yet difficult road, with great promise, but a struggle. I liked their pronoun "I," Personal Christian, Personal Savior. Social activities contribute to mutual benefit, but these C. E. wisely put first things first—the individual, then the social. Be Christian, then Christian doing. Thus to ally with an alluring cause, full of helpful anticipations and youthful adventure, the young folk chose a rewarding career, the "greatest luxury this side of eternity." Who would not covet such a choice?

Their Brand of Christian: This is no less important than being Christian at all: for to be just another Christian may mean no more than in name. The brand counts. "Keep thy garment always white." Agrippa was "almost persuaded to be Christian," but what quality of Christian? There are Christians and Christians, many shades of doubtful hue, with unhappy results. The true Christian brand will "adorn the doctrine of God." Their lure will be the "Beauty of Holiness." The choice will be discriminative, selective. It is said that the poet Wadsworth "gathered sticks," accumulated old papers, scraps and clippings, verse, from which he selected material to make his book, and his life. A rolling snowball picks up more than snow, as the Indians, sent among whites to gather knowledge, returned with the white man's vices, minus the white man's virtues. Thus do many Christians mix their life-selections. The brand of a real Christian is like the woman of Proverbs, "She seeth that her merchandise is good, her candle goeth not out by night."

Passionately Christian: Millions fail for lack of intensity, when "to be Christian" does not
(Continued on page 15)

THE SUNDAY SCHOOL LESSON

June 28, 1936

Review—Jesus Meeting Human Needs

Golden Text.—Jesus of Nazareth . . . went about doing good. Acts 10:38.

Instead of the usual custom of having the review of the lessons studied every three months, we now have an arrangement that included six months of study. This calls upon us to review the twenty-five lessons that were used since the beginning of the year. Needless to say that, with the space at our disposal, very little attention can be given to individual lessons. The teacher has studied the topics and explained them for the benefit and to the edification of his class, we hope, and the pupil has found in each lesson something that has been specially interesting, helpful, and important. The general topic for the lesson we discuss today is "Jesus Meeting Human Needs."

The greatest need for the world was Jesus, and therefore the loving heavenly Father gave us Jesus. God gave us many things, such as the resources of the earth, the joys of living with one another in a happy family or society and minds that enable us to penetrate into all kinds of mysteries. He gave us intelligence that enabled us to gain the fullest use of all His gifts. But, being wise, wealthy and resourceful, while such things make us superior creatures, is not the chief need of man. Indeed, such things are of the earth, earthy, and rise no higher than earth. But, having Jesus, we have satisfied within us that craving for God and communion with Him that is characteristic of the human soul. St. Augustine exclaimed, "Thou hast made me for Thyself and my soul is disquieted until it finds its rest in Thee."

Jesus is the greatest need for the world because God gave Him to be the cure of our souls. We would be sick nigh unto eternal death were it not that Jesus came to assure an eternal future for our souls that would mean eternal happiness with Him and with those "whom we have loved and lost the while." We have come into existence, not only to fill a place in the world here, but to fill a place in the world that is here and hereafter. There can be no blessed hereafter for us without the finished work of Jesus wrought out for us through the atonement on the cross.

We think of Jesus as the one who led a model life. Let us get that idea straight. A model is a pattern something after which to do and make. There may be imperfect models, indeed all human models are imperfect, but Jesus shows us the perfect life in His own life. We are to be looking unto Him to be saved. He is the light of the world. He, if He is lifted up, will draw all men unto Himself. We need Jesus in order to plan our life properly. There are vexing problems sure to confront us in life, but a test we should make of all our doings, be asking the question, "What would Jesus do"? We know enough about Jesus, we know enough about the way He met temptations, we also know enough of the Word that continually points to Jesus. In asking this question it should not be hard to decide what the trend of our conduct must be in the face of any problem that meets us.

When we speak of Jesus going about doing good we wonder just what is the outstanding characteristic of His life and its mission. He did many deeds of philanthropy, He rebuked sinners and their sins, He taught in the simplest language that man should do for His fellows, and what man should do for his Heavenly Father, but in the language of Jesus it seems to us we have the whole of the holy trend of His life. He came "to seek and to save that which was lost." Jesus is the great teacher, wonder worker, patriot, and martyr, but these are only side issues having to do with His great task, namely, the saving of the lost souls of men. He set us the example of doing good continually, even to our enemies. He impressed us with the fact that we are the keepers of our brethren, and when they are in distress we are to help them. But He came to lay down His life that those dead in sin might live. The greatest calling for any man or woman is the calling of the Soul Savior. It is a walking in the footsteps of the greatest being that ever lived.

Jesus went about doing good in the midst of a perishing world. Though the world does not recognize it, nevertheless it is a perishing world without Jesus. It has no future, it has no way of meeting the problem of life. It has no hope of eternity. There is no escape from its miseries. It has no outlook for salvation. But with Jesus coming among men and sharing their trials and troubles with them there is eternal hope for all who will accept Him as Lord and Master and walk in His way.

In doing good Jesus made no exception. He recognized no class that was exempt from His care. There was salvation for all men through the atonement He wrought for all men. When we are told that "whosoever" believes shall be saved, the widest word in the language is used. There need be no exception to the whosoever that pertains to our salvation.

In His doing good Jesus included both body, mind and soul. The troubled and distressed bodies of men were His special consideration. Sick, blind and halt, all needed His help and He was ready to serve them. The teachings of Jesus are the most satisfying food for the mind of man. He was the great teacher and will continue to be so until the end of time. He is the food of the soul. Through Him comes the spiritual nourishment and strength that enables us to walk by faith and serve Him to the utmost.

CORRESPONDENCE

Upland, California, June 3, 1936. Beginning with the New Year, our week of prayer services was held in the Methodist church, sponsored by the Upland Ministerial Association. Dr. E. P. Ryland of Los Angeles bringing the messages.

Dr. E. G. Kaufman, President of Bethel College, held a series of Bible lectures in our church from January 12 to 17. The attendance was good, and the messages were well received.

On the evening of February 5, a fellowship meeting was held in honor of the Mennonites who recently arrived in our community, some to spend the winter, others with the view of locating permanently. Purpose: Welcome the newcomers and become better acquainted.

A special congregational meeting was called on Wednesday evening, March 18, the purpose being to elect a pastor. Rev. Lester Hostetler was elected to serve another three-year term, since his present term expires in October. We are grateful to God to again have Rev. Hostetler as our pastor the next few years, and if each member of the congregation also does his or her part, a blessed three years will follow. A revised constitution of the church was also adopted at this meeting.

It has been a special privilege of the Upland church to have Missionary J. R. Duerksens near at hand during the winter. On Sunday, March 1, Mrs. Christine Duerksen began a se-

ries of four addresses on Missions, presented during the Sunday School hour on four consecutive Sundays. The meetings were well attended by the women of the church and were interesting and helpful. At frequent intervals the Duerksens spoke to the Sunday School and Endeavor Societies, relating many of their experiences in India. They were also the speakers at the Ladies' Annual Missionary Picnic, held in May. Now they have departed from our midst. May God bless them in their work!

Near the end of March our pastor was called to conduct a series of meeting at Winton, California. The group at Winton is made up of members of various groups of Mennonites, and although they had an active Sunday School of 75 members, there was no church organization. Rev. D. B. Hess and Rev. M. A. Niswander served in the pastor's absence.

Good Friday was celebrated by having German services led by Rev. R. Maurer and Rev. J. K. Lichti in the morning, union services in the Brethren of Christ church in the afternoon, In the evening the Upland Oratorio Society under the direction of Rev. L. Hostetler rendered Gaul's "The Holy City" to a well filled house.

Easter Day as usual was an important day. Sacrament of the Lord's Supper was celebrated in the morning service with a large attendance. There was special music by the church choir and the pastor spoke on "The Risen Lord," followed by reception of new members. Mr. and Mr. Arthur Asper and daughter Eloise from Goshen, Indiana, were received into the fellowship. A program of Easter music was given in the evening by the Junior and Cecilian choirs.

Four of our church members, Olin Habegger, Henry C. Horsch, Clara Lichti, and Marie Lichti have during the last months chosen their life companions. Congratulations!

The early part of May, Rev. and Mrs. W. F. Unruh, missionaries to India on furlough, and Mieka Wiens were in our midst. A fellowship supper was held in the church dining room, followed by a joint missionary service in the main auditorium, where we had the opportunity to hear them tell of their experiences.

Sunday afternoon, June 7, Mendelssohn's "The Hymn of Praise" will be sung by the Oratorio Society. The following Sunday, June 14, there will be baptismal and children's consecration service. There are at present eight young people who have expressed their wish to be baptized. Amanda Hirschler Hostettler, Corr.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Amelia Mueller
Halstead, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department

Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Theme: The Christian's Everyday Life

Have We Learned To Use Our Mind?

Phil. 4:8

The Scripture text admonishes us to think pure thoughts. It indicates that one's mental life may consist of impure thinking. An Old Testament writer suggests that our outward life and its activities are determined by our thought life in the quotation, "As a man thinketh in his heart so is he." Charles Kingsley declared, "Think about yourself; about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you will make misery for yourself out of everything which God sends you, you will be as wretched as you choose on earth." Dr. Weatherhead of Leeds, England, an eminent psychologist and a pastor, says that a nervous breakdown rarely has its origin in the physical nervous system, but is largely occasioned by faulty habits of thought. Macaulay puts it thus:

Sow a thought and reap an act,
Sow an act and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny."

Jesus emphasizes this truth in His sermon on the mount when He states that not only the overt act but the desire for it is sin. The findings of psychology corroborate this. Not only do our thoughts determine our activities, but psychologists find that an immature conception of a thought will in time mature in one's unconscious mind and determine our actions years afterward. This is well illustrated in an experience many of us have in common, namely that of working on a mathematical problem all evening, but without a successful solution. What a surprise to wake up in the night with a so-

lution to the puzzling problem of the night before. It is for this reason that the negative suggestions of the movies which make such vivid impressions are so dangerous to wholesome living.

A right use of the mind is to expose ourselves to accumulate those facts which will stimulate positive thinking and which in turn will produce abundant living. From the religious point of view the Psalmist puts it thus: "Thy word have I hid in my heart that I might not sin against thee." The prophet Isaiah adds, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" — on the creative and redeeming purposes of God. In our Scripture text Paul suggests, "Think on these things."

To be able to do this, calls for rigorous disciplining of our mind—it calls for a technique and a systematic daily exercise in the technique. We have a suggestion for this in Psalm 63:5-6, "My soul will be satisfied — — when I — — meditate on thee in the night watches." What we think just before we fall asleep profoundly influences our conduct. Why not therefore read God's Word, memorize one verse, meditate upon its truth, pray, go to sleep. The results of such mental life in terms of personality effectiveness would be astounding to most of us. It would condition our mind to think on "Whatever things are true," "honest," "just," "pure," "lovely," "of good report."

One authority states that only one-seventh of man's brain capacity is used by the best. And many use what little amount of their capacity they employ in a destructive way. What a satisfaction to say with Paul, "With my mind I serve the law of God."

This is but one approach to this vast subject. Many helpful suggestions on the subjects for Sunday use are found in Christian Endeavor Quarterly, Standard Publishing Co., Cincinnati, Ohio.
D. D. Eitzen.

CHRISTIAN ENDEAVOR

June 28, 1936

Topic: Young People And Their Reading

I Tim. 4:13-16

Worship Service

Prelude: "I Would Be True."

Call to Worship: "Thy Word is a lamp unto my feet, and a light unto my path. Heaven and earth shall pass away but my words shall not pass away, saith the Lord."

"Whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."

A Poem

A BOOK

Softly I closed the book as in a dream,
And let its echoes linger to redeem
Silence with music, darkness with its gleam.

That day I worked no more; I could not bring
My hands to toil, my thoughts to trafficking.
A new light shone on every common thing.

Selestial glories flamed before my gaze,
That day I worked no more, but to God's praise
I shall work better all my other days.

—Winfred Ernest Garrison.

Sub-Topics

1. Why read books?
2. How should we read books?
3. Choosing our reading material.
4. A well-balanced reading program.
5. The Best Book Of All.

Discussion

Discuss such questions as: What recent books or articles have we found most helpful? Did we really "enjoy" these helpful writings? Who are our favorite authors, and why? What are some portions of the Bible which we have found most helpful? Should there be any place in our program for the reading of light fiction?

Daily Bible Readings

M., June 22—A book of blessing. Rev. 1:1-3

T., June 23—A book for serious souls. Ps. 119: 9-16

W., June 24—Books of practical help. Eccles. 12:8-12

T., June 25—The fate some books deserve. Acts 19:18-20

F., June 26—Books for all ages. John 20:31; 21:24, 25

S., June 27—Helping puzzled readers. Acts 8: 26-35

District News—California

Representatives of the C. E. of the California Mennonite churches met at Fort Tejon in the mountains to plan for the retreat which will be held at Lake Sequoia the third week in August. It is hoped that those of the California Y. P. who will attend the General Conference Retreat at Shipshewana the first week in August will be back for the California retreat.

INTERMEDIATE CHRISTIAN ENDEAVOR

July 5, 1936

Topic: How Does Our Government Serve Us?

Romans 13:1-8

A Plan for Your Meeting

Pre-prayer Circle.

Call to Worship: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

Hymn: America (standing).

Preamble: Unison

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this the Constitution for the United States of America."

Announcements.

Hymn: "America, the Beautiful." (Hymn story can be told before singing.)

Scripture: Romans 13:1-8.

Prayer Meditation: Responsive (See below).

Hymn: "Fairest Lord Jesus."

Leader's Talk and Discussion Period.

Consecration service (See below).

Poem and Benediction Verse. Close.

Hymn Story

America, the Beautiful, was written by Katherine Lee Bates, a professor of English Literature at Wellesley College. While traveling westward from Chicago, where she had attended the great Exposition in 1893, she saw for the first time the miles and miles of waving grain, and then the "purple mountain majesties" of the Rockies. After climbing Pikes Peak she returned to Colorado Springs and expressed her feelings in the words of this hymn.

Topic Suggestions

Governments are instituted for the benefit of man. When a government is good, it is a blessing to the people. When it is bad, they suffer.

Paul says rulers are God's ministers in this world. When the laws of God and the governmental laws coincide we not only resist the government when we disobey, but sin against God.

The Christian knows only one law, the law of love. Observe laws for public safety, pay taxes for public improvement, deal honestly in all things to hold public confidence.

Questions to Answer

1. What are some advantages which we as American citizens have?
2. What do I owe to this nation for its gifts to me?
3. How does this nation compare with other nations in the benefits which its citizens enjoy?
4. What must be the foundation of a nation that would continue to prosper and bless its people?

Topics For Two Minute Talks

Has our nation been true to its purposes:

- (1) To establish justice, (2) To insure domestic tranquility, (3) To provide for the common defense, (4) To secure the blessings of liberty to ourselves and our posterity?

Prayer Meditation (Responsively)

Leader: For just government, for law and order, and for the peace and safety in which we dwell in our home;

Group: We thank Thee, our Father.

Leader: For the open Bible and the churches in which we can assemble undisturbed to worship Thee;

Group: We thank Thee, our Father.

Leader: For our national institutions for the promotion of health and education, the relief of suffering, the restraint of evil, and the assistance of the weak;

Group: We thank Thee, our Father.

Leader: For all honest public service for the good of the community;

Group: We thank Thee, our Father.

Leader: For the promise of the coming of Thy Kingdom, and the joy of working for it with our fellow men;

Group: We thank Thee, our Father.

Leader: Thou giver of every good and perfect gift, unite us in gratitude and loyalty to Thee. we pray in Jesus' name. Amen.

Consecration Service

For the consecration service have a small American flag, which the leader holds up while he speaks on "What I thank God most for as an American citizen." When he has finished he passes the flag on to one of the members until all have had an opportunity to take part. To add to the effectiveness of the meeting, drape a large flag in the front of the room, or have small flags for each member to wear.

Poem:

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee."

—John G. Whittier.

JUNIOR SECTION

For month's outline, please see May 26 issue

Program Suggestions for June 21, 1936

A Third Garden

(An Out-O'-Door Meeting)

1. **Setting**—God's own great out-of-doors.
2. **Opening service**
 - 1) Song service in charge of junior chorister.
 - 2) Meditation on "the heavens that declare the glory of God and the firmament that showeth His handiwork."—This could take the form of roll call answered by a verse pertaining to nature.
 - 3) Song—Day is dying in the west.
 - 4) Scripture—Ps. 104:1-13, 24, 33.
 - 5) Sentence prayers of thanksgiving for the wonderful gifts of God.
3. **Study Period.** Aim: To lead the junior to understand how we become a child of God and what it means to be one.

1) Explanatory remarks — by the leader. This “third garden” is a picture word that I am using. God takes us out of this world and plants us into His Kingdom. I call it here, a garden. As the second garden was because of the first, so is the third because of the second. Through the sacrifice of Christ we have the opportunity to become a child of God, to be planted into God’s own garden.

2) **How do we become a child of God and grow in God’s own garden?**—In charge of a junior who steps forward with a basket hung on the arm in which are leaves rolled up and tied with various colors of ribbon. In each rolled leaf is a slip of paper and on each paper is the above question with a Scripture verse answering the question. (Hollyhock leaves make good rolls.) The junior in charge calls on any other junior to step to the front. He hands him a roll. This junior opens it and reads the answer and then he is allowed to choose the next junior. This is repeated until all Scriptures have been read. Answers to the above question: John 1:12; John 3:16; John 3:36; John 5:24; Acts 8:37; Acts 8:37; Acts 16:31; Rom. 10:9.

3) **Special music** by guests from the Young People’s Endeavor—“I have a Savior, He’s pleading in glory. O that my Savior were your Savior too.”

4) **“Come Unto Me”**—by the leader or a guest speaker. Here in the quiet of nature, how close we could bring the Creator of all to the hearts of the juniors! The eternal call of Christ could ring so clear, “Only believe,”—that is all. The wind says “Come unto Me”; the flower says “Come unto Me”; the trees, the clouds, the hills, the rocks, the plains,—all draw our hearts to Him who created them. He made our world so beautiful that it might say “Come unto Me. Give me your heart that I might plant your life into my garden, the Kingdom of God.” Then stress what it means to become a child of God: 1) It means the gift of a new heart where the spirit of Jesus dwells; 2) it means that Jesus can help us to grow as a tree: strong and beautiful and fruit-bearing; 3) it means a life

that shall be a blessing here on earth; 4) it means life eternal with the Father and with Christ.

5) **Special music** — “Give me thy heart.” Should you not have this song, these words could be spoken as a poem:

“Give Me thy heart,” says the Father above,
No gift so precious to Him as our love;
Softly He whispers, wherever thou art,
“Gratefully trust Me, and give Me thy heart.”

“Give Me thy heart,” says the Savior of men,
Calling in mercy again and again;
Turn now from sin and from evil depart,
Have I not died for thee? Give Me thy heart.”

“Give Me thy heart, give Me thy heart,”
Hear the soft whisper, wherever thou art:
From this dark world He would draw thee apart,
Speaking so tenderly, “Give Me thy heart.”

6) **“Into my heart, come into my heart, Lord Jesus”**—Sing chorus twice softly.

7) **Closing Prayer** of thanksgiving for Jesus who became the Way that we might be the children of God—by leader.

“SHUN EVIL COMPANIONS”

There is possibly a good reason for our elders looking upon us with scorn in our unwise choice of associates. We are very often indiscreet in the choice of company that we keep. Remember that if we walk with the lame, we will do one of two things: we will either learn to limp ourselves or we will become a crutch to the lame. There is virtue in choosing the company of evil people if by so doing we can lift them to a higher plane of living rather than allow them to drag us to unfortunate depths with them. The Master was an artist at lifting other people to higher levels. He made all manner of men His associates, yet we have record of no case in which He lost any of His self-respect or influence in so doing. There is only one way in which we can safely choose the company of the careless, and that is to never become careless with them. Jesus must be our companion in every one of these adventures if we hope for them to be safe and successful. He is our first source of strength for every battle with wrong.

—Dennis W. Foreman.

JOTTINGS

The Young People's Convention, to be held at Odesa, Wash., will include three sessions on Sunday and two on Monday. A full program has been worked out with topics assigned and a time limit set for each speaker. Special musical features add variety to the program.

It is estimated that the annual Mennonite Song Festival, held this year on the campus of Bethel College, was attended by 4000 to 5000 persons. Favorable weather, comfortable seating, and an amplifying service made the event all the more agreeable for those who attended.

Dr. Arthur I. Brown, surgeon and Bible teacher of Victoria, B. C., gave addresses in the St. John's and Ebenezer churches, Bluffton, Ohio, some days ago. Dr. Brown is a well known scientist, surgeon and Bible teacher. Before becoming a Bible teacher he was a successful surgeon in Vancouver, British Columbia.

The Mennonite church at Ransom, Kansas, celebrated its fiftieth anniversary on Wednesday, May 20. A large crowd was in attendance. A tent had been erected near the church, in which the exercises were held, although the day was dusty and windy.

Dr. C. H. Smith of Bluffton College, is another who it is reported, will attend the Mennonite World Congress in Holland late this month. Dr. Smith is a well known authority on Mennonite History and his books on Mennonite history have had a wide circulation and a gratifying appreciation. He is booked to be one of the speakers at the All-Mennonite Convention to be held at Topeka, Ill., August 24 and 25.

Miss Helen E. Nickel, missionary from India on furlough, is a sister of Mrs. P. R. Schroeder of Freeman, South Dakota. Recently she surprised her sister, coming from Saskatchewan by auto. On June 7, she gave an address in the South church. Rev. P. R. Schroeder attended a meeting of the Executive Committee of the General Conference, of which he is president, at Newton, Kans. He also gave the commencement address at Hesston college. Rev. Schroeder is planning to attend the Mennonite World Congress, to be held in Holland this month.

Rev. Wilmer Shelly, the pastor of the Wadsworth, Ohio, Mennonite church, like many other progressive pastors, in issuing a weekly bulletin for the convenience of the members of the church, giving announcements and making comments on important matters concerning the congregation. In the bundle of these circulars which he was thoughtful enough to send the editor, we note a number of interestnig items, among them an urge to the readers to subscribe for The Mennonite. One of the latest events in the Wadsworth church was the Fellowship Supper which is described as the best of these annual affairs.

NOTICE AND PETITION

The Board of Publication of the General Conference is planning to hold a special session, July 8-10, at Newton, Kansas. There are problems and issues confronting it which it is quite impossible to handle by correspondence. In order to meet expenses of this kind, the Board needs the support of the churches which, according to conference action, are asked to take at least one collection a year for our treasury, to which fact we herewith call attention.

The Board kindly requests the earnest prayers of the churches and brethren and sisters that God's Spirit may guide and direct us in all our deliberations.

Suggestions from any member of the Conference on anything that concerns our publication business and Book Concern will be welcome. They may be presented orally or submitted in writing.

For the Board of Publication,
J. R. Thierstein, Chairman.

One of the features in connection with the commencement of Bluffton College on June 10 was a minister's meeting held on that date. Ministers from the Eastern, Middle and Central conferences were invited. Topics discussed were, "What the Church Wants the College to be," and "How Should the Church Support the College"? This was a new venture toward bringing the members of the several conferences together with one another and with the College.

The choir of the East Swamp, Pa., church will render a program in the neighboring Saucon church on June 28th. The ministers of the Eastern District Conference will hold their meeting on the grounds of the Saucon church on June 22. Rev. W. S. Gottshall is pastor of the East Swamp and Saucon churches, two of the oldest in that part of the country.

AN UNFORTUNATE OMISSION

Bro. E. J. Hirschler, member of the Business Committee of the General Conference, just called my attention to the fact that the names of the members of the Business Committee of Conference were omitted in the official minutes. In the Bundesbote Kalender they are correctly given as follows:

E. J. Hirschler, Bluffton, Ohio.....	1938
J. C. Kaufman, Marion, South Dakota.....	1941
Edgar Toevs, Pandora, Ohio.....	1944

Brother Toevs was elected for nine years at the session at Upland, Calif., last August. I regret this oversight very much and kindly request those who have received copies of the Minutes to insert the names at the proper place.

C. E. Krehbiel, Secretary.

Rev. A. J. Neuenschwander of Quakertown, Pa., was one of a party of ministers who interviewed Governor Earl of Pennsylvania in protest to a proposal bill to legalize lottery in that state. The Governor assured the company that should such a bill pass in the legislature, he certainly would veto it.

DEATH

Rev. Noah O. Blosser, pastor of the Chapel Mennonite Church, Williamstown, Ohio, was born at Pandora, Ohio, January 10, 1859, and died at his home near Williamstown, Ohio, June 3, 1936. He had attained the age of 77 years, 4 months, and 23 days. For forty years he had been the pastor of the Chapel Mennonite Church. He was active in his work until four years ago when he suffered a break in health and has since then been confined to his home. In his early life Rev. Blosser was a successful rural schoolteacher. Later he became a farmer and pastor of his neighborhood church. Rev. Blosser was held in highest esteem by his neighbors and community associates. He rendered an influential ministry far beyond the bounds of his own congregation. He was the councillor and friend of all in need, visited the sick and discouraged, and officiated at many funerals of people in the community who were members of other churches. Funeral sermon by Rev. Paul E. Whitmer, June 5, 1936.

GIFTS FOR HOME MISSION WORK

During the Month of May

We gratefully acknowledge the following gifts for the Home Mission Work of the General Conference.

Saskatoon Church and Girls' Home

This month no special gifts came for this purpose.

Previously acknowledged\$1127.16

General Fund

Christian, Moundridge, Kansas.....	\$ 82.00
Bethel College Church, Bethel College, Kans.....	13.94
Upper Milford, Zionsville, Pa.....	50.00
First, Upland, California.....	13.08
Mennonite Church, Deer Creek, Okla.....	16.11
Bethesda, Henderson, Nebraska.....	62.49
First Sunday School, Reedley, Cal.....	10.00
Immanuel S. S., Los Angeles, Cal.....	5.12
Jr. S. S. Department, Apostolic, Trenton, O.	
Birthday offerings	5.86
Sunny School, Summerfield, Ill.....	25.00
Johannestal S. S., Hillsboro, Kans.....	33.49
Transportation Refund	5.00
Salem S. S., Wisner, Nebraska.....	14.46
Menno Simons, Boyertown, Pa.....	5.00
Bethlehem S. S., Bloomfield, Montana.....	49.00
St. Johns S. S., Pandora, Ohio.....	20.00
First, Monroc, Washington.....	7.39
Mennonite Church, Goessel, Kansas.....	14.00
St. Johns, Pandora, Ohio.....	50.00
San Marcos, Paso Robles, Calif.....	4.50
Bethlehem, Bloomfield, Montana.....	37.00
First, Geary, Oklahoma.....	9.21
Mennonite Church, Pulaski, Iowa.....	9.00
West Zion, Moundridge, Kansas.....	32.00
Hoffnungssau, Inman, Kansas.....	64.37

Salem, Dalton, Ohio.....	20.59
Immanuel, Pratum, Oregon.....	29.03
Mennonite Church, Buhler, Kansas.....	7.95
First, Newton, Kansas.....	54.37
Aletta and Mattie Krehbiel, Tonowanda, N. Y..	40.00
Bethesda, Henderson, Nebraska.....	63.31

Total Income in General Fund.....\$864.77

Paid out on Orders.....\$1127.16

From the Saskatoon Fund and added to this to
make it \$2500.....\$1372.84

For salaries, insurance, etc.....\$1169.02

Respectfully submitted,

A. J. Neuenschwander, Treasurer.

Quakertown, Pa.

FOREIGN MISSION RECEIPTS

For May, 1936

Alexanderwohl S. S., Goessel, Kans.....	\$ 48.50
Bethel C. E. Soc., Inman, Kansas.....	40.59
St. John S. S., Pandora, Ohio.....	40.00
C. F. Claassen, Newton, Kansas.....	40.00
First Mennonite Church, Upland, Calif.....	33.81
Friedensburg C. E. Soc., Avon, S. Dak.....	30.00
Jr. C. E. Soc., Aberdeen, Idaho.....	15.00
Friend, Beatrice, Nebraska	15.00
Eden Church, Inola, Oklahoma.....	14.37
Bethlehem S. S., Bloomfield, Mont.....	12.66
Group, Manitou, Man.....	2.00
West Zion Church, Moundridge, Kans.....	44.00
Alexanderwohl Church, Goessel, Kans.....	10.00
First Mennonite Church, Shafter, Calif.....	8.05
Jr. Dept., S. S., Trenton, Ohio.....	5.86
First Mennonite S. S., Beatrice, Neb.....	344.50
Johannestal S. S., Hillsboro, Kans.....	66.98
Brudertal S. S., Hillsboro, Kans.....	64.33
First Mennonite S. S., Nappanee, Ind.....	56.15
Mennonite S. S., Summerfield, Ill.....	50.00
First Mennonite Church, Halstead, Kansas.....	38.25
Bethel S. S., Inman, Kansas.....	32.24
Hebron Church, Buhler, Kansas.....	29.91
New Hopedale Church, Meno, Oklahoma.....	27.85
Bethel S. S., Mountain Lake, Minn.....	25.00
First Mennonite S. S., Reedley, Calif.....	15.00
San Marcos Church, Paso Robles, Cal.....	20.80
Mennonite Church, Colfax, Wash.....	14.40
Bethany Church, Kingman, Kans.....	12.00
Mennonite S. S., Lehigh, Kans.....	8.98
Tabor Church, Goessel, Kansas.....	27.39
Swiss Church, Whitewater, Kansas.....	35.16
Mennonite Church, Pratum, Oregon.....	45.76
A. M. Church, Milford, Nebraska.....	30.00
Bethel College Church, Newton, Kansas.....	26.87
Mennonite Church, Buhler, Kansas.....	20.35
First Mennonite Church, Philadelphia, Pa.....	15.83
Mennonite Church, Monroc, Wash.....	14.88
Gnadenberg Church, Whitewater, Kans.....	17.60
St. John Church, Pandora, Ohio.....	101.84
Bethesda Church, Henderson, Nebr.....	69.57
Grace Church, Pandora, Ohio.....	42.43
First Mennonite Church, Aberdeen, Idaho.....	33.32
C. E. Society, Butterfield, Minn.....	35.00

J. B. Epp, Beatrice, Nebr.....	15.00
Sister H. v. d. Smissen, Newton, Kans.....	6.00
Abram G. Neufeld, Boissevain, Man.....	3.00
Ebenezer Church, Mountain View, Okla.....	9.00
Mennonite Church, Menno, Washington.....	8.32
Legacy, Franz Heinrichs, Hillsboro, Kans.....	125.87
Christian Church, Moundridge, Kansas.....	76.15
C. E. Society, Hillsboro, Kansas.....	25.00
Emmaus Church, Whitewater, Kansas.....	16.00
Bethlehem Church, Bloomfield, Mont.....	72.00
Bethel Church, Mountain Lake, Minn.....	50.00
Christian S. S., Moundridge, Kans.....	43.80
Mennonite Church, Pulaski, Iowa.....	10.58
Abe Fast, Salem, Oregon.....	10.00
Mennonite Church, Lostwood, N. Dak.....	4.28
Mrs. Mary Goering, Moundridge, Kans.....	1000.00
Collection at Convention, Cordell, Okla.....	61.89
S. S., Lehigh, Kansas.....	8.90
Mennonite Church, Madrid, Nebraska.....	2.82
Ex. C. of M. Soc., Mrs. Fr. Regier Entz, Treas.	230.80
Salem Church, Dalton, Ohio.....	41.17
Rev. J. W. Regier, Los Angeles, Cal.....	25.00
Bertal Church, Pawnee Rock, Kansas.....	22.26
S. S., Aberdeen, Sask.....	15.00

\$3565.07

Balance an Hand, May 1, 1936.....\$146.68

Gifts for General.....	\$2806.40
Gifts for Special Support.....	205.75
Gifts for Dester Bungalow.....	326.92
Pension	16.00
Sundries	210.00

\$3711.75

Paid out on Orders.....\$3576.45

Remitted Direct 15.00 | 3591.45 |

Balance in Bank, June 1, 1936.....\$120.30

Respectfully submitted, J. E. Regier, Treasurer.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For India

Zoar Sew. Soc., Goltry, Okla., Bible woman.....	\$ 25.00
Sew. Soc., First Ch., Beatrice, Neb. Four Orph.	120.00
Tabitha Sew. Soc., Sec. Ch., Beatrice, Orphan.	30.00
Miss. Soc., Reedley, Cal., Two Orphans.....	60.00
Bergtal Sew. Soc., Pawnee Rock, Ks., Evangelist	25.00
L. A., Butterfield, Minn., Dr. Dester Bungalow	28.82
Oakleaf Miss. Soc., Mt. Lake, Minn.....	Do 10.00
Miss. Soc., Monroe, Wash.....	Do 10.00
Y. L. A., 1st M. Ch., Hillsboro, Champa Hosp.	10.00
S. Soc., M. Ch., Hillsboro, Leper Work, Champa	6.83
Sew. Soc. M. Ch., Buhler, Champa St., f. Clothes	10.00
L. A. Soc., Roaring Spring, Pa., Basna Sta., for Clothes	5.00
Tabitha Sew. Soc., 2nd Ch., Beatrice, Neb., Birra Station for Clothes	15.00
Oakleaf Miss. Soc., Mt. Lake, Minn., Tour. Tents	5.00
Miss. Soc., Los Angeles, Calif.....	Do 3.00

Total.....\$363.65

For China

S. O. Circle, Upland, Calif., Bible woman.....	\$35.00
Ladies Aid, Butterfield, Minn., Bible woman.....	30.00
Do., Rev. H. J. Brown.....	25.00
Napier Miss. Soc., Wolfsburg, Pa., Rev. Brown work where needed	5.00

Total.....\$95.00

Expenses of Ex. Com. and "Miss. News and Notes"	
Sew. Soc., First Church, Beatrice, Nebr.....	5.30
Tabitha Sew. Soc., Sec. Church, Beatrice, Neb.	1.00
Bergtal Sew. Soc., Pawnee Rock, Kans.....	4.20
Oakleaf Miss. Soc., Mt. Lake, Minn.....	1.80
Mrs. P. J. Graber, Marion, S. D.....	.25
Sharon Sew. Soc., Orienta, Okla.....	4.50

Total.....\$17.05

Miscellaneous

Tabitha Sew. Soc., Sec. Ch., Beatrice, Pension Fund (2c plan).....	3.15
Oakleaf M. Soc., Mt. Lake, Street Organ, Ariz.	5.00
Miss. Soc., Los Angeles, Cal.....	Do 5.00
Swiss Sew Circle, Whitewater, Kans., Miss Mary Schirmer, Arizona	25.00

Total.....\$38.15

Grand Total.....\$513.85

Mrs. Frieda Regier Entz, Treasurer.

"I WILL BE CHRISTIAN"

(Continued from page 6)

posses them. They are easily brushed aside. Lack of zest in Christian adventure. Easy paths do not appeal to youth. "Does the road lead up hill all the way? To the very end. Will the journey take the whole long day? From morn till night, my friend." It was Phoebe, heroic Christian woman, unheralded and unsung, who braved the long, hazardous journey to carry Paul's Roman letter to Rome. "How can I become a great singer"? was often asked of Emma Calve. She replied "If it is your supreme passion beyond all else in the world, then that is what you will become." So must these young folk to become Christian, have an all-consuming urge, a passionate spiritual baptism from Christ, with the "whole heart."

Christian Contacts: Jesus likened it to "salt." A Christian will change other lives. A visitor to a godly home, remarked: "If I remained in that home a week, I would be a Christian." Emerson wrote, "Nothing is fair or good alone." Nor are people poor or rich alone, criminal or great alone. Others contribute to what each becomes. If Christian, one cannot but be felt. By contact he may make others Christian. The good one does is the result of the good one is." "I will be Christian," if so, you will be progressive, promotive, enlarging.

"My life may touch a million lives
Before my work is through,
In this old world of contacts,
With those I have to do!
Then may that touch be Christian,
Forever and a day,
And fainting souls reviving,
Touch others on the way."

T. Richardson Gray, Edgewood, Iowa.

Summer Book Bargains

Birds of America

PREPARED UNDER THE AUSPICES OF THE UNIVERSITY SOCIETY

Edited by T. GILBERT PEARSON and other great Ornithologists

Here is the book you have been waiting for. More than 100 Bird Portraits in full color, and hundreds of other illustrations. The most beautifully illustrated and completely written book on the subject of the birds of this country ever published. Every picture and every work of text is the work of a recognized authority. Designed both for study and for leisure reading. Its gorgeous color-plates are particularly attractive to young readers and help make this not only the most lovely and complete book on the subject but also the one of the most universal appeal. This is the perfect, permanent Bird book for all ages. Printed on the finest enamel paper. Completely indexed. Bound in de luxe book cloth. Colored jacket. Weight, 7 pounds. Size, 7 $\frac{3}{4}$ x11 inches. You must see this book to appreciate it. Formerly published in two large volumes which sold for \$17.50 per set. Now published in one large volume at only

Over 50,000 copies sold since April 1st

\$3.95

OTHER SUPERB BOOKS AT REDUCED PRICES

Bartlett, John—Bartlett's Familiar Questions.....	\$1.49
Clendening, Dr. Logan—	
Human Body	1.49
Romance of Medicine: Behind the Doctor.....	1.69
Copeland, Lewis (Ed.)—5000 World's Best Jokes.....	1.29
Culver, Henry B. and Gordon Grant—Book of Old Ships	1.98
Curtis, C. C.—Guide to the Trees.....	1.29
DeBles, Arthur—Genuine Antique Furniture.....	1.93
Eberlein, Harold D. and Abbott McClure—	
Practical Book of American Antiques.....	1.93
Garbedian, H. Gordon—Major Mysteries of Science.....	1.39
Goepp, Phillip—Great Works of Music: How to Listen To and Enjoy Them.....	1.59
Harding, Arthur M.—Astronomy.....	1.93
Hedin, Sven—My Life as an Explorer.....	1.59
Hunter, George Leland and Herbert Cescinsky—English and American Furniture.....	1.98
Komroff, Manucl—Travels of Marco Polo.....	1.59
LeGalliennec, Richard—LeGallienne Book of English and American Poetry—2 vols. in one.....	1.49
Macy, John—Story of World's Literature.....	1.98
Magoffin, R. V. and Emily C. Davis—Romance of Archaeology	1.59
Newman, Ernest—Stories of Great Operas and Their Composers	1.47
Nutting, Wallace—	
Clock Book	1.79
Connecticut Beautiful	1.79
Maine Beautiful	1.7
Massachusetts Beautiful	1.79
Pennsylvania Beautiful	1.79
Virginia Beautiful	1.79
Paintings—Ed. from the Britannica.....	1.93
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The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, JUNE 23, 1936

No. 25

OUR OWN SUNDAY SCHOOL QUARTERLY

For a number of years some of us had the feeling that we should prepare and publish our own Sunday School Quarterly. We have our "Lektionshefte" in German, so why not have at least an adult English quarterly of our own, too? Of course, for a good many years the number of English quarterlies needed by our Sunday schools was small and would not have warranted the cost of production by ourselves. But more recently the English Sunday school classes in our churches have increased to such an extent that the problem of cost has come to appear in a more favorable light. Meanwhile, with so many good quarterlies published by other church bodies, our congregations in true Mennonite fashion chose that Sunday school material which suited their individual fancies best. And in due time we have been ordering quarterlies from nearly twenty different publishing houses: Methodist, Baptist, Presbyterian, other Mennonite conferences, and what not. This exposed us to the danger of weaning our children and young people away from our fold, through the use of the material furnished us by other denominations. And, one wonders if not thoughts like the following may have arisen in the minds of our youth: Why don't we have our own quarterlies? Is it because we do not have the persons competent to edit our own? Are we as a Mennonite body suffering from an inferiority complex? What's the use of being a denomination if we can't stand on our own feet like other church organizations?

About a year ago the number of English quarterlies ordered by our Sunday schools had begun to surpass that for the "Lektionshefte." And, with all due credit to our Sunday schools and their aggressive officers, there orders were practically all being placed through our Mennonite Book Concern, even with a small margin of profit. Thus the time seemed at hand when

steps must be taken to see to it that we get at least our own adult quarterly. In the Western District Conference a questionnaire had been circulated in which one of the questions read: Are you in favor of having our own Sunday school quarterlies, and would you use them if we were getting them? The answers were practically all to this effect: Yes, if they are as good or better than those we are now using and if the editor is the right kind.

At last year's session of the General Conference at Upland, California, both the Board of Education and the Board of Publication presented resolutions looking toward the publication of our own quarterly, and the resolution of the Board of Publication was unanimously adopted. It reads thus: "Inasmuch as the 'Lektionshefte' have always been printed with profit, and inasmuch as English S. S. quarterlies are now greatly needed, we recommend that the Board of Education take steps to furnish to our Board the material for quarterlies and possibly S. S. helps."

Headed by Dr. E. G. Kaufman with his characteristic readiness to do things, the Board of Education met last fall and appointed a competent staff of editors, charging them with the task of editing the material for at least an adult quarterly. The staff and the task assigned to each is as follows:

- A. Warkentin, Editor-in-chief, Newton, Kansas
- S. K. Mosiman, Historical background, Bluffton, Ohio
- A. E. Kreider, Exposition, Bethel College, Kans.
- L. Hostettler, Discussion, Upland, California
- P. R. Schroeder, Practical Notes, Freeman, South Dakota.

It will be seen at once that the choice of editors is a wise one, and if we support these brethren with our earnest prayers in their work, there is no reason why they should not be able to give us a quarterly that is as good as any.

These men went to work right away, and a few weeks ago we were able to send to the headquarters of each church a sample copy of the first lesson of the year 1937. By now the Quarterly for the first quarter of the coming year, 1937, is ready, so that samples can be sent out. In their Foreword the editors say: "The Quarterly has been called 'CHRISTIAN SUNDAY SCHOOL QUARTERLY,' because it shall be our aim to let Christ Himself, through His word, and Christians who have experienced Christ, witness through these pages. Our greatest concern is not a high scholastic standard, brilliant eloquence, or a theological interpretation to itch our ears. We crave to give Christ and His sincere followers an opportunity to talk to us in a simple but forceful manner."

"This is a quarterly for the pupil which means that the writers had the pupil in mind when they wrote their comments. The teachers should use additional helps.

"We are well aware of the fact that this Quarterly is the beginning of a new attempt to further serve our Lord in the churches. As a child needs the loving care of a mother for moral growth, so we need the prayerful criticism and support of our churches. **Pray for the work, talk about it, and let us know what improvements should be considered.**"

The undersigned had the privilege to read the proof of this first-born of Quarterlies, and he was moved almost to tears when he saw the abundance of valuable well-thought-through material that the editors had submitted, so much so that in most lessons only about half of it all could be used in the allotted space. That certainly spells devotion and sacrifice in a good cause.

The price of the Quarterly is printed on the book. It is set as low as any book with about the same amount of material.

Three to four sample copies will presently be sent out to each Sunday school. These are to serve as samples and should be preserved until the time when orders for a supply are to be given. All orders should eventually be placed with the Mennonite Book Concern, Berne, Indiana.

Any one may have a copy of his own, by sending ten cents to the Concern.

The Kansas Sunday School Convention which met recently was so enthused over the copies shown that they passed a resolution asking the Board of Education to proceed with the edition

of a junior quarterly for scholars of the teen ages.
—J. R. Thierstein.

THE GRAN CHACO INDIANS

John J. Kroeker

Snapshots from Indian Life in South America as observed and reported by Mennonite Colonists.

III. An Indian "Penj-Penj"

What Would Jesus Say Of It?

It is an early Sunday morning, when suddenly we hear the sound of bells. Looking out, we see six Lengua Indians run speedily down our street. Their faces painted in a weird manner, with long ostrich feathers dangling from their ankles, and panting wearily, they keep on running. One can see that they are tired out to the limit. In a wide circle they have raced around the nearby bush where the day before the Lengua Indians of the region have gathered to hold one of their festivals. "Penj-Penj" they call such a celebration, and the six runners which are racing around the territory occupied by the camp are doing it to chain such evil spirits as there might be to the spot, and to keep others from entering the bush and disturbing the celebration. All day long our settlement is overcrowded with begging Indians. Bags and sacks full of sweet potatoes, bread, and other produce are taken out and into the camp. Our women are getting tired of being unceasingly annoyed for more gifts, but good-naturedly the Indians console them: "If the Lenguas will sing much and drink much "Kanja" (the native alcoholic beverage) it will rain much." Such is their assurance, and they are absolutely convinced that rain will come as a result of their drinking of the fire water.

Yet, in the meantime, the hot day has ended, and a bright moon shines down from a very clear sky. In our colony and in the nearby bush everything is quiet. Not a leaf trembles, and the birds have gone to rest. The entire Chaco seems to rest up for a new, hot day of work. But then weird noises are renting the peace of the night. The festival of the Indians has started, and we decide to go over to see what is going on.

Well provided with peanuts for distribution a group of us Mennonites move on into the bush from which the noise comes. As we come nearer the sound of the drums and the shrieks

of the Indians grow louder and louder. Not long and the fires of the camp can be seen through the green. A sentinel halts us, but a few hands full of peanuts serve as entrance fee. He escorts us into the camp where we distribute our supply of peanuts left and right, and the chieftain generously gives us the permission to remain and to witness the ceremonies.

The scene is a picture worth seeing. A multitude of bright fires under the weather beaten trees, and surrounding these fires we see the men and children of the tribe beating their drums unceasingly, while all the women dance a ritual dance. It surprises us that women only are dancing, but we are soon told that this is "ladies' day." On the coming day the men will be the actors.

All women are done up prettily according to their fashion and taste. Strings of beads and ostrich feathers serve as jewelry, and each one carries in her right hand a long stick adorned with little bells and dried fruit peels. With this stick they beat the tact of the monotonous sing-song and music. Rhythmically they dance the simplest dance with constant shrieking of the sounds: "Oioa—oioa—oioa." It surprises us that regardless of the wild singing and frequent harsh laughing nobody of the women seems to enjoy the celebration. In the contrary, their faces are contorted, and a weird fire seems to emanate from their eyes.

Then one woman attracts our special interest. She is standing alone, not dancing, and weeps bitterly. We ask for the reason of her grief, and in mixed language she tells us that the tribe is going to sacrifice her child. It is to be burnt on a stake. She shows it to us—a healthy girl about ten to twelve years old. Surrounded by the dancing women it stands, the head covered with an unclean red rag.

The so-called snake dance starts, and the child is lining up right behind the dance leader, the latter a big woman with witch like features. The girl does not sing, neither does she have a decorated stick in her hand. Quietly and depressedly she keeps pace with the procession. Poor child! What are her feelings? She knows the fate she is doomed to, for she sees the lumber piled up into the shape of an altar. She knows that this stake is to end her life in pain and agony. Without a hope which might console her, the girl is staring into the distance with lifeless eyes. It seems as if she has lost all feelings; as if the never ending, deafening

noise, the constant dancing, fire, dust, and smoke have made her dead to her surroundings. Someone of us puts a piece of candy into the girl's hand as she passes us. Listlessly she takes off the wrapper and puts it into her mouth. But then she throws back the red rag covering most of her face, and a faint smile creeps over her features. A pair of already dead eyes look at us.

In the meantime it has grown very late. Impatiently we are urged to leave the camp, for nobody not belonging to the tribe is permitted to witness the burning ceremony of the girl. We must go, and the clean air is a relief after the din and smoke filled atmosphere of the camp. We remain, however, deeply depressed. Shocked, our heads in a whirl, we follow the Indian trail mack to our colony. Thorny branches occasionally strike our faces, and rough cactus stumps tear our clothes, trying to retain us. Their thorns occasionally pierce our skin, hurt, as if they wished to call out: "Stop, you of Colony Fernheim! Stop, both old and young! All of you, be ye aware of your duty as Christians, of your responsibilities! Do not pass up thoughtlessly these your brown brethren"!

It is several years that we are here now, and one has to ask oneself: What has been done? We do not know how long our colonies can develop here. If, however, something should cause us to leave the Chaco, and if, at such a time we had not done anything worth while for these poor Indians, WHAT WOULD JESUS SAY OF IT?

The above little experience is given by A. Kroeker of the Colony Karlsruhe, Paraguay, in one of the issues of the "Menno-Blatt," issued in Paraguay.

SOME THOUGHTS ON MATTHEW 13

One of the passages of Scripture that our scholars, theologians and ministers of the Gospel give the wrong interpretation is the thirteenth chapter of Matthew. It contains a number of parables on the mysteries of the kingdom of heaven. Many confuse the kingdom of God with the kingdom of heaven. The kingdom of God is set up in the soul by the operations of grace and with God enthroned as King of our life. It is also an everlasting kingdom. When the stone that is cut out of the mountain without hands, as told by Daniel, strikes the world's

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systems of government and destroys them, the kingdom of God will be set up and continue throughout the ages and eternity. The kingdom of heaven, however, is the Lord's illustration of the church.

The first parable in the chapter is that of the sower, and the Lord has carefully explained it. The second one is that of the tares. The good man sows good seed and the enemy sows tares, while his servants slept. How well this illustrates the church today! The wheat and the tares look alike. Outwardly there is no difference, but it is the question of the heart. The tares are in the church because it helps them in business, or they will be able to mingle with the upper strata of society, and a hundred and one other reasons, but their heart has not really been born again. The tares admit that Christ was divine, but they claim that we are all divine and deny the deity of Christ. They teach that the sermon on the mount is the finest set of rules ever uttered from the lips of man, even though they cannot hope to attain the high standard they set. They deny that the blood of Jesus Christ can save all men from their sins any more than the blood of all other men. Any number of denials and confessions could be enumerated, but these should suffice.

We may ask: When did the tares begin to show? Up to the time of Constantine the Great, the Lord added to the church daily such as should be saved. There was no mass movement to accept the Lord and those only, who were truly born again, entered into the communion of saints: Constantine the Great in 313 A. D. saw the vision or dream of the sign

of the Cross appearing in the sky, with this inscription, "By this sign conquer." Constantine did conquer, almost miraculously, and wherever he conquered he forced the people to accept Christianity, which brought into Christianity many of their pagan customs.

A few years ago a committee, called the Appraisal Commission, sent out by the wealthiest man in America to investigate foreign missions, published a report in the form of a book called "Rethinking Missions," which is supposed to represent the opinion of the different Christian denominations, but which among other things ignores the deity of Christ, the virgin birth, His vicarious death, the unique saving power of the blood of Christ, and that all who do not receive Christ as Savior and Lord, whether in heathen or so-called Christian lands, are lost and suffer eternal separation from God in the lake of fire, which is the second death. They want the missionary to go there, teach them agriculture, art, medicine, and social service, but not to speak of the cleansing blood of the Lamb of God. What blindness! Did not Christ give us the Great Commission as recorded in Matthew 28:19, 20; Mark 16:15; and Acts 1:8.

The servants in this parable wanted to destroy the tares, but the master said, "No, let them grow together, because if you begin to destroy the tares you will also pull out the wheat. As He was here giving a picture of the church, He said, the tares are to be left growing, but it is our duty to believe the Scriptures and to win souls, one by one, to snatch them out of the world, as a brand from the burning. The Lord of the harvest will take care of all unrepentant sinners at the time of the harvest. It is our duty, however, to warn all types of sinners to flee from the wrath to come.

The parable of the mustard seed is another picture of the church. In this parable the plant with its great branches called a tree, springing out of a small seed shows the condition of things in the world between Christ's ascension and His second coming. It shows the admixture of things in the world and includes all Christendom. First, it had an unimportant beginning. It was the smallest of seeds. Jesus, because of His humble parentage and circumstances, perplexed the people of His day as well as of our own. He took twelve unlettered men, mostly fishermen, instead of Doctors of Divinity and lawyers, to become His dis-

ciples. Secondly, there was a vigorous growth. This small seed became a tree; and Christianity from this small begining has spread until every nation has heard the Word of God and many millions of people call themselves Christian.

Thirdly, it had a great lodging capacity. In the parable the birds of the air find lodgment in the tree. The birds have been commonly interpreted as representing the safety and salvation of the children of men in the church. But the birds in the branches are foreign to and independent of the tree. They do not increase the growth of the trees, or the branches. but are detrimental to them. They pluck the buds and prey upon the ripened fruit, and the effect of their lodging is blighting, and evil. In Christ's interpretation of the parable of the sower, the birds represent the agents of Satan and all through the Bible the birds are representative of evil. The picture Christ is bringing before our eyes is that the fowls of the air are polluting the tree which He is causing to grow up. Notable examples of the birds finding lodgment in the tree are Mormonism, Unitarianism, Christian Science, Russellism or Rutherfordism, Spiritualism, the tongues movement, and so-called Modernism or Liberalism, which is rapidly finding root.

There are a number of other parables in the thirteenth chapter of Matthew, which should not cause any difficulty in interpreting, especially if we remember that the church is spoken of as the kingdom of heaven. There is, however, one, the parable of the leaven, which causes considerable difficulty through wrong interpretation.

Some think that leaven was good and that when the influence of Christianity gets into the world, it tends to make the world better.

If those who think leaven is an influence for good would consider what it does, they would change their opinion. Leaven causes fermentation, and in Exodus, chapters 12 and 13, you will find that at the most solemn feasts, especially the Passover, the children of Israel were forbidden to eat anything which was leavened for seven days, and if anyone ate it during that time he was to be cut off from the congregation. Then when the priest brought the meat offering, as found in chapters 2, 6, and 10 of Leviticus, it also was to be unleavened.

Now let us turn to the New Testament use of the word leaven. In I Cor. 5:6-8, Paul tells us that Christ, our Passover Lamb, is sacrificed

for us, and we should put away the leaven of malice and wickedness and to use the unleavened of sincerity and truth. In the sixteenth chapter of Matthew and a number of other passages we are told to beware of the leaven of the Pharisees and Sadducees, which were it written today, would read "beware of the leaven of the modernists or liberalists," or by whatever name you would call them. This should clearly show us that Christianity is not going to heaven the whole lump, no, the world is going to leaven Christianity. The so-called Christian church today is not upholding the precious blood of the Lamb before the world as the only way of salvation (I John 1:7), but is trying to make it easy for the whole world to accept Christianity, by social service. When the great judgment morning comes, there will be many disappointments. Many will think that by their works they will be saved. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: not by works lest any man should boast." Eph. 2:8, 9. If Paul could have been saved by his works he would not have written as he did to the Philipians 3:3-10, also II Timothy 1:8, 9 and Titus 3:5. Scripture tells us that every man's work shall be tried as by fire. I Cor. 3. II Timothy 2:15 should always be our yardstick in the study of the Word of God. Study to show thyself approved unto God, a workman that needeth not to be ashamed, **RIGHTLY DIVIDING THE WORD OF TRUTH.**

Instead of attempting to root out the tares and thus also destroying some of the wheat, let us ever be zealous to break the Bread of Life, earnestly contending for the faith which was once delivered unto the saints, and for which the Reformers and our own Menno Simon left the established church, which had become corrupt, to suffer persecution, often leaving property and even life. —Russell Hearing.

TRAINING THE SUNDAY SCHOOL TEACHER

"Train up a child in the way he should go; and when he is old he will not depart from it." That is the exhortation as found in God's Word. Who should, or who does train up the child in the way he should go? The child of today gets most of his training chiefly from four sources: 1) His parents, 2) the public school, 3) his associates, and 4) the church, or Sunday School.

It is the latter that we are concerned with in this discussion, namely the Sunday School, or more directly the Sunday School Teacher.

What are the necessary qualifications of a Sunday School teacher? If I were to name the three outstanding ones in the order of their importance, I would say: 1) Regeneration, 2) a thorough acquaintance with God's Word, and 3) familiarity with the working of the child's mind at various ages.

The first of these, regeneration, does not come within the scope of our discussion of training, for that is not training, that is an experience. We shall take for granted that the Sunday School teacher is born again, that being an absolute necessity for the healthy growth of the Sunday School and the church.

Before we proceed, let us take a look at the present-day need and situation; that alone is quite an eye-opener, and should be sufficient to arouse Christian leaders to do their utmost to remedy the situation.

The following statistics have been given by C. H. Benson, Secretary of the Evangelical Teacher Training Association, some of them having previously appeared in the Sunday School Times: In an extensive survey made in 200 high schools of Virginia, twenty simple Bible questions were submitted to 18,434 students. Only 46% of the questions were answered correctly; 91% of the boys and girls were unable to name three Old Testament prophets, while 69% did not know how many books there are in the Bible.

In a test upon the knowledge of the Ten Commandments submitted in a New York high school, it was discovered that of 1,985 pupils only 434 were able to write anything at all.

According to statistics of the U. S. Census Bureau, 16 states showed a decrease in the Sunday School enrollment from what it was ten years ago. It is also shown that the ratio of Sunday School pupils to church membership declined in practically all denominations between 1916 and 1926.

The main business of the church is to evangelize, and the results of its efforts should be manifest in the growth of its membership. However, three leading denominations totaling 35,645 churches, in one year report that 11,394 of these (over 31%) had no accessions.

The Sunday School is the great recruiting ground of the church, since more than three-fourths of its members are acquired through

this agency. But in recent years the spirit of evangelism has been noticeably absent in the Sunday School. The reason for this is the deplorable lack of Bible knowledge, even among Sunday School teachers and officers themselves.

The failure of the church may be traced to its teaching, or better, to its lack of teaching. The Sunday School teacher is the key to Bible instruction. But there are thousands of churches and Sunday Schools today that are providing no training whatever for their Sunday School teachers. This spirit of irresponsibility is shown plainly by the fact that, whereas Protestants pay 47c out of every public dollar to give their children the best teachers in such subjects as arithmetic, geography and history, they do not contribute more than 2c out of every church dollar that they may have competent teachers to instruct them in the Bible. As a result, 87% of all our Sunday School teachers fall below even the lowest standards accepted by the state for rural school teachers.

In order to be qualified to teach in a public school, a person must have a certificate recognized by the state. A typical one reads as follows: "This certifies that — — — — — has successfully passed the State Teachers' Examination held in the County of Cottonwood, State of Minnesota, in the following subjects with the marks therein as designated, and has furnished evidences of training, skill and good moral character, is of the required age, and is hereby entitled to this First Grade Certificate." Notice these four requisites: 1) has passed the state examination, 2) training, 3) skill, and 4) good moral character. Of course, I do not believe that any of our Sunday Schools are guilty of using teachers who do not have a good moral character; and skill is most usually taken into consideration when a teacher is selected for a class, for both the class and the administration of the Sunday School want the teacher to be able to handle the class, and that is skill. But as far as training is concerned, that can hardly be considered as a requirement, while the matter of having passed a teachers' examination is beyond the question. To be sure, there are now many teachers who have had special training in Sunday School work, and some who hold certificates to that effect. But if that were suddenly made a requirement for teaching in Sunday School, we would just as suddenly find most of our Sunday Schools without any teachers at all. I do not wish to intimate that we should;

I only wish to point out with what low standards we are satisfied in Sunday School, as compared to the standards that we demand in secular teaching. Most of our Sunday School teachers come from the rank and file of the Sunday School class, with little or no more training than they have received in the Sunday School, and possibly in the home.

There are, in round numbers, one million teachers and officers giving voluntary service in the Protestant church schools of America. Six years is the average working period of the volunteer worker. This means that the Protestant church this year must recruit and train approximately 160,000 new volunteer teachers and officers for the pupils already enrolled. If in addition the church is to show any concern or take any definite action toward reaching and teaching the thirty-six million Bibleless and teacherless children and adolescents in the United States, no less than half a million new volunteer teachers must be recruited and trained this year and every succeeding year. "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" Rom. 11:13, 14; and continuing, "And how shall they hear without a preacher" or a teacher?

Recently there has come to my attention a thoroughly evangelical and fundamentally Christian teachers' training course, offered by the Evangelical Teacher Training Association, organized to train the Sunday School teacher and to provide a much higher standard of instruction than any interdenominational agency has previously attempted. This Association is composed of thirty-eight educational institutions that are orthodox in their Christian faith, including the Bible Institute of Los Angeles, William Jennings Bryan University, Columbia Bible College, Freeman Junior College, Northwestern Bible School, Moody Bible Institute, Wheaton College, Winnipeg Bible Institute, and a score and a half of others. So it is not an institution by itself, but an association of 38 Christian institutions.

The following advantages and distinctive characteristics of this association might be emphasized: 1) It has established a new curriculum standard by requiring no less than twenty-four semester hours for a full collegiate course in religious education, and in addition, requiring

its students to major in Bible, Personal Evangelism and Missions. 2) The Association has set a new pedagogical standard by offering their course through any one of the thirty-eight affiliated institutions and only under the instruction of approved teachers. 3) A new efficiency standard has been set by insisting upon continuous and consecutive work. 4) The Association has further set a new economical standard; the fact that the cooperating Bible institutes for the most part do not charge tuition, makes it possible to offer this course at a minimum of expense. The Bible is used exclusively as a text, instead of a long list of books about the Bible. 5) Lastly the Association has set a new evangelical standard by approving as teachers only such instructors whose orthodoxy is unquestioned, and recommending only such supplementary books as are in full accord with the teachings of the Bible. The organization has met with a burst of approval from every side. In a little more than a year the Association has grown from 5 to 38 co-operating institutions, and already classes are being organized in other countries.

Before closing I would briefly suggest steps that may be taken for starting a Teacher Training Class: 1. A prayerful conference between the pastor and Sunday School superintendent to determine the need and possibility of teacher training. 2. Get help or advice from the nearest representative of organized Sunday School work in the county or state, or form some institution or organization offering training courses. 3. Select a text book or course and familiarize yourself with it. 4. Call the officers, the teachers and prospective teachers together for a meeting, present the plan, hold a short prayer meeting, and endeavor in this meeting to secure at least a few persons who will agree to enter the class, and promise to solicit new members. A teacher with two or more members should be encouraging enough to begin with.

"And he commanded us to preach to the people, and to testify that it was he which was ordained of God to be the Judge of quick and dead." Acts 10:42. "This man (Apollus) was instructed in the way of the Lord; and being fervent in the Spirit, he spoke and taught diligently the ways of the Lord." Acts 18:25.

May God grant that we, His chosen workers, may have a greater zeal and may put forth more effort toward the winning of souls for Christ.

C. B. Friesen, Mountain Lake, Minn.

THE SUNDAY SCHOOL LESSON

July 5, 1936

The Coming of the Holy Spirit in Power

Acts 1:6-9; 2:1-11; 32, 33

Golden Text.—Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth. Acts 1:8.

The disciples still clung to the idea that Jesus was to establish a temporal Jewish kingdom with them in places of honor and power. The answer of Jesus suggests that such a thing will come, but that it is not for them to know, the important thing is that power is to come upon the disciples through the Holy Spirit and that they are to be His witnesses. This is the last answer that Jesus gave to His disciples. But it is a command to witness. There is described the way they were to witness. Their witness was to begin where they were, at Jerusalem, then they were to go to Judea and then to Samaria, and finally to the uttermost part of the earth. This process of witnessing, if it is to be effective, must follow the same course in our time. Begin at home, then go to your neighbors and from there go beyond as far as possible. Evangelizing the whole world must begin at home. If the soul of a sinner ten thousand miles away is worth saving, then surely the soul of the man, woman, or child living next door is also worth saving. From the time the disciples received the commission to evangelize the whole world to now the commission is binding. There never was a time when the duty of witnessing for Christ everywhere was not imposed upon all who believed upon Him.

Jesus ascended into the cloud, but He did not disappear. His presence was manifested in the Holy Spirit which came upon the believers. That same power has continued with the church through all the ages. Nothing has been accomplished to the glory of God or the salvation of souls except through the Holy Spirit which is the presence of the Christ Who has assured His own that He is with them to the end of the age.

Pentecost is an outstanding landmark in the history of God's people. It was, as Peter declared, the fulfilling of prophecy. Long before

the times of the apostles, the prophet had described the day and to Peter this was a clear demonstration of the fulfillment of prophecy. The significance of many of God's wonderful acts can only be understood in the light of prophecy. We should ever be on the alert for signs that point to prophecy and therefore point forward to the fulfillment of God's will. Perhaps why so many go astray in these days in their understanding of Scripture is because they do not carefully study the messages God has given to the ages through the prophets. There is prophecy to be fulfilled. It is a matter that affects our times. Instead of trying to find human solutions to the problems of our day we should endeavor to discover what God has had to say on the matters through those whom He inspired to reveal His will.

Pentecost came in with a promise. "Ye shall receive power." The power was that not only of demonstrating through the gift of tongues that the apostles had something unusual to attract attention. It was the power to speak with conviction to men concerning the salvation that was assured through the Christ whom wicked hands had nailed to the cross. But Pentecost did not come without preparation. God always expects us to prepare for that which He is entrusting into our hands. The unprepared person in the face of any great task is a pathetic sight. To be unprepared to do what God has waiting for us to do is simply unfitting self. The preparation here, as in any other great movement for God and righteousness, is described, "These all continued with one accord in prayer."

Pentecost had its mystery, that is, something to be revealed. Here the power of the Spirit was revealed in "the rushing mighty wind." Jesus, we remember, spoke to Nicodemus of the Spirit as being like the wind whose power could be seen and felt, but itself could not be seen. Here at Pentecost the wind, strong and mysterious but powerful, became the symbol of the Spirit present and at work.

The visible results of Pentecost are described. "They were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." That voice in the form of the Word of God continues to go forth over all the earth. There are nearly one thousand languages and dialects into which the Bible has been translated. It is the will of God that the plan of salvation shall be told in the words that

men can understand the best and those words naturally are in their mother tongues.

We note that the declaration of the Word of God is not confined to sex or to social position. "Your sons and your daughters are to prophecy." "Servants and my handmaidens" likewise are to have a part in the glorious witnessing for Christ to the end that many may be brought to a saving knowledge in Jesus Christ.

A MESSAGE TO THE CHURCHES ON THE SUPPRESSION OF FREEDOM

(Adopted by the Executive Committee of the Federal Council of the Churches of Christ in America.)

The present denial of freedom and the resort to violence over wide areas of the earth, and the threatening signs of trends in this direction even in our own country, led the Executive Committee of the Federal Council of the Churches of Christ in America to address a message to the churches, directing their attention to the crucial nature of the issue before the nation and urging a united stand in support of the ideals of liberty which lie at the heart of our American commonwealth and for which also the churches have stood from the foundation of the Republic.

In Europe, civil liberties are threatened from opposite directions. There is a communist challenge on the hand and a fascist challenge on the other. Both rely on coercion instead of enlightening discussion and free persuasion. However much they may differ in other respects, communism and fascism have been alike in suppressing political freedom and in turning to force for a solution of social problems.

Against such dangers we must be on our guard, and no groups more so than the churches. In Russia communism deliberately sets out to destroy the church and to eradicate religious belief. In Germany a fascist State attempts to coerce the church into supporting policies which are contrary to fundamental teachings of Christ. Our opposition as Christians, however, to the denial of freedom rests not only upon the danger to the church and other minority groups, but upon the conviction that the substitution of coercion for freedom is a direct challenge to our Christian faith in the value of human beings as the creation of God.

In our own country there is disquieting evidence of influences moving toward a similar denial of freedom and a temper of violence. The menace of communism to both religious and civil liberty has been frequently and rightly pointed out. Not enough attention, however, has been given to the more imminent danger of repressive tendencies of another sort. We observe, for example, a sinister intolerance which brands as communistic even those constructive proposals for orderly social progress which are the best defense against communism. Suspicion is engendered against thoughtful and patriotic citizens who oppose the present hysteria for military preparedness or stand for the right of labor to organize for better standards of living. Even the churches are labeled as "subversive" for pointing out economic injustices and evils, which can be corrected within our present system if there is the will to do so, and for emphasizing the necessity of bringing Christ's spirit and teaching more fully to bear upon our industrial and international life. Gag laws which are unworthy of a free people are being introduced into Congress and have been passed by several state legislatures. Teachers are compelled to take oaths which degrade their professional standing and are contrary to the free spirit of our educational institutions. Lynching is still rampant. Groups of vigilantes take the law into their hands and perpetrate brutal outrages such as that which recently disgraced the City of Tampa. There are even signs of a whispering anti-Semitic agitation such as, unrestrained, has left an indelible stain upon the German government.

The direction in which these happenings are tending is brought out in the shocking revelations of the operations of the Black Legion in Michigan. These disclose the extreme of cruelty and social danger to which a red-baiting, anti-Semitic, anti-Negro, anti-Catholic organization easily goes. Its use of the name of God Almighty in its oath is blasphemous and its description of itself as Protestant is unjustifiable and shameful.

We appeal to Christian people throughout the nation to exercise the utmost vigor in opposing such tendencies as these, which are sowing fears, hatreds and dissensions at a time of great social emergency and danger, when our people should be able to think soberly and to act unitedly.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Amelia Mueller
Halstead, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Theme: The Christian's Everyday Life

Helping Our Fellowmen

Sherwood Eddy Visits the Sharecroppers

Sherwood Eddy has been making a personal investigation of the conditions of the sharecroppers in Arkansas, Tennessee, and Mississippi. What he found makes the most tragic story we have read in many a day. It would be an insult to the institution of feudalism and peonage to say that these Negroes, owning nothing and raising cotton on half shares, are in the lowly estate suggested by those terms. They are much worse. The Negroes do the work; the owners keep the books. There is overwhelming evidence that the sharecroppers are cheated and robbed to the verge of starvation, and that the treatment accorded to them is determined chiefly by the old principle of seeing to it that the Negro "keeps his place." Investigation is so little welcomed that Mr. Eddy and his companion were arrested and locked up for a few hours. After they had spent an evening with nineteen evicted families who were huddled in six small tents, sticks of dynamite were found planted among the tents the next day "as a warning." He brought the dynamite home as a souvenir.

There is, in fact, dynamite in the whole situation. Two concrete results followed from this visit. First, Mr. Eddy and his companion joined with the Rust brothers, inventors of the cotton-picking machine, to form the Rust foundation to handle this machine and employ the profits in socially valuable ways. Second, an option was secured on a large farm in northern Mississippi on which to colonize evicted share-cropper families. Here is opportunity for an experiment in cooperation in a field where the need is so great that it would be impossible to think of a greater. \$17,500 is needed immediately. Send

contributions to Sherwood Eddy, treasurer, 437 Madison Avenue, New York.

(From the Christian Century for April 8, 1936.)
Katherine K. Franz.

CHRISTIAN ENDEAVOR

July 5, 1936

Topic: Conscience, the Divine Voice in Man
Prov. 20:27; Acts 5:29

Worship Service

Prelude—"Just as I am, Thine own to be."

Call to Worship—Ps. 46:1-3.

Prayer Hymn—"Lord, Speak to Me that I May Speak."

Reading—

See there. God's sign-post standing at the ways
Which every man of his free will must go;
Up the steep hill or down the winding ways,
One or the other every man must go.

He forces no man; each must choose his way,
And as he chooses, so the end will be;
One went in front to point the perfect way,
Who follows fears not what the end will be.

John Oxenham.

Sub-Topics

1. Conscience, our moral standard.
2. Enlightening our conscience by the Christ Ideal.
3. Training our conscience by use.
4. Strengthening our conscience by our association with fellow Christians.

Discussion

1. What does conscience mean to me? (Conscience is an inner light or a quiet voice that will speak when I am patient and listen.)
2. What comes even before conscience? (We need a sense of right and wrong. How do we get it?)
3. Is there a way to test conscience? (Discuss how we can know whether our conscience is right or wrong?)

4. Is conscience something like fear, or something more like love?

5. Does conscience point our way to good deeds, instead of setting only as a brake on our wills to keep us from evil?

The most practical discussion of this topic would center around the experience and problems of your own society members.

Thoughts on the Topic

An illustration (taken from the C. E. World, July, 1933.)

"Night flying is like nothing else in this world. You feel that the handful of persons who are with you in the plane are alone in creation. Listen through the pilot's headphones or through a spare net, and you will hear the unending Morse signal—dash, dash, dash. That very monotony of sound means that the pilot is holding fast to the course indicated by the beacons and by the experience of all pilots before him. Purposefully our pilot takes the plane off course, so that we may hear the varied note, a patient protest in the headphones — dot-dash, dot-dash, dot-dash. Wandering to the other side will bring a protest—dash-dot, dash-dot. It is unearthly, like a heavenly message of a Father who guides His own.

We know that planes are not flown from heaven, but from earth. It is only human lives that can be tuned to that radio wave called conscience. Then if the set is right, if the pilot keeps awake, if he heeds the warnings, a sure course will be flown.

INTERMEDIATE CHRISTIAN ENDEAVOR

July 12, 1936

Prepared by Ruth Eymann

Topic: Teachings of Jesus: Helpfulness

Luke 10:30-37

Daily Quiet Hour Readings

July 6—Lend a hand. Prov. 31:20

July 7—Helping by healing. Acts 3:1-11

July 8—Helping by comforting. Isa. 50:4

July 9—Helping the helplessness. Luke 13:11-13

July 10—Helping in little things. Matt. 10:40-42

July 11—Unselfish helpfulness. Phil. 2:1-8

Advance Preparation

Have bouquets of flowers around the room; at least place one bouquet on the piano and another smaller one on the leader's table.

Arrange the chairs in a semi-circle, or different than the usual order.

Aim of the Meeting

To create a desire to be helpful in our everyday life. To create a desire to help spread the Gospel.

Pre-Prayer Circle

A verse for thought: Col. 1:10, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work."—Have each one present give prayer suggestions and take part in prayer.

Song Service

"Willing Am I"; "To the Work"; "Scatter Sunshine"; "Rescue the Perishing"; "Living for Jesus."

Announcements.

Worship Service: Print this service on the blackboard or type copies for the members.

Song: "More Like the Master I Would Ever Be."

Scripture: Choose a member to tell the story of the "Good Samaritan" (Luke 10:30-37).

Leader: Mark 12:30.

Response: Matt. 10:32, "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven."

Leader: Mark 12:31.

Response: Matt. 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Prayer by the leader.

Special Music: "Help Somebody Today."

The Leader's Talk: The Rewards for Unselfishly Helping Others. "He that watereth shall be watered also himself." (Prov. 11:25).

"Here we are taught a great spiritual truth; that to get we must give; in order to accumulate we must scatter; that to find happiness we must make others happy; and that if we would grow spiritually we must minister to the spiritual welfare of others. In watering others, we ourselves are watered. Our efforts of usefulness to others bring out our powers for usefulness. We have latent talents and capabilities and dormant faculties which are brought to light by exercising. Our capacity and strength for labor are often hidden from ourselves until we venture forth as a soldier of the cross or labor up some steep mountain of difficulty. We don't know what tender sympathies we possess until we help share our neighbor's burden and are re-

warded by the look of gratitude upon his tear-stained face. We often find in attempting to teach others, that we gain instruction for ourselves. Watering others makes us humble. We endeavor to cheer others and the consolation gladdens our own heart. Like the two men lost in the snow: one chafed and rubbed the other's hands to keep him from dying, and in so doing stimulated his own blood circulation and saved his own life. The poor widow ministered to the wants of Elijah and gave from her scanty supply of food to God's prophet, and from that day on she never knew what want was. Give, then, and it shall be given unto you; good measure, pressed down and running over. 'He that watereth shall be watered also himself.'"

—By Paul Myers.

For Topic Discussion

1. Jesus helped people to understand God. (John 4:32, 34.) Are there opportunities for us to testify for Christ and thus help others to a saving knowledge of Him?
2. Is prayer and preparation needed to be most effective in our helpfulness. Why?
3. How can our society be helpful to our church and pastor? (Luke 4:16).
4. Is it true that we see what we look for? Do we neglect to look for opportunities for helping others?
5. How may we be helpful by giving our time, talents, and money? Give some definite ways.
6. Are there daily opportunities to offer help to our family, friends, neighbors, or shut-ins?
7. How may we be helpful by living a consistent Christian life?

Closing Moments

Hymn: "O Master, Let Me Walk With Thee."
Poem: "Just to Please Jesus," or "Others,"
or "Christ has no hands but our hands to do His work today."

Benediction: Ps. 19:14.

Project Suggestions

1. Serenade the sick and shut-ins after the evening service, and take them the flowers used for decorating the C. E. room.
2. Each member strive to be helpful to someone each day during the coming week. Then allow a few minutes at the beginning of next Sunday's meeting for reports of this project.
3. An excellent way to spend part of a Sun-

day afternoon would be to visit one or two shut-ins and tell them about the church service, or read to them, etc.

Poem:

Just To Please Jesus

Paying a visit to sorrow's abode,
Helping a burdened one o'er a rough road,
This is the sweet thought making duty delight,
Turning the darkness of gloom into light,
Just to please Jesus.

Staying at home with the children perchance,
Watching the sick one's oft-wandering glance,
Sweeping and dusting, and tidying home,
Deeds not recorded 'neath Fame's painted dome,
Just to please Jesus.

Swinging the hammer if duty demands,
Plying the needle with quick, willing hands,
Using the pencil, the pick, or the pen,
Serving my Lord and my own fellow men,
Just to please Jesus.

Giving a smile or taking a hand,
Leading lost feet to the fair, better land,
Doing and thinking, and hearing and seeing,
Eating and drinking and working and being,
Just to please Jesus.

JUNIOR SECTION

Sometimes the Kansas wind plays havoc. Was it a gust of wind that chose to mix our programs during the past month? Or was it the natural result of a vacation? (One always returns to a garden grown a bit wild.) Upon glancing through the issues that had accumulated during our absence, I found what you, too, must have puzzled over. Though the "Gardens" have been issued in wrong order, may they, nevertheless, have been a blessing to some junior heart.

General Outline Suggestion for July

General theme—The Word of God.

General outline:

July 5—"Heaven and earth shall pass away but my words shall not pass away." Mark 13:31.

July 12—"Blessed are they that hear the word of God and keep it." Luke 11:28.

July 19—"Thy word is a lamp unto my feet and a light unto my path." Ps. 119:105.

July 26—"Thy word have I hid in my heart

that I might not sin against Thee." Ps. 119:11.

Verse for the month—Psalm 119:11. (Also used for program basis July 26.)

Song for the month—Wonderful Words of Life.

Program Suggestion for July 5, 1936

"Heaven and earth shall pass away but my words shall not pass away." Mark 13:31

1. **Setting**—With the verse of this month set up in the form of a motto, it would be appropriate to use the picture, "The Awakening of the Soul." It is one of those pictures that will always speak to us.

2. **Call to Worship** by singing "Wonderful Words of Life. Using this as a processional.

3. **Worship Service**—Rise.

1) In unison—The Lord is in His Holy Temple.

2) In unison—"Let the words of my mouth," etc. Seated.

3) Song—"Break Thou the Bread of Life."

4) I Love Thy Law—Scripture verses by juniors. Verses of petition that we might be taught the scriptures, or verses of praise and thanksgiving that the Word of God is ours.

5) Poem, "Holy Father, Thou Hast Given," Mennonite Hymnal, number 191, verses 1 and 2.

6) In unison repeating verse of the month.

7) Prayer for blessing in the study of this month and of this hour.

4. **Announcement period.**

5. **Study period.** Aim: To lead the juniors to understand that the Bible is the word of our God for us which shall abide with us because we need it.

1) Remarks by junior chairman as to the theme for the month and for the evening, reminding the groups to always bring a Bible and asking for a show of the Bible brought.

2) **A Word Study**—in charge of leader by the use of the blackboard. Teach the meaning of the word "Bible." (a) Comes from the Greek words "biblos" and "biblum," meaning "book." (b) Ancient books were written on biblus or papyrus reed. (c) Hence the Greek word "biblos." (d) It came to be applied to sacred books. Teach also the meaning of the word "Testament," meaning "covenant." It will interest the juniors to know that

people used to say "The Old Covenant" and "The New Covenant." Have a short discussion on "Why Old and New."

3) **Other names for the Bible**—in charge of a junior who steps up and gives out these scripture passages asking the first junior who finds it to read it and then state the name given there: Matt. 22:29; Heb. 4:12.

4) How did the Word of God come to be?—
(a) Part of it God wrote with His own finger—a junior telling the story of the giving of the commandments, stressing Ex. 31:18. (b) Most of it God wrote through men that loved Him—by two juniors—the one giving the name of some of the men God used in the Old Testament; the other giving some of the names of those through whom God wrote the New Testament.

5) **A Glory Guilds the Sacred Page**—a junior reading the words of the song in Mennonite Hymnal, No. 189.

6) **God's Promise**—a junior stressing the verse, Mark 13:31, and telling the story of one time when God watched over the Word. II Chron. 34:1-33.

7) **Why God has guarded the Bible unto this day**—by a guest speaker or the leader answering this with "Because we need it." Show why we need it and how we can make it ours. Let this "how we can make it ours" be a discussion period with your juniors. Lead this to a promise to, this week, read a chapter each night. Have ready printed cards with the scriptures on them which they could check off and the cards could be returned at next meeting. In the summer months the children have more time. Could we help them to form the habit of daily Bible reading?

8) **God has kept the Bible until this day FOR US**—A story of the keeping of the Word from danger. My suggestion would be one of the stories out of "Lamplighters Across the Sea," which can be ordered from the Standard Publishing Co., if you wish it. Perhaps you can find a story in your library. Through this lead the juniors to thankfulness and a new love for the Word of God.

9) Sing again one verse of Wonderful Words of Life.

10) Closing prayer.

JOTTINGS

The members of Salem Church, Dalton, Ohio, are busily engaged in renovating the church in preparation for the fiftieth anniversary and home coming to be held Sunday, July 12, 1936. All former members of the church are cordially invited and urged to attend the celebration.

The most recent presentation of the Upland, Calif., Oratorio Society was Mendelssohn's "Hymns of Praise" under the direction of Rev. Lester Hostetler. This society is composed of amateur singers of the community who are interested in learning and singing the best sacred choral works. The society is in the second year of its existence. During 1934-1935 it gave two presentations of Handel's Messiah and four of The Holy City by Gaul.

Rev. P. P. Wedel, former pastor of Eden Church, Moundridge, Kansas, has accepted the pastorate of the First Mennonite church at Aberdeen, Idaho. Before leaving for his new charge, the Ministers' Alliance of Moundridge gave him a farewell party. Another farewell meeting given to Rev. Wedel was at the home of Mr. and Mrs. A. J. Kaufman at Pretty Prairie, which was attended by a large number of relatives and friends.

The Congo Inland Mission has on its staff Mennonites representing several Mennonite bodies. They are four from the General Conference, six from the Central Conference, eight from the Defenseless Conference, one from the Mennonite Brethren, and two from the Bethel church of Inman, Kansas. Besides these the Conference of Defenseless Brethren in Christ of North America is represented by four and the Missionary Church Association by one. The Congo Missionary Messenger is the official organ of the Congo Inland Mission.

NOTICE

Due to the fact that one of our members, Rev. J. H. Janzen, is obliged to act as chairman of the Conference of Mennonites of Canada, July 6-8, the meeting of our board is postponed to July 16. The place is at Bethel College, Kansas.
J. R. Thierstein, Chairman
Board of Publication.

The Young People of the Upland, Calif., church will compose a discussion group during the summer months. The general theme of these discussions will be World Peace. Rev. Hostetler, the pastor, will exchange pulpits with Rev. William Stauffer of Sugar Creek, Ohio, during the months of July and August. He and his family will make extended visits on the way East, attending the Pacific Conference at Pratum, Oregon, and stopping at various settlements, including the mission to the Cheyennes in Montana.

Rev. P. R. Schroeder, president of General Conference, found time on his way to attend the Mennonite World Congress in Amsterdam, Holland, to stop off for short visits to the editor and Rev. Daniel Unruh of Lansdale and Rev. Freeman Schwartz of Schwenksville, Pa. The well wishes and the prayers for a safe journey from his many friends go with Rev. Schroeder.

Dr. C. Henry Smith, of Bluffton College, will spend the summer in Europe. He will attend the Mennonite World Congress to be held in Amsterdam, Holland, and will address that meeting. Following the Mennonite gathering he will join the Sherwood-Eddy party at Berlin to study conditions in Germany and Austria.

The most popular exhibit in the Philadelphia Zoo is the barnyard recently arranged with its cows and other domestic animals. Many of the youngsters, accustomed to the narrow confines of city streets and backyards knew something about foreign animals, such as lions and elephants, which they had seen in circus parades, but they had never seen a cow. The country boy or girl who lives close to nature may miss the unusual things, but not such things as domestic animals, upon whom mankind depends so largely for maintenance. Crowded cities with nothing of God's beautiful nature are the curse of modern civilization. It is in such quarters that crimes breed and disease menaces the whole community.

The Queen Mary, the largest passenger ship afloat, which recently made her maiden voyage to New York, has in its arrangements for the convenience of its passengers a place for conducting Christian services and a synagogue. The synagogue contains the usual fixtures to be found in such places, including the Shulcran (reading desk), Holy Ark (containing the Torah—scroll of Hebrew law), and everlasting lamp. Following the lead of the English ship, the French ship Normandie has installed a synagogue for the accommodation for her Jewish passengers.

In 1933 there were forty Lutheran pastors in Russia, in 1934 there were twenty, in 1936 only eight. One of the latest to be deported to Siberia is Pastor von Marxstadt of Katharinenstadt. His wife and parents were left behind to starve to death. Another pastor's wife is reported to have starved to death while being deported. It is not certain whether Pastor Kludt's death sentence has been carried out or whether, as some say, it has been changed to ten years in servitude.

After forty years of work among the Cheyenne and Arapaho Indians in Oklahoma, Rev. and Mrs. H. J. Kliever are retiring from the work. They feel that the time has come when the Indians themselves should take more responsibility in the spiritual work among them. Mrs. Kliever's health is not very good and they feel that retirement from the work would be helpful.

Rev. P. P. Wedel, president of the Mission Board, made a flying visit last month to the Oklahoma mission field. The missionaries met with him for a conference and he conducted Bible studies at the local conference which convened at Thomas.

DEATH

Moyer.—On May 1, 1936, at her residence in Dublin, Mary Ann, nee Wister, Moyer, widow of Pierson K. Moyer, aged 69 years, 5 months, and 4 days. Funeral services on the 5th day of June, at Blooming Glen Mennonite Church, of which she was a member. Services by Bishop, Hirst, and Fretz.

Kratz.—On June 3, 1936, at the home of her daughter and son-in-law, Mr. and Mrs. William M. Rosenberger, Blooming Glen, Pa., Annie L, nee Fretz, Kratz, widow of John B. Kratz, aged 87 years, 7 months, and 14 days. Funeral at Deep Run on the 6th of June. Her pastor, A. M. Fretz, officiated, assisted by Rev. J. E. Wildasin of the Reformed Church.

MARRIAGE

Wismer-Kulp.—Mr. Eli M. Wismer and Miss Ethel Kulp, on Easter Sunday morning, April 12, 1936, in the Deep Run church by the pastor, A. M. Fretz.

Smith-Killer.—Mr. George D. Smith and Miss Dorothy Keller on June 6, 1936, by their pastor, A. M. Fretz, at his residence in Perkasio, Pa.

PROGRAM

FIRST QUARTERLY CONFERENCE OF THE EASTERN DISTRICT

June 22, 1936

Saucon Church, located on Bethlehem Pike, just above Coopersburg

As formerly, this is designated as a Picnic, Recreation Meeting

Opening at 2:30 P. M., the social afternoon will commence. Various games are to be played. Opportunity should be used for visitation. Picnic Supper will be furnished by the Saucon friends at 5:30 o'clock.

Immediately after the supper, Rev. A. S. Rosenberger, President of Bluffton College, will lead us in a Bible Study Hour. Prof. Russel A. Lantz is also expected to be present and to make a contribution to the program.

The Executive Committee wishes to call attention of all ministers and leaders to the fact that Prof. Russel A. Lantz, Head of the Music Department of Bluffton College, has consented to conduct a church choir course for six weeks, beginning with Monday evening, June 22nd. (It is for this reason that no evening meeting is held.)

We therefore trust that you as ministers or church leaders will announce this course to your people and urge many to take advantage of this opportunity. The

plan is to hold rehearsals in five centers, once each week. The committee in charge will announce the place and date for each place soon.

The plan to hold a great Mennonite Saengerfest is meeting with a hearty response. This should form a fitting climax for the Church Choir Course.

Remember all the needs of our Conference, and may the Lord give joy and readiness to respond, as you are able.

THE EXECUTIVE COMMITTEE

- Rev. Freeman H. Swartz, President.
- Rev. Sylvan Lehman, Vice President.
- Mr. A. C. Alderfer, Treasurer.
- A. J. Neuenschwander, Secretary.

RECEIVED FOR PACIFIC DISTRICT CONFERENCE

First Menn. Church, Reedley, Calif.....	\$ 23.20
First Menn. Church, Upland, Calif.....	45.45
First Menn. Church, Aberdeen, Idaho.....	31.15
First Menn. Church, Monroe, Wash.....	9.76
First Menn. S. S., Reedley, Calif.....	25.97
Mennonite Church, Menno, Wash.....	32.34
Junior C. E. of I. M. Church, Los Angeles, Cal.	2.50
Mennonite Church, Newport, Wash.....	24.57
Emanuel Mennonite Church, Pratum, Oregon....	102.51
San Marcos Menn. Church, Paso Robles, Cal....	26.23
Calif. Menn. S. S. and C. E. Conf., Reedley, Cal.	19.95

RECEIVED FOR PORTLAND, OREGON, MISSION

First Menn Church, Adult C. E., Reedley, Cal.....	\$ 9.95
First Menn. Church and San Marcos Church, Church, Paso Robles, Calif.....	5.00
First Mennonite S. S., Reedley, Cal.....	34.57
Upland, Calif., Menn. S. S., Upland, Cal.....	17.76
Junior C. E. of I. M. Church, Los Angeles, Cal.	12.92
Intermediate C. E. Society of First Mennonite Church, Reedley, Calif.....	4.95

Gratefully acknowledged,
Pacific District Conference.
Jno. C. Jantz, Treasurer.

THE EIGHT ANNUAL JUNIOR CHRISTIAN ENDEAVOR CONVENTION

of the Mennonite Eastern District Conference was held in the Zionsville Mennonite Church on May 30, 1936.

The Juniors had as their theme, "Junior Missionaries." The societies represented were: Lansdale, Souderton, Schwenksville, Saucon, Bally, Allentown, West Swamp, East Swamp, Deep Run, and Bethany. The Juniors are glad to welcome one new society into their midst, which is Allentown. They started with 32 Juniors.

The program consisted of various musical selections, playlets, solos, and recitations. The speaker was Miss Aganetha Fast, Missionary to China. She explained to the Juniors how children like they are, live and are educated in China.

The picture of Mother Clark went to Lansdale for having the largest group present. The banner went to Souderton for having 100 percent present. There were 145 Juniors present. (Miss Reeves of Harleysville, Pa., sent in this splendid report. Thank you!)

Buy Your Favorite Hymn Book Now!

The Mennonite Hymn Book

Every congregation in our denomination should use this great hymn book. And no Mennonite family can afford to be without it.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, JUNE 30, 1936

No. 26

THE PRESENT MASS MOVEMENT—A CRISIS AND A CALL TO THE CHURCH

The depressed classes in India are awakening and begin to renounce Hinduism en masse, because they find that it cannot save. They are even organizing for separation from Hinduism. Their leader, Dr. Ambedkar, has already cut loose from Hinduism, and with thousands of his followers is studying other religions, especially Christianity, in order to lead his followers, claimed to number 75,000,000, to a new religion. Which religion will it be? Will it be Mohammedanism? That will largely depend upon the speed with which the missions can instruct these masses.

The missions see this clearly, and it is a burden upon their heart, because if they miss this opportunity to gather in thousands, it may slip by and not come again.

Our own missionaries are very much concerned about the matter, because this mass movement toward Christianity has already begun in our own field. Since last December at Basna alone sixty have already been baptized. Another fifteen or twenty have been instructed and are waiting to be baptized, as Brother Moyer reports. Bro. P. A. Penner reports that just south of Champa, where Bro. Wiens is working, whole sections of villages ask for Christian instruction. In the Leper Home are thirty people about ready for baptism. All this has caused the missions to hold conferences at different places to study the situation in order to meet it by mass evangelism. One of these conferences was held in our field at Champa by delegates from five missions (Disciples, Evangelical, American Mennonite, Church of God, and General Conference Mennonite) February 17-19 this year. All are convinced that a new era of missions is upon us by this unprecedented opportunity for ingathering by mass evangelism.

This conference makes a lengthy urgent appeal to the churches at home. Among other things they say:

"As we press forward in India with an aggressive program of evangelism (a five year plan), we call also on the American Church to give itself to intercessory prayer for the salvation of millions, for God's guidance upon the Christian forces on the field, and for an outpouring of resources both of money and life on an entirely new scale. The day of march has come.

The five year plan in India involves an effort to get every member of the church pledged to systematic evangelistic work.

In China the opportunities are also unusual at present. Bro. S. J. Goering says that while they do not call it a mass movement, because society there is organized differently, there are millions turning away from idols in search for the Living God or are turning into agnosticism or atheism. The need in China is at present intensified by famine caused by flood and drought.

Now what is our answer to this call of the wide open door? We have seven or eight missionaries eager to return this fall to help teach the hundreds that are eager to come. But we cannot send them unless we do what the Champa conference urges, to give on a "new scale." What is this new scale? It cannot be less than a tenth for the Kingdom as a whole, and a big part of the tenth for this special need. The Lord has blessed most of our churches with a good crop. Who can say that we cannot send these workers if we want to? The treasury is empty, as usual at this time, and even more empty than usual, evidently because of the other intensive drives the last few months. This compels our Board to make an intensive effort for our treasury.

The needs of the treasury for the present and the next few months are: \$4500.00 to pay

the last half of the salaries for this quarter; \$9000.00 at the beginning of July to pay the first half of the budgets and salaries of the third quarter; \$9000.00 at the beginning of September for the last half of the third quarter; \$3000.00 or so to return the missionaries that are ready to go.

The Board based this year's budget on that of last year, hoping for a slight increase, but this increase does not yet appear. We need this increase if we want to return the missionaries that are so much needed.

We take this opportunity to thank the Sunday Schools for the more than \$3000.00 sent in for the Dr. Dester home in India. They are anxious to return this fall and build, but it will depend upon the success of this appeal, upon which our Board decided yesterday. May the Lord duly impress us with it!

In the name of the Board,

P. H. Richert, Secretary.

Goessel, Kansas, June 19, 1936.

PUBLICATION NOTES

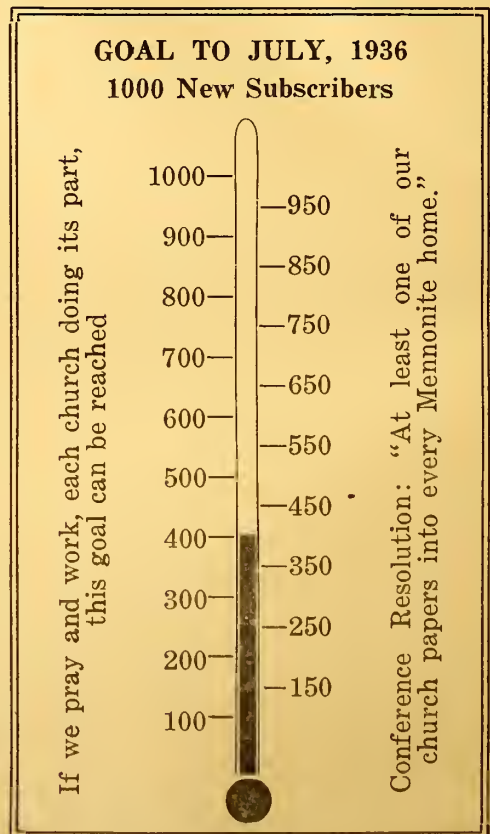
Through five circular letters addressed to our church leaders and through them to their flocks, and also through appeals in the church papers the undersigned has tried to induce our churches to help carry out the mandate of the Conference, "one of our church papers in every Mennonite home." The churches have been entreated to look upon the solicitation of new subscribers as one of the congregational duties and as a piece of missionary work. And it was suggested that they appoint some consecrated soul or souls with missionary zeal to do this for the Lord's cause. It has been urged that we ought to be able to get 1000 new subscribers by July 1, if each church seriously did her proportionate part.

Now July 1 is here and where are we? As far as can be ascertained 400 new subscribers have been won thus far. For this we are deeply grateful and pray the Lord's blessing upon all those who have done what they could.

As far as the reports indicate not quite one-third of our congregations in the United States have really made a decided effort to solicit new subscribers. Others have wanted to do something but seem to have stopped at that, while still others apparently have not made any move. That is regrettable! And now the heat of the summer is upon us and so many are

busy with heavy farm work, so that soliciting seems almost out of question. In the hope that these latter two groups will still want to do their share in this endeavor, we have decided to extend the time two or three months.

It is worthy of special note that the following churches have turned in nearly one-half of the 400 new subscriptions: Bethel, Mountain Lake, Minn.; Bethel College, Kansas; Christian at Moundridge, Kans.; Berne, Indiana; and the Bethany-Flatland-West Swamp charge, Pa. — The following churches have a subscription list of sixty per cent or higher: Bethel College, Brudertal, Gnadenberg and Johannestal, Kansas; Deer Creek, Okla.; the Defenseless Church at Beatrice, Nebr.; Colfax, Wash.; and Paso Robles, Calif. J. R. T.



EVANGELISM: THE NEED AND THE MEANS

At our General Conference held in Bluffton, a resolution recommending special evangelistic effort for every congregation, was passed.

The resolution did not produce a revival, but it recognized a need. One of the essentials of a successful evangelistic campaign is the recog-

dition of its need. For as it is with the individual, so it is with the mass. First, as a Christian, I must see in the individual, however cultured or however illiterate and sinful, an immortal soul, one for whom the Lord Jesus Christ was crucified, one who must needs be born again in order to enter the Kingdom of God. Knowing that, without Christ, he is without God and without hope in the world. I must help him to see his need and seek to provoke a longing for salvation. I must have an intense love for souls.

The need of the hour in the Christian church is that there be many to whom the sinful conditions and tendencies of our time shall become a burden of concern. This concern is not "man made," but is "heaven born" though it partakes of and employs perfectly natural means. Heaven born, in that it is the fruit of the Holy Spirit in response to faith; natural, in that men and women of prayer and the study of God's word are its natural mediums.

There is yet another need, it is the need of the individual, to be recognized by himself. Where there is no vision the people perish may well be paraphrased "where there is no recognition of a need the soul perishes." "Know thyself" is not only good advice, but is imperative before spiritual life can have any possible opportunity of germination. Nor can one know himself except as he see himself in the light of the Word of God and a seeking God, asking him: "Where art thou"? The individual of today, like the Laodicean church of the apocalyptic seer, is complacently saying, "I have need of nothing," whereas it must be said, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And lest he, like the guest at the wedding feast, come to the feast without a wedding garment, he must see himself as God sees him, guilty, condemned, his righteousness as filthy rags, and utterly unclean. "Not comparing themselves among themselves," but rather comparing or contrasting themselves to the spotless Lamb of God. This need is magnified when we look on society as a whole.

It is this crying need that must be met. Perishing souls and Christians with no concern for them; perishing souls with no concern for themselves, that is the situation that calls for the church of God not only to awaken, but to advance on her knees. What a pity that it should have been necessary for God to with-

draw the material blessings before the church realized this need, and even now the church is slow to see her own need and the God-given task and opportunity of showing men their need.

The resolution of Conference, recommending to the churches of Conference that they conduct evangelistic services, is a recognition of this need. In order that these services be a real blessing, they must be under the guidance of the Holy Spirit and strictly in harmony with the Holy Scriptures. How, then, can this be brought about?

I hesitate to mention the means that God uses to bring about a spiritual awakening among His people, lest the means occupy our attention instead of the divine agency of the Holy Spirit. Yet there are means that God uses to bring such an awakening about. And I would make mention of two which cannot be separated without doing violence to each other. These two are prayer and the study of God's Word. In answering the question, "Which is more important, prayer or Bible study"?, someone has well answered, "Which is more important, the right or the left wing of a bird"? The same comparison is to be made between prayer and Bible study. Prayer born out of Bible study is effective prayer, and Bible study with prayer is convincing and enlightening Bible study.

There is altogether too much ignorance of the teachings of the Word of God in our time. The eagerness with which the reformation leaders sought for an open Bible for all should characterize the Protestant churches. Their sacrifices alone should be a challenge to every Christian to systematically read, and thoroughly study the Holy Scriptures. Add to this the word of the Psalmist in Psalm 119:9 and 11, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," "Thy word have I hid in my heart that I might not sin against thee," and such passages as John 5:39, "Search the Scriptures . . .," II Timothy 2:15 and II Timothy 3:14-17, and you have an abundance of reasons why this study ought to be the delight of every Christian heart, and the determining factor in making his life a purposeful life in the service of God and the evangelization of his fellow man. Let me add with emphasis that I am pleading for systematic reading and study of the Bible, not merely a study about the

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Bible, or even a haphazard hit or miss, frequently more miss than hit fashion of reading. No other book is so abused by loose study and irregular reading as the Sacred Scriptures. The study should be meditative and assimilative so that like the prophet Jeremiah in Jer. 15:16, we could say, "Thy words were found and I did eat them."

The other of these two, namely prayer, is absolutely indispensable to a successful evangelization campaign. It would be well to enter more fully into the study and the definition of scriptural prayer. Too much of prayer today is prayer that is offered for the psychological effect upon self or its influence upon others, rather than for its outreach to God. I like the definition of Dr. Henry W. Frost, Home Director Emeritus of the China Inland Mission, because I believe it incorporates the basic scriptural teaching on prayer: "Prayer is worship, addressed to the Father, in the name of Christ, and in the power of the Holy Spirit." Read Ephesians 3:14 and 2:18.

I take time to define prayer and trust you will carefully think through this definition, because I believe we take too much for granted about prayer and consequently we glorify the means instead of Him to whom prayer is addressed, and so "ask amiss."

Since such an evangelistic effort as we desire must be under the guidance of the Holy Spirit, it is necessary that it be "heaven born" and not created by church or evangelist. And such a heaven born revival will come in answer to, and only in answer to definite, importunate, scriptural prayer. Read I Timothy 2:1-8; James 5:16; I John 5:14-15.

There is yet a third and a very vital condition in a successful work of evangelism, it pertains to the messenger. He must be born again of the Holy Spirit, divinely called and qualified to preach. He must have a Bible without a question mark, a God without any changes, a Savior without any sin, blemish or human imperfections, and an atonement without any "maybe so," a Holy Spirit without any superior teacher, a hope of heaven undimmed by skepticism or rationalism. He must preach the Word, and Christ crucified.

Dr. L. W. Munhall, for many years a successful evangelist in the Methodist church, says that "doctrinal preaching is necessary for evangelistic success." I take time to briefly enumerate the outstanding doctrines vitally related to successful evangelism.

ONE is the doctrine of sin. All men are under sin, and guilty before God (Romans 3:9-19), they are unable to measure up to God's requirements of righteousness (Romans 3:23), and without repentance and faith in the Lord Jesus Christ; they are under the wrath of God and the future has for them only eternal, awful judgment. Acts 3:19; Hebrews 11:6; John 3:36. A SECOND is the doctrine of redemption through the shed blood of Christ on Calvary, and that this is the only way of redemption. (Hebrews 9:11-15,22; I John 1:6-7; John 12:32-33; compare John 3:14-16; Acts 4:12). A THIRD, is the resurrection of the Lord Jesus Christ from the dead. I Cor. 15:14, 17. There must be more than an ideal leader, now dead, there must be a living Savior, an interceding high priest presented to sin-sick souls. I Cor. 15:3-4; Hebrews 7:25. A FOURTH is the doctrine of justification, Romans 3:24-26; Colossians 1:21-22. Captain Wallis of the Y. M. C. A. of Dublin has paraphrased the word justified with the expression "just as if I'd not." To be in the sight of God "just as if I had not sinned" is unspeakably glorious, not only pardoned, i. e., penalty of sin remitted, but justified, i. e. the past blotted out. Romans 5:1; Colossians 2:14. A FIFTH is the doctrine of Regeneration or the New Birth. Jesus taught this truth to Nicodemus (John 3:3). Man needs to be born again, needs to receive a new nature, the gift of God through faith and acceptance of Jesus Christ as Savior and Lord. Thus he becomes a "partaker of the Divine Nature." II Peter 1:4, "he is a new creature," II Corinthians 5:17.

There are also some very practical aspects that need to be emphasized to insure evangelistic success. It is the method the Holy Spirit uses by which the gospel becomes operative in the sinner's life. By these He accomplishes the new birth and man will be "born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." I Peter 1:23. And so a SIXTH doctrine to be emphasized is repentance, meaning a change of mind. As the Holy Spirit reveals to the sinner his condition, his peril and his need, thus convicting him "of sin and of righteousness and judgment" he is brought to the place where he yields himself unreservedly to God. (Luke 24:47, Acts 2:38, II Corinthians 7:9-10). A SEVENTH doctrine is conversion. Conversion is the logical sequence of repentance. Conversion means to turn about or upon. Repentance is conviction of sin and a RESOLVE to turn from sin and a RESOLVE to turn from sin unto the Lord; conversion is to ACT upon that resolve and yield himself in absolute self-surrender to God (Acts 3:19; James 5:19-20). Still another, an EIGHTH is faith (Hebrews 11:6). When the sinner sincerely repents and turns to God, and believes the record God has given of His Son, his faith is of the heart and unto righteousness. Romans 10:9-10; Acts 16:30-31; Galatians 3:6-12.

A NINTH doctrine is obedience. In our zeal to contend for the truth that "the just shall live by faith" we are apt to forget that "faith if it hath not works, is dead, being alone. James 2:17-18. We are saved through faith alone, but not the faith that is alone, because "Faith without work is dead, being alone." Such an obedience implies two things very especially, namely "mouth confession (Romans 10:9-10), and "water baptism" (Matt. 28:19-20). Baptism is a divinely ordained ordinance and should be faithfully administered by the church to those who through faith in the Lord Jesus Christ as their personal Savior from sin have entered into newness of life. "He that believeth and is baptized shall be saved." Mark 16:16. The believer is not saved because he is baptized, but he is baptized because he is saved. Having met these basic principles of obedience, the believer is to walk before God and his fellowmen in a manner that will show forth his love to God. I John 2:3-6.

A TENTH doctrine is Assurance. It is the will of God that the believer should have full

assurance of his salvation. I John 5:13. It is not a "perhaps," a "maybe so," or a "hope so" salvation, but an "I know" of confidence and full assurance. There are certain tests by which this certainty can be ascertained, as "He that heareth my word, and believeth on Him that sent me, HATH everlasting life and shall not come into condemnation, but IS passed from life."

I have hurriedly and briefly enumerated some outstanding doctrines, others of great value could be added, but those that have been mentioned will surely be honored of God in the salvation of souls if they are preached as they should be. Men and women are dying, lost in the ruin of sin. Redemption is an accomplished fact, and salvation is possible for all. Let us do God's work as good ambassadors "beseeching men in Christ's stead be ye reconciled to God.

Daniel J. Unruh, Lansdale, Pa.

CORRESPONDENCE

Deer Creek, Oklahoma, June 19, 1936. Dear Friends of the Mennonite Family:— A few words from here may be, we hope, of interest to our family of readers. Of that which is unusual and outstanding we have nothing to report. After all, the large bulk of the church is in the doing of the usual and ordinary things that pertain to the Lord's work in His church.

This has been an unusually dry spring with us in this part and as a result we are having a short crop of wheat and oats, short in stature and short in quantity. The quality of the wheat is good. Harvest is in full swing with us here at this time and we are having a siege of real warm, yes hot, weather. The past few days have been especially warm and garden things have wilted considerably during the day time. Two weeks ago we had heavy rains, over four inches in one day. It came so fast that much of it ran off the fields. Grasshoppers are quite numerous and are doing considerable damage to young crops.

We have been privileged to have Dr. and Mrs. Herbert Dester, returned missionaries from India, with us for almost two months now. This is Dr. Dester's home. They will be with us for a little while yet before going to Berne, Indiana, Mrs. Dester's home. Dr. Dester had charge of our services in the morning and evening of the first Sunday in May and his messages were very much appreciated. It is

refreshing to have those who come direct from the mission field to tell us about the good things being done for the Lord.

Our Women's Mission Society gave a good anniversary program on Sunday evening, June 7th. This program of mission stories, music and song was quite interesting and much appreciated. A number of the younger folks had a part in it. The annual meeting of the society, at which time officers for the year were elected, was held recently.

Our annual Children's Day service was held on Sunday morning, June 14, at the time of the regular morning worship hour. A very good program had been arranged and prepared for this service and it was well given, too. The boys and girls of the four lower grades gave the entire program. The pulpit platform was beautifully decorated for this service.

Our church will again join with the Methodist and Christian churches of our town in the open air Sunday evening service during July and August. This has been the custom here for a number of years past. It is so much more comfortable in the open air these warm summer evenings, and it surely does not detract at all from the true spirit of worship. Corr.

Bethel Mennonite Church, Fortuna, Mo., June 12, 1936. The past winter was one of the coldest ever experienced in this part of the country. So far our rainfall has been considerably below normal, however, we have been getting some wonderful rains this week, and corn is looking fine; if weather conditions continue favorable it is probable that corn will be better than for several years. Winter wheat froze out badly, and now is ready to cut. Most of it will yield poor to fair. Oats, too, will be short on account of insufficient rains and hot, dry winds. Due to the severe winter there will not be much fruit; peaches are a total failure, but apples will yield a partial crop.

New Year's eve our congregation met at the church, and with singing and light refreshments gave a farewell for Mr. and Mrs. Carl Lehman and Mr. and Mrs. Dana Lehman, the former going to the State of California to spend the winter and remain indefinitely, the latter accompanied by Mrs. Lehman's parents, Mr. and Mrs. Madden, moved to Fairbury, Nebr. We are sorry to lose these three families from our church and community, but wish them success wherever they may be.

On March 15, a pretty wedding was solemnized in our church, when Miss Lois Loganbill, daughter of Mr. and Mrs. Joe Loganbill, became the bride of Mr. Milo Hofstetter, son of Mr. and Mrs. S. M. Hofstetter. On December 24, Mr. Earl Aeschbacher and Miss Alice Baumgartner were united in marriage at the home of our pastor, Rev. C. H. Dirks. The groom was the son of Mr. and Mrs. Sim Aeschbacher, and the bride the daughter of Mr. and Mrs. D. W. Baumgartner.

Mancel Aeschbacher, youngest son of Mr. and Mrs. Sim Aeschbacher, was stricken with flu which later developed into pneumonia, causing his death, February 24. Easter Sunday this young man's mother, Mrs. Sim Aeschbacher, was laid to rest, after a very short illness of flu and pneumonia.

Miss Martha Aeschbacher departed this life February 14. Her illness from various ailments had extended over several years, but she was never bedfast, and her death came as a shock to her many friends.

On March 19, Mr. Ulrich Lehman, after suffering several months with cancer, also passed on to his reward.

During Easter week we enjoyed several programs, conveying again the wonderful Easter story. On Sunday evening before Easter the choir rendered an impressive cantata supplemented by pantomime. On Good Friday morning our pastor delivered a very inspiring message, and in the evening we had the privilege of having Dr. and Mrs. H. E. Dester, missionaries from India, with us. We appreciated their visit and feel much better acquainted with them and their work on the foreign field. Dr. Dester was also the principal speaker at the Easter service, while Bro. Dirks had charge of the Sunday morning service.

The Sunday following Easter, holy communion was again observed at our church.

Miss Lydia Lehman, daughter of W. T. Lehman, who is a nurse in Detroit, Mich., spent several weeks' vacation with relatives and friends.

Our Daily Vacation Bible School began May 25 and closed June 5, with about forty children from the church and community enrolled.

As a church we look forward to entertaining the conference which will convene from August 27-30. We hope that many will find it possible to attend.
E. G., Corr.

THE SUNDAY SCHOOL LESSON

July 12, 1936

Witnessing Under Persecution

Acts 4:5-12; I Cor. 1:21-25

Golden Text.—We must obey God rather than men. Acts 5:29.

It is interesting to note that many of the Lord's greatest witnesses had to endure imprisonment for righteousness sake. We might mention a few, such as Joseph, Jeremiah, John the Baptist, Peter and John and Paul. No one who has been in the service of God needs to go far before he finds that the way is full of persecution and suffering and the reward for goodness is often a returning evil for good. In the case of the lame man there was no other cure open to him. His case was such a noteworthy one that the people going and coming into the temple came to know him. His appeal was for alms—a bit of money. The answer was not in coin but in cure. Too many people only think that they are being blessed when money comes to them in plenty. There are better things than money to be brought to the unfortunate. Peter and John had no money, but they had that which money could not buy, and it was something that represented the power of God. They could share what they had with one who needed it badly. The Lame Man looked for money; he received something worth more than money. It is not always for the servant of God to go out with money to help the helpless, although God sometimes commissions him to make money a blessing to those who have little or none of it. We remember that it is entrusted to some as stewards and that they will be called to give an account for their stewardship. The stewardship entrusted to Peter and John was not money, but souls. Their gift to the lame man was something that would make him a conspicuous witness of the power of the Christ as it was given to the apostles.

The rulers before whom the apostles were brought were the spiritual heads of the people. They were accustomed to ascribe some great wonder to the name of some great saint. They hoped to find in the answer of the apostles something by which they might accuse the apostles of blasphemy. It was an old trick of theirs, and if they could succeed in their plot they might have the apostles put to death. The trick gave the apostles an opportunity to preach

Christ and testify to His resurrection and the salvation that comes from the shed blood on the cross. We note that Peter was filled with the Holy Ghost. He was here quite a different man from the time when in the palace of the High Priest he denied his Lord. The Holy Spirit was the power and continues to be the power that makes men true witnesses for the crucified and resurrected Christ. As in the case of Peter, persecutions always mean opportunities for greater witnessing for Christ. The ages in which there was the severest persecution were the ages in which there were greater accessions to the church. A saying has come down to us from the days when it might cost life to witness for Jesus Christ. "The blood of the martyrs is the seed of the church."

Peter's reply to the leaders of the Jews was one hard to answer. Men are not generally punished for doing good and in the case of the lame man who was healed it certainly could not be said that they had done him harm. The attitude of the persecutors was that they would rather have seen the poor fellow go on in his misery to his dying day than have credit given for the healing to the power of the name of Jesus Whom they had crucified. Hatred and jealousy were the motive behind the persecution of the apostles. They were rebuked into hating by anything that had to do with Jesus. They were jealous because here were plain men who could do good in a way they never could. Behind these two vices one will find the motives for all kinds of crime.

There were three facts brought out by Peter that must ever be considered in relation to anything that is done in the name of Jesus. He was crucified and in His shed blood there is salvation and cleansing. He rose from the dead, giving the assurance of an eternity after this life has been passed. Though He came to redeem all men, He was rejected by many. He became the stone that was rejected, but He also became the chief cornerstone upon which the only hope of salvation in the world rests.

The section of the lesson taken from I Corinthians reminds us that the wisdom of men may be foolishness with God and what the world regards foolish may be the most vital thing it may know. Here is the foolishness of preaching. The Jew could not understand how one who died as a malefactor could be a Savior. To him it was a stumbling block or, literally, a scandal. To the Greek all talk about what he

thought impossible, as the resurrection, was simply foolishness. The Jew as well as every one else must come to comprehend the fact that the shame of the cross was taken by our Lord for us. The Greek and all the rest of us must come to agree with Paul that if Christ be not risen from the dead then is our faith vain.

CORRESPONDENCE

First Mennonite Church, Bluffton, Ohio.—Activities indicative of continuing spiritual interest and wholehearted cooperation among church members, the minister, and the community have been numerous here since the arrival of the Rev. H. T. Unruh earlier in the year.

Approximately 160 persons were present for the Open House, conducted by the minister and Mrs. Unruh, April 26, at the parsonage. The event, new both to this church and the other churches of the town, proved so successful in promoting Christian fellowship that similar future events have been planned. Refreshments were served to all who called at the parsonage during the afternoon.

The Berne, Indiana, Men's Choir provided an outstanding concert Sunday evening, April 19. Evening services in other churches of the community were discontinued in cooperation with the concert. A capacity audience resulted. The choir, which is ably directed by Freeman Burkhalter, was entertained by the local First Mennonite church choir at a social hour following the evening's program.

A payment of \$40 on the church debt resulted from the Dad-and-Lad dinner sponsored by the Busy Mothers' Class, April 24. The unique dinner, which brought together fathers and son and other men and boys in the church, proved to be a wholesome social event and a means of creating Christian fellowship as well as a financial success.

The semi-annual communion service, observed at Easter, was very widely attended. Four persons were admitted to membership by letter, the Rev. Unruh reported.

Dr. Irvin W. Bauman filled the pulpit in the absence of the pastor, who delivered the sermon at the St. John's Mennonite church near Pandora, May 5.

The church also participated in the Mennonite Young People's Conference held at the

Ebenezer Mennonite church some weeks ago. Representing the Intermediate C. E. Society, the Misses Mildred Unruh and Marcile Steiner provided music at the helpful conference. The opening services were conducted by Rev. Unruh.

Rev. Carl Landes, executive secretary of the Mennonite Peace Society, has made Bluffton his headquarters for work on this important Mennonite principle during the past several months. Besides presenting a peace address and doing individual work, he also conducted Sunday School studies and supplementary instruction for this church in addition to his other work in this section of the country.

Continuing the fine cooperation with Bluffton College which is especially manifested annually during the commencement week activities, the final concert of the well known A Capella Choir, under the direction of Prof. Russell A. Lantz, was given in the church Sunday evening, June 7.

The annual commencement exercises, held here June 10, featured the principal address by Dr. Roy A. Burkhard of Columbus, Ohio. The message, "Candles in the Wind," was said to have been one of the finest ever delivered.

Summer plans include the use of a young people's choir throughout July and August, replacing the large regular choir, which provides music as an aid to worship during other parts of the year.

Other recent events have included the observance of Mother's Day, and the uniting with other churches of Bluffton in the high school baccalaureate service.

Roland M. Bixler.

God is ever seeking to do for us that which we cannot do for ourselves. He will rescue us from the evil that is within us as well as that from without; our selfishness and querulousness and prejudice and our sinful desires; our proneness to indifference or disobedience towards our fellow men. He meets us on the level of our need of Jesus Christ. The well do not need a physician, as our Lord told His critics. But the sick do need Him—the sick of the soul as well as the sick of body. In Jesus Christ God comes as the Great Physician to help the souls of men. We can know assuredly that our need is never so great that He cannot meet it if we will place our trust in Him. — Christian Observer.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Amelia Mueller
Halstead, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Theme: The Christian's Everyday Life

Daily Bible Reading

Some years ago a lady went to consult a famous physician about her health. She was a woman of a nervous temperament. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end, "Go home and read your Bible an hour a day, then come back to me a month from today." And he bowed her out before she could protest.

At first she was inclined to be angry; then she reflected that at least the prescription was not an expensive one. She went home determined to read conscientiously her neglected Bible. In one month she went back to the doctor's office a different person, and asked him how he knew that was just what she needed.

For an answer the physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, "if I were to omit my daily reading of this Book, I would lose my greatest force of strength and skill."

If this is true of a practicing physician, is it not also true of a young Christian? Let us notice the word "daily" in our topic. It is just here where the emphasis is needed. I should not find it difficult to convince you of the need of daily food for physical sustenance.

It is the natural appetite that prompts eating. If there is no appetite we conclude that something is wrong with the body and its functions. The soul, too, needs daily nourishment. If there is no appetite and desire for spiritual food, what shall we say of the health and the vigor of the soul?

A story is told of a minister who taught an old man in his parish to read. He proved a proficient scholar. After the teaching had come to an end the minister was not able to call at

the cottage for some time, and when he did he only found the wife at home.

"How's John"? said he. "Nicely, sir," said the wife. "How does he get on with his reading"? "Nicely, sir." "Ah! I suppose he will read his Bible very comfortably now." "Bible, sir! Bless you! He was out of the Bible and into the newspaper long ago."

Perhaps we are not always as frank and honest, but as a matter of fact, do we not often practice this attitude that we "are out of the Bible and into the newspaper"?

Let us not forsake the fountains of Living Waters in favor of muddy pools and stagnant morasses. Let us not forsake the Bread of Life in favor of that which does not nourish the spirit, nor edify the living soul. Let us turn daily to the great Sourcebook of spiritual life, for it is there that we find the way to the abundant life.

Rev. P. K. Regier,
Moundridge, Kansas.

CHRISTIAN ENDEAVOR

July 12, 1936

Topic: The Divine Voice in the Bible
II Tim. 3:16, 17

Topics for Speakers

1. My Favorite Chapter in the Bible, and Why. (Several members may speak on this same topic.)
2. Some Things the Bible Has Taught Me About God.
3. My Favorite Character of the Old Testament; What He or She Taught Me.
4. Verses Particularly Worth Remembering.
5. Daily Bible Study for Young Christians.

District News—Eastern District

The Forty-first Annual C. E. Convention of the Eastern District Young People's Union was

held at the Zionsville church, May 30th, 1936.

Devotions were in charge of the president of the local society, Norman Geisinger. Reports of officers and committees opened the business sessions. Greetings were read from D. D. Eitzen, chairman of the General Conference Y. P. Committee, by the local representative of the committee, and a report from the western Pennsylvania Branch (newly organized) of our union, followed. This report was very encouraging and indications are that these young people will continue to extend their activities in this section of the state. Quite a few expect to attend the Retreat in June.

A Union project was adopted for next year. The amount of \$550.00 is to be raised for the following purposes: \$400 for the building of a worker's home at Napier, Pa., a station supported by our Eastern District Conference, and \$150 for the worker's home and church at Saskatoon, Canada. A part of these funds are already on hand, being carried over from last year, so that the work on the former may be started at once.

Group Conferences closed the morning session. They were (1) "Missions," led by Rev. P. J. Boehr, missionary to China. "Service through C. E.," led by George C. Lowe, president of Pennsylvania State S. E. "Service in Everyday Life," led by John E. Fretz, Rep. General Conference Y. P. Committee.

Afternoon Session

Devotions were in charge of Miss Anna Henderson, Bethany church, Quakertown, Pa. Music was furnished by the Bowmansville, Schwenksville, Allentown, and Zionsville societies. A report by the Corresponding Secretary showed a total membership of 1131, 773 being Seniors, 112 Intermediates, and 246 Juniors. One new society being organized during the year was reported. This is at the Springfield church. The Peace and Temperance Secretary reported that Miss Louise M. Kemp of Hereford had won the prize on the peace essay contest, which the Union had offered to an Intermediate, the prize being all expenses paid to the Retreat.

The Attendance Banner was again awarded to the Bowmansville Society of Lancaster County, with an attendance present of 88% of its members. Five societies had over 80% of their members present.

Rev. Freeman Swartz, President of the East-

ern District Conference, installed the following officers for the next year: President, Hulda Myers, West Swamp; vice president, Esther Hunsberger, Deep Run; recording secretary, Marion Stoneback, Bethany; corresponding secretary, Dorothy Dietz, East Swamp; treasurer, Harleigh Rosenberger, Souderton; mission secretary, Wilmer Smith, Lansdale; Junior Superintendent, Mrs. Clarence Kooker, Flatland; Intermediate Superintendent, Mrs. Emma Hap-pold, Souderton.

Rev. Clarence Mason, pastor of the Chelsea Baptist church, of Atlantic City, gave the convention an inspiring address. He was one of the Retreat leaders in 1933.

The following resolutions were adopted by the convention: 1. That we extend a vote of thanks and appreciation to the Upper Milford Mennonite Church, Zionsville, for its hospitality and for opening its doors to us for our Forty-first Annual Convention.

2. To express a note of gratitude to Almighty God for granting us the blessing of another gathering in His Name, where we may be instructed to go forth in service for Christ, and that this gratitude be expressed through the singing of one stanza of hymn 276 in "Hymns of Praise."

3. We as young people pray earnestly for a spiritual revival within ourselves and then endeavor to introduce others to Christ and His Kingdom.

4. We as a Conference reenlist ourselves and endeavor to enlist others in service for Christ, and pay particular attention to evangelism, missions, and the furtherance of Christian Peace Education among our young people.

5. In view of the many efforts that are made to legalize various forms of lotteries, we express ourselves as unalterably opposed to lotteries and games of chance, and that we urge our young people to refrain from participating in, or accepting the profits derived therefrom.

6. The executive committee gives careful consideration to the continuation of the Junior and Intermediate Superintendents' term of office for more than one year to serve as an aid to the work.

7. We express our appreciation for the greetings received from Rev. D. D. Eitzen, chairman of the Young People's Committee of General Conference, and that we instruct the officers to convey our assurance of co-operation with them in our mutual effort to advance the gospel.

INTERMEDIATE CHRISTIAN ENDEAVOR

July 19, 1936

Topic: Choosing Our Recreations Wisely

Eph. 5:15-21

For Your Quiet Hour

July 13—Astronomy as a hobby. Ps. 19:1-6

July 14—Children's Recreation. Matt. 11:16, 17

July 15—Dangerous Recreation. I Cor. 10:7; Exod. 32:1-6

July 16—Recreation through rest. Mark 6:31, 32

July 17—Foolish recreation. Amos 6:1-8

July 18—Health and helpfulness. I Tim. 4:8

July 19—Choosing our recreations wisely. Eph. 5:15-21

An Outdoor Meeting

At this time of the year it would be interesting to plan an outdoor meeting for the discussion of this topic. The society might enjoy a picnic supper on a lawn, in a park, or by a stream and following this hold the meeting in the same place.

Poster Suggestion—Use pictures of people engaged in all kinds of recreation. Paste them around the edges, with topic, time, and place printed in the center.

A Worship Service

Appropriate Hymns: "This is my Father's World," "Fairest Lord Jesus."

Society announcements.

Topic announced by the leader.

Hymn: "Softly Now the Light of Day," stanzas 1 and 2.

Leader: "So teach us to number our days, that we may apply our hearts unto wisdom."

Hymn: "Take Time to Be Holy."

Poem:

Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea.
—Oliver Wendell Holmes.

Sentence Prayers. Before asking for participation in prayer, make suggestions for thanks, for praise, for petition to the group. Close with singing softly, "Where He Leads Me, I Will Follow."

Discussing the Topic

(1) Leader's Talk. In connection with reading the Scripture lesson, Eph. 5:15-21, state the purpose of the meeting. We have a limited amount of leisure, we need to know how to choose wisely. Speak of the great variety of recreations within reach of young people today. Choices must be made.

(2) Questions Answered.

1. What is recreation? What is its purpose?

2. What makes a recreation good or bad? The associates, the hours of the recreation itself?

3. Why is moderation necessary in recreation? Why must we have variety?

4. Does recreation necessarily mean self-indulgence? What is the highest type of recreation?

5. Should our church do more in providing worth while recreation? What would you suggest?

(3) Recreations presented in one minute talks, by those who engage in them.

"The value of music as a recreation, and how to enjoy it." Use the same topic for reading, gardening, nature study, fishing, studying the stars, and others that may be of special interest to your group.

(4) The tests to apply in making your choice. Present the ones given in "A Year of Meetings," or set up your own on the blackboard under the guidance of the superintendent.

Closing Moments

Hymn: "Now the Day Is Over" (sung by a quartet at a distance, if possible.)

Benediction: Psalm 19:14.

JUNIOR SECTION

For general outline of July plans see last issue.

Program Suggestions for July 12, 1936

"Blessed are they that hear the word of God and keep it."

(Outdoor Meeting)

1. **Setting**—It is so warm. Perhaps on the church lawn or in some nearby quiet spot you can create your hall of worship. I would try and make it this. Even in the

out-of-doors you can set aside a spot where the children will feel that they must needs tread softly there. I would mark the front with a pulpit which could be a flower stand. If you are near the church, I would supply chairs, setting them in formal style with a center aisle. If chairs are not available, then imaginary ones can be supplied by the use of flowers. These flowers can be laid in the spot where a chair should have been, thus marking off rows and an aisle. If the flowers are large, it makes a beautiful effect which the juniors will enjoy. To these flowers could be attached a slip with the theme of the evening on it. (Luke 11:28). These the juniors could take home as souvenirs. The verse of the month I would fasten to the trunk of a tree.

2. **Call to Worship**—by processional (the children having gathered outside of the open chapel) using verses 1 and 2 of "Come we that love the Lord." Remain standing in seats after the singing.

3. Worship Service

- 1) Sing in unison—The Lord is in His Holy Temple.
- 2) Prayer in unison—Ps. 19:14. Be seated.
- 3) Responsive reading—Selection 58 (Psalm 147), Mennonite Hymnal.
- 4) Song—"O worship the King," verses 1, 4, 5.

4. Announcement period.

5. **Study period.** Aim: To show the junior his need of the Word and to lead him to a deeper desire to live the same.

- 1) **Our Opportunity**—by junior chairman, showing the privilege that is ours because we have the Word so freely given to us.
- 2) **Our Responsibility**—by another junior showing that because we have the Word so freely, God expects us to keep it and if we fail to do accordingly, He will punish for we knew and didn't do.
- 3) **A Picture**—by a junior picturing the world without the Bible, stressing point that we need it.
- 4) **Some of God's Commandments to Us**—by a group of juniors who, in turn, step to the front and out of the basket (filled beforehand with pieces of construction paper cut in the form of the tablets of stone as we usually see them pictured. On each is written one commandment.)

select a commandment and read the same. Having read it, the junior delivers the same to another junior whose name he found in a corner of the commandment. The junior keeps the delivered tablet until a little later. This is repeated until all the commandments, in the basket, have been read. These are:

1. "Come unto Me."
2. "Judge Not."
3. "Pray Always."
4. "Love One Another."
5. "Lay up treasures in heaven."
6. "Keep the Sabbath Day."
7. "Seek good and not evil."
8. "Be ye thankful."
9. "Honor thy father and thy mother."
10. "Seek first the Kingdom of God."

5) **Poem:** "Thy Word is Like a Garden"—by a junior.

"Thy Word is like a Garden, Lord;
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.

Thy Word is like a deep, deep mine;
And jewels rich and rare are hidden
In its mighty depths for every searcher there.
O may I love Thy precious Word,
May I explore the mine;
May I its fragrant flowers gleam,
May light upon me shine."

6) **How Can We Keep the Commandments?**

—by a group of juniors who hold in their hand the commandments. Each one, in turn, steps to the front, gives a short talk on the commandment in hand, then takes a thumb tack (provided on the table) and steps to the tree to which the verse of the month has been fastened. Near it he tacks the commandment. This is repeated until all talks have been given and all the tablets surround the verse of the month.

7) **Leader's minutes**—answering the question "How can we keep the Word of God"? summarizing thoughts of juniors and bringing out the glorious truth that out of ourselves we can do nothing,—that is why Jesus came, came to change our hearts and to fill them with Himself; that if we only believe on Him, He enters and makes us to keep all of God's commandments.

8) **Sentence prayers** of thanksgiving.

9) Closing prayer song—"I Need Thee Every Hour."

JOTTINGS

The General Conference Mission in China gives the following interesting statistics for last year: 1. Evangelistic Work, number of preaching places, 23 and 2 tents; number of independent congregations, 1; number of partly independent congregations, 14; number of deaths, 18; marriages, 10; removals, 3; baptisms, 122. Total church members at the close of the year, 1211. Inquirers, 536; number of Sunday Schools, 16; pupils, 863. Chinese contributions for running expenses, M\$909.93. Mission evangelistic budget, M\$13,367.00; workers employed, missions and church, males 44, females 25, total 69; number of fully ordained pastors, 10.

2. Educational Work: County seat boys 4, girls 2; co-educational, 4; Mass educational schools, adults 6, children 21; pupils in lower pri., 272, higher pri., 55; Bible, 49; Mass., adult 112, child 639; H. S., 139; graduates, lower pri., 22, higher pri., 21; mission educational budget, M\$6591.00; Chinese sources, M\$2430.11.

3. Medical Work: Number of hospital, 1; foreign doctors (on furlough), 1; Chinese doctors, 2; foreign nurses, 2; Chinese nurses, 3; inpatients, 297; outpatients, 5247; deaths, 13; minor operations, 108; major operations, 49; Nurses Training School, 1; pupils, 13; mission medical budget, M\$6919.38; from Chinese sources, M\$4891.07.

There are nine missionary homes valued at \$26400; five church buildings valued at \$17200; eight school buildings valued at \$17650.00. The medical building at K'ai Chou valued at \$7500.00. The value of the general buildings is \$9,350.00. The Mission owns 31 acres of land valued at \$6,400.00, and there is included Chinese property, donated for church use, the value of which is \$600.00.

Rev. H. T. Unruh, pastor of the Bluffton, Ohio, church has been notified that he has been elected a trustee of the International Society of Christian Endeavor. He will serve for a term of two years.

According to the International Press and Information Service there are in France 770,000 Protestants. The Association of Mennonite Evangelical Churches numbers 1900.

A local newspaper observes that Rev. A. J. Neuenchwander of Quakertown, Pa., brings fame to that burg because of his resemblance to Alf. M. Landon, Republican presidential candidate.

The secretary of the Women's Missionary Society of Pandora, Ohio, writes: "The newly elected officers of the Women's Missionary Society of St. John's Mennonite Church are: President, Mrs. N. N. Soldner; Vice President, Mrs. J. W. Moser, Secretary; Mrs. Warren Bridenbraugh; Treasurer, Miss Kate C. Basinger. We have just closed an enjoyable year, also a very blessed one. The Lord surely has been good to us. One item that may be of interest is that eighteen quilts and comforts were made and distributed to worthy ones. May the Lord find us true! Our motto is Gal. 6:9."

A twenty-two page pamphlet, "The Background and Heritage of the Mennonite Church," of which John Horsch is the author, has just appeared from the press of the Mennonite Publishing House, Scottdale, Pa. Though small in size, the work is worthy of a place in every Mennonite home. John Horsch, with the vast store of Mennonite history at his command, has given the reader in small space the long story of our Mennonite forefathers, and has done so with accuracy as well as with terseness. It would be well to have some copies around to give to those who ask "Who are the Mennonites?"

The C. E. Union of the Eastern District Conference sponsored an essay contest for Intermediate C. E. members on the subject, "What can I, as a Christian, do for Peace"? The winner of the contest was Laura M. Kemp. As a prize the winner had her expenses paid at the Green Lane Retreat, June 19-21. Several of these essays will shortly appear in The Mennonite.

A mixed chorus of thirty-one voices from the Dayton, Ohio, high school in Wayne county, gave a concert in the Ebenezer church Bluffton, Ohio, when they presented Gaul's "Holy City." The chorus was directed by Victor Gerber, a Bluffton College graduate and a former director of the Men's Chorus of the Ebenezer church.

Rev. P. J. Boehr of Richlandtown, Pa., of the China Mission, is planning to make a motor trip with his family from Richlandtown to Henderson, Nebraska, to visit his 91 year old father.

The Third Annual Conference of Young People of the churches comprising the Altoona, Napier, and Smith's Corner, Pa., Mennonite Sunday Schools, was held in the Roaring Spring Meeting House, June 27. The afternoon session was given over to music and group discussions, while a Sunset Service was held in the evening in the Spring Grove. This meeting was led by John Fretz. The program for the evening service included a devotional service by Rev. L. H. Grass and an address by Rev. W. W. Banks, pastor of the local M. E. church.

The Board of Publications of the General Conference will hold a special meeting at Bethel College, Newton, Kansas, on July 9. Dr. J. R. Thierstein of Bethel College is chairman of this Board and Rev. Menno Galle of Odessa, Washington, is secretary. The treasurer is E. W. Baumgartner of Berne, Ind.

Miss Aganetha Fast, missionary on furlough, who has been a student at the Hartford, Conn., Theological Seminary, was one of the guests at the Greene Lane Retreat conducted by the young people of the Eastern District Conference. Her address for the present will be Mountain Lake, Minnesota.

The Hutchinson, Kansas, church has called Rev. C. H. Dirks of Fortuna, Mo., to become its pastor, succeeding Rev. J. J. Plenert, who is now pastor of the First Mennonite church, Philadelphia, Pa.

DEATH

John E. Fast, our husband, father and grandfather, was born February 25, 1872, in the village Getimele, Russia. In 1875 he came with his parents to Cottonwood County, Minn., where they located on a homestead in the vicinity of Mountain Lake. In those early pioneer years there was but little educational opportunity for him. Early in life he had to help his parents to earn their modest living. In 1898, he married Elizabeth Penner from Parker, South Dakota. They were members of the Quiring Mennonite church at Mountain Lake, Minn. The same year they moved to the Rosthern District in Saskatchewan, Canada, where they settled on a homestead, and where seven children were born to them, of which two died in their infancy. In the year of 1916, they came to Winton, Cal., where they have lived ever since, except one year in Reedley. Mr. Fast had not been well for several years and suffered the last 4½ months. At midnight, June 6, he passed away in the Merced Hospital. The mother and the five surviving children, as well as one foster son grieve over his departure. He died at the age of 62 years, 3 months, and 12 days.

The funeral services were held June 10, 1936, in the Presbyterian church in Winton, where, in the Winton cemetery, his remains also were buried. Ministers officiating were: Rev. Krebiel, Reedley, Calif., English, Job 14:14; Rev. Nickel, Winton, Cal., German, Rom. 14:7-8.

Ulrich Lehman of California, Mo., Latham Star Route, was born in Wayne County, Ohio, August 18, 1852, and died March 19, 1936, his age being at the time of his demise 83 years, 7 months, and 1 day. When twenty years old, he professed faith in Christ, was baptized, and became a member of the Swiss Mennonite church at Dalton, Ohio. About 1872, he moved with his parents to Putnam Co., Ohio. It was here that he met his future companion, Miss Caroline Gerber. They were united in marriage October 18, 1883. This union was blessed with seven children, all of whom are still living. He is survived by his loving wife, seven children, twenty-seven grandchildren, and eight great-grandchildren, two brothers, and two sisters. In October of last year the departed began to suffer from an affliction. During this time he read his Bible and prayed as much as possible. He was prepared to go.

Mancel Aeschbacher, 18 year old son of Mr. and Mrs. Sim Aeschbacher, died Monday at the home of his parents of pneumonia. Funeral services were held at Bethel Wednesday afternoon, and burial was at the church cemetery.

Mancel was born September 29, 1917, the youngest child of his parents. He was a member of Bethel church. Surviving besides the parents are two brothers and two sisters.

Mrs. Simeon Aeschbacher.—Lydia Ann Garber, daughter of Christian and Barbara Garber, was born February 7, 1871. At the age of sixteen, she was baptized and united with the Bethel Mennonite church of near Fortuna. She had always been a faithful member of this church since that time until her departure. On January 4, 1894, she was united in marriage with Simeon Aeschbacher. To this union were born five children, two daughters and three sons, one son having preceded her in death on February 24, 1936.

She leaves to mourn her departure, her beloved husband and four children. Four grandchildren, six brothers, and four sisters also survive.

Services were conducted from the Bethel Mennonite church by her pastor, Rev. C. H. Dirks, assisted by Rev. P. P. Hilty and Dr. H. E. Dester, a missionary from India.

Martha Aeschbacher, daughter of Ulrich and Caroline Aeschbacher, was born in Moniteau County, Missouri, a mile north of Bethel church, on July 3, 1878. Here she resided until she was ten years old, when she moved with the family to the farm in Morgan County, three and one-half miles south of Bethel church. This has continued to be her home until the present time. In her early youth she united with the Bethel church, of which church she had been a consistent member until the time of her departure. She is survived by one sister and seven brothers. Besides the immediate family she is also survived by many other relatives and friends who mourn her going. She departed this life on February 14, 1936, having reached the age of 58 years, 7 months, and 11 days.

Funeral services were held at Bethel church by the pastor, Rev. Dirks, assisted by Rev. P. P. Hilty. Interment was in Bethel cemetery.

Brother Isaac Dalke died at his home in Reedley, Calif., at the age of 69 years, 3 months, and 19 days. He was born in South Russia, February 12, 1867. At the age of ten, he came with his parents to America and they made their home near Newton, Kansas. On May 30, he was by baptism received into the Alexanderwohl church. In December of 1896 he united in marriage with Helena Koehn, and the Lord blessed their union with thirteen children, two of whom preceded him in death. In 1915 he moved with his family to Idaho, and in 1926 they moved to California, where he has resided since then. He died Sunday evening, May 31. Funeral services were held in the First Mennonite church of Reedley, Calif., June 3, at which Rev. H. J. Krebiel spoke words of comfort from the text James 1:12. He leaves his wife, 3 sons, 8 daughters, 13 grandchildren, and many friends to mourn his death.

John Neufeld died at his home near Reedley, Calif., at the age of 63 years, 1 month, and 24 days. He was born in South Russia, April 10, 1873. At the age of four years he came with his parents to America and they made their home near Charleston, Neb. On February 5, 1903, he united in marriage with Lena Dick of Hinton, Oklahoma. They lived in Nebraska until the spring of 1904, when they came to California and made their home near Reedley.

The funeral service took place June 6, at the funeral parlor in Kingsburg, on which occasion Rev. H. J. Krehbiel spoke words of comfort. He leaves to mourn his death, his beloved wife, two sons, six daughters, three brothers, and many friends.

REPORT OF THE GENERAL TREASURY
OF THE GENERAL CONFERENCE

From February 20, 1936, to June 18, 1936

Balance February 20, 1936.....	\$1091.97
Receipts for General Treasury:	
Christian Church, Mound- ridge, Kansas	\$22.00
Hoffnungsau Church, Buh- ler, Kansas.....	15.36
Goessel Mennonite Church, Goessel, Kansas.....	6.50
Emanuel Mennonite Church, Galva, Kansas	17.25
First Mennonite, Philadel- phia, Pa.	2.83
First Mennonite, Philadel- phia, Pa.	1.97
Gnadenberg Church, White- water, Kansas.....	16.01
Friedenstal Church, Tampa, Kans., 7-16-34	8.50
First Mennonite, Philadel- phia, Pa.	2.38
First Mennonite, Pretty Prairie, Kansas.....	29.41
Interest received.....	6.17
	128.38

Receipts for Gen. Conf. Minutes:	
Immanuel Church, Los An- geles, Calif.....	5.00
First Mennonite, Geary, Oklahoma	5.00
Friedenstal Church, Tam- pa, Kansas.....	7.53
Salem Church, Munich, No. Dakota	2.50
Bethel Church, Mountain Lake, Minnesota.....	25.00
Bethesda Church, Marion, So. Dak.	4.00
First Mennonite, Madrid, Nebraska	2.17
San Marcos Church, Paso Robles, Calif.	5.04
Mennonite Church, Butter- field, Minnesota.....	4.00
Bethel Ch., Lustre, Mont.	1.68
C. E. Krehbiel, Newton.....	2.10
Ransom Ch., Ransom, Kas.	2.80
	66.82

Receipts for Delegate Expenses to Holland Convention:	
West Swamp Church, Quakertown, Pa.	8.00
Grace Mennonite Church, Pandora, Ohio	12.00

First Menn., Geary, Okla....	10.00
Bethany Mennonite Church, Quakertown, Pa.....	4.00
Bethesda Church, Hender- son, Nebraska	24.47
Salem-Zion Church, Marion, So. Dak.	18.17
Menn. Ch., Donnellson, Ia.	7.50
Tabor Ch., Goessel, Kans....	2.22
Kidron S. S., Taloga, Okla.	3.75
Bethel Ch., Mt. Lake, Minn.	24.00
Emmaus Church, White- water, Kansas	10.00
First Menn. Ch., Newton..	5.65
First Mennonite Church, Paso Robles, Cal.....	5.00
A Friend, Bethesda Church, Henderson, Nebraska	1.00
Eicher Menonite Church, Noble, Iowa	10.58
Bethel Mennonite Church, Fortuna, Mo.....	4.20
Bergfelder Church, Moun- tain Lake, Minn.....	10.00
Bethel Church, Wolf Point, Montana	3.67
Calvary Mennonite Church, Quarryville, Pa.....	2.00
1st Menn. Ch., Shafter Cal.	5.95
1st Menn. Ch., Mt. Lake	16.70
Bethel Ch, Lustre, Mont.....	4.45
Zion Ch., Elbing, Kans.....	7.50
West Zion Church, Mound- ridge, Kansas	23.50
Hebron Ch., Buhler, Kans.	5.25
Brudertal Ch., Hillsboro....	7.80
Grace Mennonite Church, Lansdale, Pa.	6.09
Zion M. Ch., Donnellson, Ia.	9.26
Friedensberg Church, Avon, South Dakota	10.00
1st Menn. Ch., Bluffton, O.	6.90
St. John Menn. Church, Pandora, Ohio	10.96
Bethel College Church.....	18.84
	301.41
Total Receipts.....	496.61
Total Receipts and Balance.....	\$1588.58
Paid Out:	
Order No. 203.....	\$ 40.65
Order No. 204.....	444.75
Order No. 205.....	51.24
Order No. 206.....	250.00
Order No. 208.....	8.10
	794.74
	\$793.84

In as much as some of the churches have not yet been heard from regarding their collections taken for the defraying of the delegate expenses to the Holland Conference, the Treasurer is holding this account open for the time being.

Respectfully submitted:
K. A. Richert, Treasurer.
June 18, 1936.

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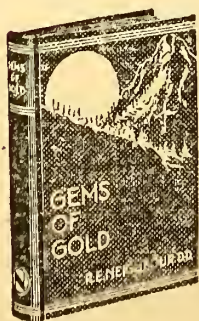
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, JULY 14, 1936

No. 27

HOME

(By Jacob H. Janzen, Vancouver, B. C.)

There is something particular about the word "Home," and it has its particular effect on the people. Deep in our hearts lives the longing for a home, the whereabouts of which no geography can determine. Very, very many do not understand that longing which they feel so strongly. It is nothing else than the longing for our original home, Paradise. That homesickness is hereditary, and goes from generation to generation in all nations, peoples, and tongues.

Once God gave the Garden of Eden to man, thereby providing a livelihood for them. But He also had the man to toil and cultivate that garden. Adam and Eve did so, and thereby that garden became their home. And since then our heart aches for that precious, unforgettable home of ours.

I heard people say, between the rivers Tigre and Euphrates was a woodland that hides a deep secret, and nobody returned alive who tried to penetrate that area. They say, there lies the old Paradise, and the cherub with his fiery sword still stands at the gate, killing everybody who dares to come near.

Others say, Paradise has been taken up to the highest peaks of the Dolomites and remains there inaccessible to any human being.

But I am doubtful about that. If Paradise would be anywhere in this world, the globe-trotting American would have found it, would have bargained with the cherub, and built a hotel right close to its gates.

No, we have no Paradise on earth, but we still have the method by which our dwelling places become our homes. This is the cultivation of land. Anything bought for money is for sale again, if we can make a profit by doing it, but it is extremely hard to part from anything that we have wrested from the wilderness. We might be compelled, by our poverty

and by the power of money, to leave such habitations, but they will always remain our homes, for which we long if we do not possess them. They are our homes even if we have no rights on them. You can sell your property, but you cannot sell your home.

A home may be tender or rough, plain or hilly, beautiful or ugly, but so long as it is home, it will be extremely hard to leave it.

Who ever had a chance to travel on the good old S. S. Minto, the Arrow Lake of British Columbia in Canada, has seen something of the beauty of Paradise. The lake lies like an emerald amidst the wild, snow covered mountains. At some places, where the mountain streams pour their waters into the lake, the shores are flattened, and on these flatlands at the foot of the mountains people have settled. Between the settlements the steep rocks go vertically down to the water, and there is no path along the shore from settlement to settlement. Connections can be made only by the lake, and the canal, the motor boat, and good old "Minto" are the only vehicles to travel on.

One of these flatlands has been settled by people of German extract, some of them Mennonites. These Mennonites are a special care of our Conference whom it would like to assist in supplying their spiritual needs. We have in Renata, B. C., about 33 people, men, women, and children, to take care of. They have no minister of their own, and try to get along in cooperation with other Protestants in the settlement, Lutherans and New-Jerusalem Church preferably, which has, of course, its difficulties, especially since these other denominations also lack special spiritual leadership. But they altogether have done their very best and have kept their hearts burning in faith and love, and they still hunger and thirst for more and closer communion in the spirit and pray that the Lord would give them a pastor of their own.

That little group of Mennonites has been assigned by the Home Mission Board to my field of service, and just now, May 12, 1936, I am on my way home aboard the good old S. S. Minto. The shadows of night have fallen upon the lake and the mountains, and now the experiences of the last days are passing in review before my inner eye.

The organization of churches in Ontario was greatly facilitated by the fact that people living firstly in dispersion moved to larger groups and settled in such vicinities where it was possible to organize and to conduct church activities of all kinds. Finally we wound up there with three large churches and practically no Mennonites who could not be cared for. Things there are developing in a way that it probably will become necessary in the near future to organize even one more self-sustaining church, and we might soon have four instead of three big conference churches in Ontario.

Naturally I thought it would be well to follow the Ontario methods here in British Columbia also, and it was my proposition to persuade the little group of Renata and the single families around Arrow Lake to move to bigger Mennonite centers. This, I thought, would be the only solution of the problem.

But so proposing, I had forgotten to figure in the strong home-consciousness of our settlers. If they would have only bought their land they would be willing to sell it and to move, but since they have wrested it from the wilderness there is no price that they would willingly accept for it. Just now the fruit trees which they have planted, are in full bloom.

Old Uncle Sch's wife said, he was going through his orchard every morning, counting the cherry blossoms. And he said his consort was walking every morning between the vegetable rows of her garden so insistently that he later had to dig up the ground again so it would not become too solid.

These were exaggerations, of course, by which these old lovers teased one another. But without any hesitation, dear old uncle Sch. could tell me how many cherry trees he had planted, and it did not take me very long to learn that he knew the history of every tree and plant in his garden. Here he had cut the brush. Here he had pulled the stumps, very big ones, too. He had carried the stones off the soil with his own hands. He had plowed

the soil and had picked up the roots which his plow turned up. He had planted every tree that grew here and had surrounded it with tender care when one of them took sick. His good wife had aided him, and his children. And now that the children had created for themselves homes of their own, his grandchildren were with him. No, dear old uncle Sch. cannot be transplanted to another soil lest he should perish.

The Russian Mennonites who arrived here at a later date, also are tenderly attached to their soil. I do not know how much they paid for the land. They told me that right here in this neighborhood a farm was for sale for only \$1000.00, and they simply could not understand why I should not let it be my first and single care to raise that money and to move to Renata. So much do they love their home place.

I learned how they came to settle here, how they cleared the soil, how they built that little hovel that developed into a cabin and is now a nice little house. But it is still to grow bigger and better until it is a perfect home that lacks nothing. All this I have learned while I was with these people.

No, I must give up. You cannot move these people from their beloved homes.

Despite their loneliness they have seen many of the revelations of God. Who all the time works with Mother Nature cannot but meet Father God time and again.

The Word that I was privileged to bring to them has been well received, and the Lord will grant that it will not be without fruit. I preached four sermons at different times from Friday to Monday, last, the attendance being 30 adults at the least and 40 at the most. The Lord's Supper was administered Monday morning, with ten people participating. Now let us pray that God would give them a pastor of their own.

Though rich in God and rich in their own homes, they are very poor as far as earthly wealth is concerned, and for a time yet they will be unable to support their pastor. But if there is somebody who would like to make his home in a beautiful country on a fertile soil, and at the same time to preach the Gospel, let him come to Renata, B. C., and it will be a blessing to himself and to those that he ministers to, and also for the building of the Kingdom of God in general.

EASTERN DISTRICT CONFERENCE ECHOES

By the Secretary

The 138th Session of the Eastern District Conference was held in the West swamp Church, April 30-May 3. A keen interest was manifested in the Lord's work and added to this the pleasant weather enabled many from far and near to attend. Attendance at business sessions was larger than in many former meetings. The inspirational meetings, such as the Missionary Rally, the Conference Communion and the Y. P. and S. S. Meeting on Sunday afternoon filled the church to capacity.

The Executive Committee of the Conference for this coming year is made up of the following: Rev. Freeman H. Swartz, President; Rev. Sylvan Lehman, Vice President; Mr. A. C. Alderfer, Treasurer; Rev. A. J. Neuenschwander, Secretary.

During the Missionary Rally, the Conference directed the Secretary to send a cablegram greeting to the China Mission for their Silver Jubilee Celebration, which was then in progress. The following message was sent: "Conference Greetings, Philippians 1:2-6."

Rev. P. J. Boehr and Miss Linda Brown, represented our China field. Loretta Lehman spoke in behalf of India, while Rev. J. J. Plenert, a former Home Mission worker, represented that field.

C. E. Conventions

Decoration Day is used to good advantage in this Conference. On this day the 41st Annual Convention was held in the Upper Milford church. The fine interest and growth of this work might best be described by the fact that three conventions were held the same day: the Adult, the Intermediate, and Junior. All sessions were well represented and presented helpful programs. One group of Seniors from Richfield left 4:00 A. M. by bus to get to the convention.

Harrisburg Trip

In Pennsylvania there is an active cooperative church organization, the Pennsylvania Council of Churches. The Eastern District Conference is affiliated with this work. The Executive Secretary, Dr. William L. Mudge, sent an urgent call to the Executive Officers to be present and to lend strength to oppose

a Lottery Bill that was being introduced in the House of Representatives. The President and Secretary were present to represent the Conference. Many others were also there and the opposition was so strong that the Bill was killed in due time.

Bluffton Trip

The Thirty-sixth Annual Commencement of Bluffton College was held on June 10th. Naturally others than Mennonites attend our college. It was interesting to find out that sixteen out of a class of thirty-six were Mennonites. More interesting was the fact that of those who received special recognition for high scholarship was awarded to five and that among that group were three Mennonites.

Five ministers from the Eastern District Conference attended the Commencement; they were: Freeman H. Swartz, Howard G. Nyce, Ernest J. Bohn, Daniel J. Unruh, and A. J. Neuenschwander—an auto full.

While all were interested in the commencement and the exercises held in connection, but the primary purpose of the trip was to attend a meeting of the leaders of three cooperating Conferences and the College Administration and Faculty. The meeting was called to discuss in a free and frank way how we might all work together to better promote the interest of Christian education at Bluffton College. One point agreed upon as essential was the sending of more students to our College.

An angle of the trip that should not be overlooked is the fellowship that was enjoyed while enroute. True, the Republican Convention was on in Cleveland, but conversation covered also many other points. Such subjects as opposition to war, from a theological viewpoint, was not a long drawn out argument, still we covered many miles during that time. Mission work, children, retreats, conference problems, and many other subjects were considered. When we had to part, we felt that we had had a Retreat and all the inspiration that it can bring, on our eleven hundred mile trip.

Rev. P. R. Schroeder's Stop

From notices in the church papers, we learned that there was a possibility that Rev. P. R. Schroeder, President of the General Conference, would go to the World Mennonite Conference in Holland. Plans were immediately made in the Executive Committee to invite Brother Schroeder to stop in our Conference

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Bethel College, Kansas

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

when he would return from Europe to attend a Conference meeting and bring us his inspiration and impression from his contact with European Mennonites.

Time permitted only a very brief stay in our district while enroute to New York. A last minute call was made to a few of the Conference leaders, and an enjoyable two hour conference was held.

Should we not all remember this Conference and all the delegates and their families in prayer?

Green Lane Retreat

The Ninth Annual Retreat was held June 19-21 according to schedule. The committee and the camp management had prepared beds for 150, but after supper it was found that 24 more beds would be needed to accommodate the group that came. The Retreat Camp is removed from the main highways and is located in a beautiful spot along a stream. Buildings are nestled among the big rocks, and a cleared spot furnished the playground.

The Retreat is past. Much effort had been expended to enlist so many to come. We hope and pray that the impressions and the dedications that were made will accompany the Retreaters through life. At each Retreat the next year's chairman is elected. A committee makes the nomination. Rev. J. J. Plenert was elected chairman for the 1937 Retreat.

First Quarterly Conference

The first Quarterly Conference of the current conference year was held in the Saucon

church. As formerly, this was designated as a recreation meeting. The ministers, boys and girls had a good time playing indoor baseball. The home base was under the great branches of a large yellow pine. This tree is not native, but the story was told as authentic that more than a hundred years ago a man was buried in the burial ground and made the request that a yellow pine be planted on his grave. The tree and the church has weathered many a storm during the past century.

Recreation was not the only item on the program. The Saucon members furnished a very fine picnic supper. Soon after all had been served the group was called to order. After a brief business meeting, Rev. A. S. Rosenberger, President of Bluffton College, led us in a Bible Study of Philippians, the fourth chapter. Three points were emphasized in the exposition as essential at all times: An intimate relationship between the spiritual leader and his people. A right direction of our thought to those things which are good and honest; and finally, an unshaken trust in God as seen in the nineteenth verse. Rev. W. S. Gottshall is the minister of the Saucon church. We were sorry that illness kept Rev. S. M. Grubb at home. He has missed a number of conference meetings lately on account of sickness. We hope he will soon be restored to health and strength again.

Church Choir Course

In 1935 the Retreat Committee secured Prof. Russel A. Lantz, as leader in the Church Music Course. The Retreaters received so much good from the course that a large group asked the 1936 Retreat Committee to secure him again for the Church Music Course.

This was done, and since the work of Professor Lantz was so valuable, the committee began to agitate that immediately after the close of the 1936 Retreat, he conduct a Church Choir Course of six weeks. A Committee of choir leaders and choir representatives was appointed by the Conference Executive Committee. This committee secured registrations and also selected the four centers where the rehearsals should be held. The work started June 22 with fine attendance at each rehearsal center, and on Sunday afternoon of August 2, the plan is to hold a large Mennonite Saengerfest.

A. J. Neuenschwander.

THE SUNDAY SCHOOL LESSON

July 19, 1936

Social Service in the Early Church

Acts 4:32-35; II Cor. 8:1-9

Golden Text—He himself said, it is more blessed to give than to receive. Acts 20:35.

We do not learn that a community of goods such as was practiced in Jerusalem, was practiced in the early church. Elsewhere perhaps it was not, but here a large company of Christians were thrown together and their interests were so common that the spirit of love prompted them to share that which they had with one another. It is likely that many of the converts of Pentecost remained at Jerusalem and, since a year or more had passed, some of them no doubt needed the help of the brethren.

The attitude of the early Christians toward their worldly goods was christian. They regarded what they possessed as something placed into their hands as stewards — something that was not theirs but God's, that was to be used in a way that they could give an account of their stewardship. Their interests were not in worldly increase of goods, money or possession, but in the advance of the kingdom of God. Such an agreeable living together was possible in one way only and the lesson tells us what it was—"They were of one heart and of one soul." Their material and spiritual interests were one.

There have been classes arising from time to time maintaining that communionism in a Christian sense is the ideal, if not the true way of practicing Christianity. This cannot be established because we only hear of it in the primitive church in Jerusalem and soon, when their resources were exhausted, they had to abandon it. The consumption of resources with nothing to replenish them among the poor Christian dwellers at Jerusalem soon made it necessary for collections to be taken for their benefit in the churches established elsewhere.

The important thing about this wonderful church, so enthused for the Gospel that they shared their all with one another, was that they were backing up the Apostles in their witness of the resurrection. It was with "great grace" that they were doing so. Grace implies beauty and symmetry. It is also undeserved favor. God was favoring the Christians with the power of the Holy Spirit in their witness and they were favoring their fellow men by witnessing.

We note that what was shared with the brethren was according to their several needs. It was not handing out favors neither was it keeping some in idleness. It was a distribution according to the needs of those receiving a share. No doubt this distribution was simple enough—just enough to keep body and soul together. But how much more does any one need?

It is always refreshing to read Paul's letters to the Corinthians because they deal with practical problems that are always with the church. One seems in an atmosphere like that of the modern church. Paul's methods are frequently like methods of modern times. In the selection in our lesson Paul is endeavoring to stir up one church by reciting to it what has been done in other churches. Here he is telling the Corinthians what was done in Macedonia that they may be inspired and encouraged to do as they did. The Macedonians had their share of poverty, trial, and affliction, yet in spite of such things they were generous. It seems that even though Paul would discourage them in this, they insisted in showing him great liberality. There was a deeper motive than just giving emotionally, they sought to have fellowship in ministering to the saints. Theirs was a practical desire to be doing what Paul was doing and this could be done through their gifts that were really great sacrifices. However, people who give effectively to the Lord's work and do so at a sacrifice do like the Macedonians who "first gave their own selves unto the Lord." It must here be remembered that gifts for the Lord's cause are not counted by the amount they represent, but by the motives behind them. Those who bring God gifts are rendering an account of their stewardship, they are giving because they must and not because they are asking themselves: How much shall or can I give? Their gifts come from the hearts and they are as much a part of worship as any other spiritual exercise. The gift of the millionaire may be noted in the papers and otherwise make a sensation, while the gifts of the poor may hardly be noticed at all. Jesus, you recall, noted the gifts of the poor widow as well as the gifts of the rich men, but His favorable comment was for the poor woman whose gift was insignificant, but whose heart was in the right place.

In sending Timothy back to Corinth, Paul reminds them that he is testing the sincerity of

their love by asking them to do as they did in Macedonia. Sincerity in faith is largely proved by sincerity in giving. If one really believes one will be willing and ready to give for the support and spread of the Gospel. Here Paul uses a stronger word than even faith—he is proving the sincerity of their love. Love is that impulse that leads one to give without asking how much. We have an example of this in the woman with the alabaster jar of precious ointment.

Finally, the Corinthians are reminded that Jesus came and identified Himself with the poor. It is always a comfort and a help to realize that though poor, we may know that our Lord became poor so that we might inherit the richness of His love.

CORRESPONDENCE

Sugar Creek Mennonite Church. Dear Readers: Greetings! The work of our church here at Sugar Creek is moving forward, some of the work a bit slow perhaps, but steady and sure.

Our pastor, Rev. Stauffer, and Mrs. Stauffer deserve much credit for the splendid work that is being done here.

Perhaps a pat on the back, a bit of praise now and then for the pastors, teachers, and leaders of our churches would help the work along much more than we think. Why not present our bouquets to the living?

Thirty-five members of the Junior C. E. Society under the leadership of Miss Grace Jaberg, enjoyed a banquet in the basement of the church on the evening of June 4. The decorations were in springtime colors. The table was graced with cut flowers, paper favors and streamers, and plenty of good eats. After the supper a short program was presented by the Juniors. It requires very little to make a child heart happy. Miss Jaberg deserves much credit for the fine work she is accomplishing with our Junior C. E. Society.

On the evening of June 14, our Children's Day program was given at the church. A large group of children took part. The program consisted of recitations, songs, dialogues, and the pageant, "Feed My Lambs." The children enjoyed presenting this program as much as their parents and friends enjoyed listening.

Sunday evening, June 21, the choir of the First Federated Church of North Jackson,

Ohio, rendered a delightful and inspiring program at our church. Rev. Stauffer served as pastor of this church before coming to Sugarcreek, and it is Mrs. Stauffer's home church. They enjoyed coming such a distance to give us this program, to see the church and community in which Rev. and Mrs. Stauffer live and work, and we enjoyed their visit.

A group of talented young people of the Salem church at Dalton, Ohio, gave a program at the church on Sunday evening, June 28. The topic was Reading. Four splendid talks were presented on this subject. The talks were interspersed with good music. This program was well received and we invite them back.

During July and August, instead of having C. E. and services at the church, we will have Union Vesper Services on a hill top close to our town. All of the churches of Sugarcreek are cooperating, and we are sure to have splendid services. A hill-top, a sunset in God's out-of-doors inspires and lifts the soul of man as few things can.

Our pastor, Rev. Stauffer, will exchange pulpits with Rev. Lester Hostetler, our former pastor, of Upland, California, during the months of July and August. Rev. and Mrs. Stauffer started on their trip the 29th of June. We pray for them a safe journey to and back from California. Rev. Hostetler and family will arrive here soon. We welcome them back and hope they will enjoy their vacation here with us.

Life is a gift to be used every day,
Not to be smoothed and hidden away;
It isn't a thing to be stored in the chest
Where you gather your keepsakes and treasure
your best;

It isn't a joy to be sipped now and then
And promptly put back in a dark place again.
Life is a gift that the humblest may boast of,
And one that the humblest may well make
the most of.

Get out and live it each hour of the day,
Wear it and use it as much as you may;
Don't keep it in niches and corners and grooves,
You'll find that in service its beauty improves.

—Guest.

Mrs. Homer Schrock, Corr.

The importance of good speech in the home cannot be over-estimated. It is a subject that should enlist the earnest attention of every thoughtful parent.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Amelia Mueller
Halstead, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Theme: The Christian's Everyday Life

Seeing Beauty In Everyday Things

What things are beautiful? The moon rising over the lake? A violet peeping out from a fence corner? Your mother's face? Schubert's "Ave Maria" played by a skillful artist? The colors of a sunset?

Each of us could give a different answer, for beauty appears in many forms. Humanity has been given the power to appreciate the beautiful, but how often we have forgotten the beauties round about us in our everyday life.

Alice Freeman Palmer, famous president of Wellesley College, in her recipe for happiness says, "Try to see something beautiful every day." In order to do this we must be in the right frame of mind. Two people can look at the same episode; one sees its beauties, while the other looks only at the defects. There is a difference in attitude.

Nature gives us so many beautiful and glorious things. God, the Creator of us all, has revealed Himself through nature. In the breathless beauty and hush of dawn one can feel the warmth and glory of God's love; or on a spring day with its little new leaves, tiny daisies, soft green grass, and birds singing their songs of ecstasy, one seems to have a sudden feeling and realization of the nearness and friendliness of God. We move in a world full of wonders, fashioned on a plan that is stupendous. Observe the starry heavens, the Milky Way, as well as the planets in their course. Many see beauty in thunder and lightning. There is beauty, too, in the shapes and sizes of the stones along the path, in the chirping of the crickets, and in a vegetable garden.

There could be no beauty in nature if there was no beauty in God, for surely He loves beauty who has filled the world with it.

We ourselves are wonderful creatures. Just

as God seems to live in the beauties of nature, so He lives in us. True beauty is not of the face, but of the soul. It is so deep and lasting that it will shine out of the homeliest face and make it comely. Faces that seem to shine are those expressing love and unselfishness. A happy heart, a smiling face, loving words and deeds, and a desire to be of service will make anyone beautiful. Today you and I have the opportunity of easing somebody's labor by thoughtfulness. Jesus Christ is our example, for His love was the kind which did beautiful things for people that nobody ever saw needed doing.

Even sorrow may have its beauty when it results in richer experiences for an individual and stretches out spaces in the heart for joy.

Many expect to find beauty only in the wide open spaces of the country, but a thoughtful person in the city will see beauty and find God in the building of a skyscraper, in the colors of modern electric illumination, or in a shop window.

Let us create a love for the beautiful in our everyday life, letting it radiate through our own lives, and thus developing a finer spirit of fellowship with the Great World Creator.

"I looked upon a budding rose

The dew upon its petals—

And I saw God." —John Masefield.

Eleanor Niswander.

CHRISTIAN ENDEAVOR

July 19, 1936

Topic: The Divine Voice in Nature

Ps. 19:1-6

Plans for the Meeting

This makes an ideal topic for an outdoor meeting. Instead of the regular type of program with topics and discussion questions, this may well be made an evening service of song and poetry with perhaps one speaker on the

main topic. Plan to keep the entire service as worshipful as possible.

Suggested Program

Hymn: "Day is Dying in the West."

Scripture Reading—Ps. 19:1-6.

Prayer Hymn—(This may be read by the leader or sung softly by the group.)

God, who touched earth with beauty, make me lovely too;

With Thy Spirit recreate me, make my heart anew.

Like Thy springs and running waters make me crystal-pure;

Like Thy rocks of towering grandeur make me strong and sure;

Like Thy dancing waves in sunlight, make me glad and free;

Like the straightness of the pine-trees, let me upright be.

Like the arching of the heavens lift my thoughts above;

Turn my dreams to noble action, ministries of love.

God, who touchest earth with beauty, make me lovely too;

Keep me ever by Thy Spirit pure and strong and true.

Mary S. Edgar.

Period of Silent Prayer—(While the group prays silently, the leader may read the following prayer suggestions softly):

Let us pray that we shall be helped, by this meeting and by other experiences of the summer-time, to realize that this is God's world and that He is always in it. That each of us will become more interested than before in searching for God's way and will in nature. That we shall be helped by Him never to take for granted the blessings that nature brings to us, such as clean air, pure water, the sun and the rain, the color all about us in growing things, the starlight, and the vistas of plain or mountain-top. That even as Jesus Christ and His followers worshiped God at the seaside and in the mountains, yet did not desert nor neglect the worship in His temple, so we shall find our Father revealed in countless ways and in many places—in the forest, in the fields, and in the house of prayer. (C. E. World.)

Song Service—(Let the members suggest hymns or use the following): "Near to the Heart of God," "This is my Father's World," "Galilee, Sweet Galilee," "For the Beauty of the Earth."

Short Talk—"The Divine Voice in Nature."

Period of Meditation—Let several members quietly read poems or scripture passages that speak about God in nature.

Closing Hymn—"Now the Day is Over."

News

The dates for the All-Mennonite Retreat at Shippshewana Lake, Shippshewana, Indiana, have been set for August 3-9. (Registration on Monday afternoon and closing with a worship service Sunday noon).

Registration (including ground privileges), \$2.50; Board, room (in hotel), \$7.50. Retreaters coming in groups can secure cottages all the way from \$10—\$15.

Earl Salzman, Chairman.

INTERMEDIATE CHRISTIAN ENDEAVOR

July 26, 1936

Topic: The Importance of Little Things

I Sam. 17:40; Matt. 13:32

For Your Quiet Hour

July 20 Little foxes and little sins. Song of Solomon 2:15

July 21 Little kindnesses. Luke 10:30-37

July 22 Little gifts. Luke 21:1-4

July 23 Little children may become great. Matt. 18:1-6

July 24 James' list of little things. Jas. 3:1-18

July 25 Little man, great destiny. Psalm 8:1-9

July 26 The importance of little things. I Sam. 17:40; Matt. 13:32.

Pre-Prayer Circle

Col. 4:6 is a fitting verse for meditation for this topic. "In everything" means that nothing is too small for God's attention. Thank God for the small blessings, pray about the small problems of the society. Expect all to take part. Do not mind moments of silence. You can pray.

Praise in Song

Select three or four favorite songs for your song service. Do not sing all the stanzas of all the songs. Choose those best suited to your group. Help them to think of the words by reading the first stanza silently before singing or by calling attention to some point of emphasis in the song.

Society announcements.

Suggested Worship Service

Topic announced: "The importance of little things," by leader.

Chorus: "Wide, Wide as the Ocean."

Responsive reading: Ps. 8:1-9.

Special number: "His Eye is on the Sparrow." (Unannounced.)

Sentence prayers (Suggest thoughts for prayers. Remind them to give thanks for small things.) Short prayers are pleasing to God when they come from the heart.

Participation Period

1. Leader's Talk. In connection with the reading of the Scripture, I Sam. 17:40 and Matt. 13:32, speak of the natural tendency of man to underestimate the importance of little things. The desire to impress upon our minds the importance of little things in doing great harm when ignored and accomplishing great good under the blessing of God.
2. The importance of little things from observation. A series of reports on observations made during the week.
3. Little things doing great harm.
4. Great good accomplished through little things.

Closing Moments

Poem:

"One small life in God's great plan,
How futile it seems as the ages roll;
But the pattern is rent where the stitch is lost
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that the Master meant."
—Author Unknown.

Song: "Lord, Take My All."

Benediction.

Something Interesting To Do

Announce your topic a week in advance and ask the members to watch for something very small that is of great importance during the week. Ask them to bring it to the meeting if possible or at least tell about it.

Some people make a hobby of collecting miniatures. It would be interesting to see how many miniatures the members can bring to the meeting. Have them come a half hour earlier and arrange them on a table. It will help to impress the thought of the topic.

Little Things That Did Great Harm (To be used for talks).

The kiss of Judas. Matt. 26:49.

The lie of Ananias. Acts 5:1-3.

What is the appearance of sin in its begin-

ning? Why is it hard to detect? Give illustrations.

Great Good Accomplished Through Little Things

David's Small Stones. I Sam. 17:40.

The Widow's Mites. Luke 21:2.

A Pot of Oil. II Kings 4:2.

A little maid. II Kings 5:2, 3.

A small boy's lunch. John 6:9.

What Is In Thine Hand?

Shamgar had just an ox-goad,
David had but a sling;
The widow only had two mites
To her Lord to bring.
Dorcas had just a needle;
A woman a little oil;
While Mary had some ointment
To use in godly toil.
A little lad, so humble,
With five loaves and fishes two
Gave them to the Master,
And fed five thousand—not a few.
You say, "I have so little
To serve my Lord and King";
But you may rest assured of this,
He'll increase what you bring.

—Edward L. Jeambey.

What One Intermediate Society Does

Our Society consists of 64 members this year, including boys and girls between the age of five and eighteen years. We meet twice a month and have a program. Our programs are of various topics. Some that we have had this year are, "Sharing Christianity With Boys and Girls Around the World," "Worshiping God," "Youth's Place in the Church," and "Discovering and Understanding God." We also observe special holidays as Easter, Mother's Day, Thanksgiving, and Christmas, with programs. At the last meeting of each month we have birthday recognition. This money is contributed to the mission at the end of the year. Each of our meetings is closed with praying the Mizpah Benediction by all the Juniors.

Our Juniors have also adopted the plan of working on individual projects to raise money for mission purposes.

Our Society is under the supervision of a superintendent and assistant superintendent elected by the Senior Christian Endeavor Society of our church. The other officers, the president, vice-president, secretary, and treas-

urer, are elected by the Juniors. They hold office only one year. Our programs are made by a program committee, together with the superintendent, assistant superintendents, and the secretary.

Alida Funk.

Brudertal Junior C. E. Society, Hillsboro, Kans.

JUNIOR SECTION

For general outline of month's plans see
June 23 issue.

Program Suggestions for July 19, 1936

"Thy word is a lamp unto my feet and a light unto my path."

1. **Setting**—The verse of the month and on the blackboard a drawing of an open Bible in colored chalk with Ps. 119:105 written across the pages in gold chalk. Beneath the Bible could be printed the words "The Guide Book for My Life."
2. **Call to Worship** by processional using "Wonderful Words of Life." Group the juniors in threes. Would it be difficult to supply the center junior of each group with an ordinary farm lantern? Then I would put all other lights out and let the juniors walk to the front, the groups far enough apart so that each group walks by the light of their own lantern. If the lanterns are turned low so that each group walks by its own light, the verse for the evening will become full of meaning to the juniors. Upon arriving in front, the lanterns could be set on the platform to supply light throughout the worship program. Let the juniors sing as they walk slowly to their seats.
3. **Worship period**—Remain standing.
 - 1) Finish singing "Wonderful Words of Life."
 - 2) Repeat in unison the verse of the evening, Ps. 119:105.
 - 3) Sing in unison, "Praise God from whom all blessings flow." Be seated.
 - 4) Responsive reading—Selection 2, Mennonite Hymnal (Ps. 19), beginning with verse 7 and leaving verse 14 for prayer.
 - 5) Prayer in unison—Ps. 19:14.
 - 6) Read in unison (or sing if the melody is familiar), Song 128 in Service Hymnal. If you should not have this hymn, "The Heavens Declare Thy Glory." These two verses could be spoken as a prayer by a junior after unison prayer of Ps. 19:14.

The heavens declare Thy glory, Lord,
In every star Thy wisdom shines,
But when our eyes behold Thy Word,
We read Thy name in fairer lines.

Thy noblest wonders here we view
In souls renewed and sins forgiven;
Lord, cleanse our sins, our souls renew,
And make Thy Word our guide to heaven. Amen.

4. Announcements

5. **Study period**—Aim: To teach the juniors that the Word of God is our Guide Book unto life eternal.

- 1) **How is the Bible a Lamp and a Light?**—A three-minute discussion period in charge of junior chairman.

- 2) **Our Guide Book**—by a junior making the two statements: a) When we travel anywhere, we need guide books, b) The Bible, too, is a guide book which shows us how we may return home to God.

- 3) **How the Bible is My Guide Book**—minute talks by juniors.

(a) It tells me of a door and a way by which I can find the Father. John 10:9; John 14:6. (b) It tells me how I can become a child of God. John 1:12. (c) It tells me how God wants His children to live. (This heading could be spoken by the chairman and the minute talks follow.) 1. How I must treat my parents. Ex. 20:12. 2. How to trust my playmates. John 15:12, 17; Rom. 12: 18. 3. What I must do in case I have hurt someone. Luke 17:3, 4. 4. What I must do in case someone has hurt me. Eph. 4: 32; Rom. 12:21. 5. Whom I am to love. James 2:1-9. 6. What I must do with my tongue. James 3:2-10; Ps. 37:30, 31; Ps. 89:1. 7. What happens to those who are proud. Luke 14:11; Prov. 8:13. 8. What I must put first. Matt. 6:33. 9. What to do with all that I have. Acts 20:35; Matt. 6:20. 10. What to do when I have sinned. Prov. 28:13; Zech. 1:3; I John 1:9.

- 4) **Song**—O Word of God Incarnate, Menn. Hymnal 185.

- 5) **Closing Thought**—by leader: that we must learn to know this Guide Book better so that we might not miss the way that leads to life eternal with God; that to know it better we must read it and study it and ask God to give us understanding. (O that we might make the junior heart to love it!)

6) Closing prayer by leader.

JOTTINGS

Rev. P. P. Wedel, pastor of the Mennonite church of Christian at Moundridge, Kansas, calls our attention to the fact that it was Rev. P. A. Wedel and not he who accepted the call to become pastor of the First Mennonite Church at Aberdeen, Idaho. One letter makes a difference, and we regret the slip.

The East Swamp, Pa., Christian Endeavor Society celebrated its twenty-fifth anniversary on the evening of July 5. Nine of the original members who comprised the first meeting survive. The program of the anniversary consisted of music and addresses. Rev. William Grubb of Dwight, Ill., the organizer of the society, and Mr. Walter Temple, field secretary of the Mennonite Sunday School Union, were present and gave addresses.

According to the Christian Herald the membership in 87 churches and religious bodies in the United States increased last year by 670,800 to a total of 62,678,000, a gain of 1.08 % over 1934, against a population increase of only 0.71%. Average gain in membership during the last nine years was 1.66%, compared with 1% population gain. Contributions by church members averaged last year \$12.10 per capita as against \$12.07. First gain since 1930. The number of churches increased by 569, while that of ministers decreased by 554.

Sister Hillegonda van der Smissen, of the Deaconess Home, Newton, Kansas, celebrated her eighty-eighth birthday on June 30. Besides celebrating with her friends, a large number of letters of congratulation came to her from friends in this country and abroad.

The churches of Bluffton, Ohio, follow their usual custom and hold union services during the months of July and August. Rev. H. T. Unruh, of the Mennonite church, presided at the first of these meetings, and Rev. Hainen, of the Methodist church, delivered the sermon.

In many churches plans are on foot to attend the All-Mennonite Convention to be held at Topeka, Ind., August 24 and 25. Rev. I. R. Detweiler of Bluffton, Ohio, is chairman of the convention and Rev. Paul Whitmer of Pandora, Ohio, secretary.

The first issue of the Christian Sunday School Quarterly, authorized by the late General Conference, has come from the press. It is edited by a strong and able staff and may well take place with the best of such helps. If upon examination any officer of a Mennonite Sunday School should feel there is something better for the needs of his school there must be something wrong with the judgment of that officer. The Board of Publications appeals to all schools to adopt this quarterly because of its fitness for our purpose and also because in the selection of literature for any use in our churches, loyalty to our own interests should be a strong consideration.

Rev. and Mrs. Paul Whitmer of Pandora, Ohio, left for Canada where they will spend six weeks. Rev. Whitmer will exchange pulpits with Rev. U. K. Weber of the Sterling Avenue Mennonite church of Kitchener, Ontario.

A Chevrolet suburban carryall auto was recently purchased by Rev. _____ for the China field. It will be shipped from New York to the Orient. This type of car has a variety of uses. It has removable seats, making it adaptable for use as an ambulance, light truck, or an eight passenger "bus."

Rev. Carl J. Landes, Executive Secretary of the Mennonite Peace Society, has settled in western Pennsylvania. In writing, address him Box 58, Cardale, Pa. If driving through and planning to pay a visit, drive to Republic, Pa., and inquire for the village of Orient, Pa. Both Cardale and Orient are just outside of Republic, Pa. Mr. Landes settled there in the coal mine district to work on plans for ALTER-NATE Service for Conscientious Objectors.

On Sunday, July 5, Rev. N. B. Grubb, pastor emeritus of the First Church, Philadelphia, preached in his old pulpit to celebrate the sixty-fourth anniversary of his ordination. The next day he quietly observed his eighty-sixth birthday.

Dr. Waldo Wedel, son of Prof. and Mrs. P. J. Wedel of Bethel College, has received an appointment as assistant curator of the United States National Museum, division of archaeology at the Smithsonian Institute, Washington, D. C.

The Executive Committee of the Eastern District Conference called upon all the churches of that district to make Sunday, July 5, a day of prayer for the distressed people suffering from the drought which is causing so much distress in the northwest. In some of the affected districts there are located a number of Mennonite churches.

Don E. Smucker, son of Prof. and Mrs. D. D. Smucker of Bluffton College, and Miss Vivienne Musselman, daughter of Rev. and Mrs. S. M. Musselman of Pretty Prairie, Kansas, are enrolled as workers in the Emergency Peace Campaign being conducted throughout the United States this summer. Thirty states with workers located in "key" districts will participate.

The fiftieth Anniversary and Homecoming of the Salem Mennonite church near Dalton, Ohio, will be celebrated on morning, afternoon and evening of Sunday, July 26. At present the members are busily engaged in remodeling and redecorating the church. The church with its improvements will be rededicated at that time. All present and former members, as well as friends, are invited to attend. Reader will please note the date which has been changed since a previous announcement.

At a recent meeting of the Women's Missionary Society of the Bluffton, Ohio, church the guest speaker was Mrs. Rhoda Lugibihl, a returned missionary from China.

The Hereford Mennonite church, Bally, Pa., celebrated its third Homecoming Day on June 28 with appropriate exercises. The Hon. Forrest R. Shanaman, Judge of Berks County Court of Common Pleas, was the speaker for the occasion. The Hereford congregation began as a Mennonite settlement in 1718. The unhappy circumstances of 1847 led to a division. Until then the ministers had been Jacob Bechtly, Daniel Longenecker, George Bechtel, John Boyer, Abraham Bechtel, Henry Funk, and John Bechtel. When the division came by far the larger number left the old church, but until 1852 both groups continued to worship on alternate Sundays in the same old log meeting house. In 1851 and 1852 the new group erected a block meeting house on an adjacent lot of ground. They then sold their share of the old log meeting house to the original, but now smaller group for \$75.00. The ministers of the new group since 1847 have been: Christian Clemmer, Ephraim Hunsberger, Samuel Clemmer, Abraham Gottshall, C. H. A. van der Smissen 1885-1890, Anthony Shelly 1890-1915, D. J. Brand 1915-1921, Elmer Johnson 1921—. The Sunday School was begun in 1870. The Young People's Society of Christian Endeavor dates from January 15, 1887. The Women's Missionary Society, now the Ladies Aid Society, was organized before 1880.

Over seventy former students and friends of Bethel College, Newton, Kansas, residing in California met in a Bethel reunion picnic at Brookside Park, Pasadena, Calif., on May 24. A picnic luncheon was served, followed by a short program with the following speakers: Dr. J. P. Isaacs of 716 Cordova Ave., Glendale, Calif.; Rev. J. P. Duerksen of Reedley, Calif.; H. H. Wiebe, a former Bethel faculty member of 438 Burchett St., Glendale, Calif.; A. J. Riebert of 6157 Springdale Drive, Los Angeles, Calif.; and Luke Horsch, a member of the Bethel college board of directors, Upland, Calif. Rev. D. D. Eitzen of 722 E. 79th St., Upland, Calif., acted as toastmaster.

C. E. CONVENTION

The Forty-fourth Annual Convention of the Christian Endeavor Societies of the Western District Conference will be held on August 9th. Present plans are to hold the convention in Eden church, Moundridge, Kansas. There will be three sessions: Afternoon at 2:30; delegate luncheon and business session at 4:30; evening session at 8:00.

Christian Endeavor Societies in the district are to be officially represented at the business session by delegates chosen on the basis of one delegate for every twenty members or fraction thereof. There is a twenty-five cent registration fee for each delegate. Names of delegates and their registration fees should be in the hands of the treasurer by July 29.

Each society is asked to have the following information in the hands of the secretary by July 29th:

Name and location of society and church; names and addresses of officers; number of active members.

Vivienne S. Musselman, Secretary-Treasurer.
Pretty Prairie, Kansas.

All-Mennonite Convention Program

NINTH SESSION

Topeka Mennonite Church, Topeka, Indiana,
August 24 and 25, 1936

Convention Theme: Not to be ministered unto
but to minister.

MONDAY AFTERNOON

Our Mennonite Church Today

I. R. Detweiler, President

1:30	Organ Selections	
1:45	Devotional Services.....	E. J. Bohn
2:00	Music	
2:10	The President's Address.....	I. R. Detweiler
2:35	Music	
2:45	Our Achievements as a Denomination	A. R. Keiser
3:10	Music	
3:20	A Mennonite Peace Program in the Present World Crisis.....	Carl J. Landes
3:45	Appointment of Committees	
3:50	Closing	

MONDAY EVENING

Our Mennonite Church Tomorrow

Wilmer S. Shelly, Presiding

7:30	Organ Recital.....	Otto Holteamp
7:45	Devotional Services.....	E. J. Bohn
8:00	Music	Russel A. Lantz
8:10	The Pressing Needs of our Church for Tomorrow	Emanuel Troyer
8:40	Music	
8:50	Our Resources to Meet Our Needs	A. S. Rosenberger
9:20	Music	
9:30	Closing	

TUESDAY FORENOON

Our Mennonite Church—Its Leadership

A. B. Yoder, Presiding

9:00	Organ Selections	
9:15	Devotional Services.....	E. J. Bohn
9:30	Music	
9:40	Outstanding Mennonite Leaders of the Past	H. T. Unruh
10:05	Music	
10:15	Requisites for Mennonite Leadership Today	E. W. Baumgartner
10:40	Music	
10:50	Where and How Shall We Obtain Our Future Leaders.....	Jerry Sauder
11:15	Music	
11:25	Closing	

TUESDAY AFTERNOON

Our Mennonite Church—Its Institutions

G. T. Soldner, Presiding

1:30	Organ Selections	
1:45	Devotional Services.....	E. J. Bohn
2:00	Music	
2:10	What Our Missions are Doing for Our Churches	H. E. Bertsche
2:35	Music	
2:45	What Our Publications are Doing for Our Churches.....	W. B. Weaver
3:10	Music	
3:20	What Our Schools are Doing for Our Churches	Harry Yoder
3:45	Reports of Committees	
3:55	Closing	

TUESDAY EVENING

Mennonites In Other Lands

A. M. Eash, Presiding

7:30 Organ Recital.....	Otto Holtcamp
7:45 Devotional Services.....	E. J. Bohn
8:00 Music.....	Russel A. Lantz
8:10 The Story of Mennonite Migrations.....	Lester Hostetler
8:40 Music.....	
8:50 What I Saw and Heard at the Recent Amsterdam Conference.....	C. H. Smith
9:20 Music.....	
9:30 Closing.....	

OFFICERS

I. R. Detweiler.....	President
W. H. Lohrenz.....	Vice President
Paul E. Whitmer.....	Secretary
Jerry Sauder.....	Assistant Secretary

INFORMATION

Topeka, Indiana, is located forty-five miles northwest of Fort Wayne, in the vicinity of Ligonier and LaGrange, Indiana. Both U. S. Highway No. 20 and Indiana State Highway No. 2 pass within a few miles of Topeka. There is morning and evening bus service between Topeka and Goshen, Indiana. Convention speakers and guests who are in need of transportation will be met at any of the surrounding towns within reasonable driving distance by calling Mr. Ephriam Hartzler, Topeka, Indiana, Telephone Number 115.

Lodging and breakfast will be furnished convention guests by the entertaining church free of charge. Lunch and dinner can be secured at the church for thirty cents per meal.

Central Standard Time will be used by the Convention. Speakers will please observe the time limit for their addresses as stated on the program. Presiding officers are requested to call the time of speakers who exceed their time limit.

All speakers are requested to furnish the secretary a synopsis of their addresses for publication in the printed report.

Further information may be secured from the Secretary, Rev. Paul E. Whitmer, Pandora, Ohio, or from the entertaining pastor, Rev. Earl Salzman, Topeka, Indiana.

FOREIGN MISSION RECEIPTS

For June, 1936

Refund	\$ 98.19
Brudertal Church, Hillsboro, Kansas.....	128.45
Legacy—Rev. Jacob W. Penner, Hillsboro, Kans.....	110.70
First Mennonite Church, Aberdeen, Idaho.....	68.14
Bethany Church, Freeman, So. Dak.....	68.00
Mennonite Church, Deer Creek, Oklahoma.....	23.81
Bethesda Church, Marion, So. Dak.....	11.29
New Hopedale Church, Ringwood, Okla.....	7.08
I. I. Penner, Laird, Sask.....	2.00
Zion Church, Souderton, Pa.....	100.00
Zoar Church and S. S., Goltry, Okla.....	35.00
Salem C. E. Society, Freeman, S. Dak.....	20.00
Bethel S. S., Fortuna, Mo.....	7.79
Tabor Church, Goessel, Kansas.....	73.61
First Mennonite Church, Mt. Lake, Minn.....	59.25
Bethel Church, Inman, Kansas.....	31.00
Bergtal S. S., Corn, Okla.....	24.12
Sr. Y. P. C. E. Soc., Immanuel Ch., Los Angeles.....	10.00
West Swamp Ch., Quakertown, Pa.....	10.00
Jr. Mission Soc., Lansdale, Pa.....	5.00
Deep Run Church, Bedminster, Pa.....	7.00
Bethel Church, Perkasio, Pa.....	2.00
Gnadenberg Ch., Whitewater, Kans.....	23.57

Swiss Church, Whitewater, Kans.....	43.12
Eden Church, Moundridge, Kans.....	327.72
Alexanderwohl Church, Goessel, Kans.....	120.50
Brudertal S. S., Hillsboro, Kans.....	70.52
Ebenezer C. E. Soc., Bluffton, Ohio.....	60.00
Hoffnungssau Church, Buhler, Kans.....	38.32
Bergfeld Church, Mountain Lake, Minn.....	36.00
New Hopedale Church, Meno, Okla.....	30.91
Collection at Song Festival, Hooker, Okla.....	25.00
First Mennonite Church, Lima, Ohio.....	23.05
Mennonite Church, Kingman, Kans.....	19.51
Hoffnungssau C. E. Soc., Buhler, Kans.....	17.00
A. M. Ch., Milford, Nebr.....	15.00
New Hopedale S. S., Meno, Okla.....	14.81
Mennonite Church, Hutchinson, Kans.....	9.41
Bethel S. S., Wolf Point, Mont.....	8.00
First Mennonite S. S., Philadelphia, Pa.....	4.65
Bernhard J. Schellenberg, Winnipeg, Man.....	2.00
Christian Church, Moundridge, Kans.....	52.03
First Mennonite Church, Halstead, Kans.....	36.78
Hebron Church, Buhler, Kans.....	24.88
Bethel College Church, Newton, Kans.....	20.63
San Marcos Church, Paso Robles, Calif.....	18.87
A. M. Lohrenz, McPherson, Kans.....	16.00
Mennonite S. S., Upland, Calif.....	14.81
Mennonite Church, Hanson, Kans.....	11.10
Immanuel Church, Galva, Kans.....	9.50
Ebenezer Church, Gotebo, Okla.....	8.00
First Mennonite S. S., Nappanee, Ind.....	4.00
Hoffnungsfeld Church, Moundridge, Kans.....	84.51
Bethesda Church, Henderson, Nebr.....	57.44
Salem-Zion S. S., Marion, So. Dak.....	40.00
Mission Friend, Beatrice, Nebr.....	25.00
Mennonite Church, Pulaski, Iowa.....	14.00
New Hopedale Church, Ringwood, Okla.....	3.84
Refund	60.72
C. E. Society, Laird, Sask.....	60.00
Immanuel Church, Noble, Iowa.....	50.00
Mennonite Church, Pratum, Oregon.....	42.50
G. J. Voth's Children, Inola, Oklahoma.....	72.64
Willard Schultz, Munich, N. Dak.....	10.00
Frank Winger, Aberdeen, Idaho.....	5.00
Henry Wiens, Aberdeen, Idaho.....	5.00
Miss Toews, American Falls Hospital.....	5.00
Eden S. S., Inola, Oklahoma.....	25.00
Swiss Church, Alsen, No. Dak.....	14.40
First Mennonite Church, Geary, Okla.....	8.00
Garden Township C. E. Soc., Moundridge, Kans.....	13.03
First Mennonite Church, Berne, Ind.....	656.12
Six S. S. Classes, Berne, Ind.....	68.31
Men's Choir, Berne, Ind.....	26.61
Johannestal S. S., Hillsboro, Kans.....	34.32
Christian S. S., Moundridge, Kans.....	28.85
Mennonite Church, Inman, Kans.....	19.85
Sister H. v. d. Smissen, Newton, Kans.....	3.00
West Zion Church, Moundridge, Kans.....	39.00
Mr. and Mrs. P. P. Wenger, Mt. Pleasant, Iowa.....	30.00
I. I. Penner, Laird, Sask.....	5.00
Mission Friend, Salem Home, Hillsboro, Kans.....	2.00
Bergtal S. S., Plum Coulee, Man.....	3.17
Bergtal C. E. Society, Plum Coulee, Man.....	7.00
Gerhard Thiessen, Seadder, Ont.....	10.00
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treasurer	401.80
	\$3940.00

Balance in Bank, June 1, 1936.....	\$ 120.30
Gifts for General.....	\$3241.51
Gifts for Special Support.....	525.67
Gifts for Dester Bungalow.....	160.42
Pension	3.15
Sundries	9.25
	3940.00
	\$4060.30
Paid out on Orders.....	\$2788.08
Paid Direct	20.17
	2808.25
Balance in Bank, July 1, 1936.....	\$1252.05
Respectfully submitted,	
J. E. Regier, Treasurer.	

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For June, 1936

Foreign Mission, General Treasury

Bethel Mission Society, Mt. Lake, Minn.	\$50.00
Dorcas Society, Halstead, Kans.	8.00
Mission Society, Pratum, Oregon	36.00
Sewing Society, Buhler, Kansas	25.00
Bergtal Sewing Society, Corn, Okla.	15.00
Mission Society, Los Angeles, Calif.	13.85
Tabor Sewing Society, Goessel, Kans.	50.00
Mission Society, Deer Creek, Okla.	25.00
Gnadenberg Sewing Soc., Whitewater, Kans.	10.00
North Alexanderwohl Sew. Soc., Canton, Kans.	23.02
Bethel College Church Miss. Soc., Newton, Kans.	43.00

Total.....\$298.87

Home Mission, General Treasury

Mission Society, Upland, Calif.	\$10.00
Mission Society, Pratum, Oregon	21.00
Sewing Society, Buhler, Kansas	12.50
Bergtal Sewing Society, Corn, Okla.	15.00
Mission Society, Los Angeles, Calif.	13.85
North Alexanderwohl Sew. Soc., Canton, Kans.	11.51
Bethel College Ch. Miss. Soc., Newton, Kans.	25.00

Total.....\$108.86

Pension Fund:

Mission Society, Upland, California	\$20.00
Johannestal Sewing Society, Hillsboro, Kans.	10.00
West Zion Sewing Society, Moundridge, Kans.	5.35
Mission Society, Berne, Ind.	20.00
Mission Society, Los Angeles, Calif.	3.05
Tabor Sewing Society, Goessel, Kans.	10.00
Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont.	5.00
Chr. Menn. Sew. Soc., Moundridge, Kans.	12.24
Mrs. Clovis Oberli, Berne, Ind.	2.50

Total.....\$88.14

Girls Homes, Canada

Mary-Martha Circle, Los Angeles, Cal., Saskatoon, Saskatchewan	\$ 1.00
Oakleaf Miss. Soc., Mt. Lake, Minn.	Do. 10.00
West Zion Sew. Soc., Moundridge, Kans.	Do. 15.00
Mission Society, Berne, Ind.	Do. 25.00
Mission Sewing Society, Pretty Prairie, Kans.	Do. 10.00
Mission Society, Pratum, Oregon	Do. 10.00
Immanuel Miss. Soc., Noble, Iowa	Do. 25.00
Miss. Soc., Berne, Ind., Winnipeg, Man.	25.00
Do., Vancouver, B. C.	25.00

Total.....\$146.00

China:

Mission Soc., Donnellson, Iowa, Bible woman	\$ 5.00
Miss. Circle, Meno, Okla., Bible woman	30.00
Tabea Sew. Soc., Tampa, Kans., Evangelist	12.50
Bethany Miss. Soc., Freeman, S. D., where needed	20.00
Jr. C. E. Convention, Zion Ch., Souderton, Pa, for Junior Work	5.00
Sew. Soc., First Ch., Beatrice, Neb., where needed	20.00
Brudertal Sew. Soc., Hillsboro, Kai Chow Hosp.	10.00
Do., for Elizabeth Goertz, Birthday Gift	5.00
Miss. Soc., Perkaskie, Pa., where needed	6.00
Total	\$113.50

India:

Marv Martha Circle, Los Angeles, Cal., School Girl	\$17.50
Bethesda Sew. Soc., Henderson, Nebr., Orphan	30.00
Bergfelder Ladies Aid, Mt. Lake, Minn., Bible woman	24.00
Miss. Soc., Upland, Cal., Bible woman	20.00
Do., Two Orphans	45.00
Tabea Sew. Soc., Tampa, Kans., Evangelist	12.50
Jr. Miss. Soc., Mt. Lake, Minn., Evangelist	35.00
Bethany Miss. Soc., Freeman, S. D., Evangelist	40.00
Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont, Evangelist	5.00
Miss. Soc., Upland, Calif., Dr. Dester Bungalow	10.00

Bethesda Sew. Soc., Henderson, Nebr.	Do. 10.00
Friends (per Mrs. J. R. Duerksen)	Do. 5.00
Mission Society, Gotebo, Oklahoma	Do. 8.00
Oakleaf Miss. Soc., Mountain Lake, Minn., Do.	25.00
Miss. Sew. Soc., Pretty Prairie, Kans.	Do. 10.00
Bergtal Sew. Soc., Corn, Okla.	Do. 5.00
Onecho Mission Society, Colfax, Wash.	Do. 10.00
Immanuel Mission Society, Noble, Iowa	Do. 25.00
Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Montana	Do. 5.00
Oakleaf Miss. Soc., Mt. Lake, Minn., Touring Tents	10.00
Johannestal Sew. Soc., Hillsboro, Kans.	Do. 10.00
West Zion Sew. Soc., Moundridge, Kans.	Do. 10.00
Mission Society, Berne, Ind.	Do. 25.00
Jr. Sewing Circle, Bethlehem Church, Bloomfield, Montana	Do. 5.00
Tabea Sew. Soc., Tampa, Kans., Sewing Machines, Birra Station	5.00
Bethesda Sew. Soc., Henderson, Neb.	Do. 10.00
Miss. Sew. Soc., Pretty Prairie, Kans.	Do. 5.00
Miss. Soc., 1st Ch., Nappanee, Ind.	Do. 2.00
Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Montana	Do. 5.00
Sew. Soc., Hillsboro, Kans., Champa for Clothes	10.00
Ebenezer Miss. Soc., Bluffton, Ohio, Janjgir for Clothes	10.00
Brudertal Sewing Soc., Hillsboro, Kans.	Do. 10.00
North Alexanderwohl Sew. Soc., Canton, Ks., Do.	10.00
Sew. Soc., 1st Ch., Newton, Ks., Birra for Clothes	15.00
Zoar Sew. Soc., Goltry, Okla., Basna for Clothes	10.00
Miss. Soc., Calvary Ch., Mechanic Grove, Pa., Do.	5.00
Sew. Soc., Hutchinson, Kans., Champa Hospital	5.00
Miss. Soc., Berne, Ind., Champa Hospital and Station	150.00
Do., Dr. Dester, Surgical Instruments	25.00
Miss. Soc., Deer Creek, Okla., Medical Work, Basna Station	10.00
Miss. Soc., Upland, Calif., Leper Work	15.00
Miss. Soc. 1st Ch., Nappanee, Ind., Mrs. Wenger's Garden	2.00
Bethel College Ch. Miss. Soc., Newton, Kans., Do.	5.00
North Alexanderwohl Sew. Soc., Canton, Kans., P. J. Wiens, Christmas Gift	5.00
Sew. Soc., 1st Ch., Beatrice, Nebr., work where needed	10.00
Total	\$726.00

Expenses of Executive Committee and "Mission News and Notes"

Jr. Miss. Soc., Mountain Lake, Minn.	\$.80
Bethany Miss. Soc., Freeman, S. D.	2.00
Bethesda Sew. Soc., Henderson, Nebr.	2.00
Miss. Soc., Gotebo, Okla.	.90
Johannestal Sew. Soc., Hillsboro, Kans.	5.00
West Zion Sew. Soc., Moundridge, Kans.	1.50
Mission Society, Trenton, Ohio	2.00
Mission Society, Summerfield, Ill.	2.70
Tabea Sew. Soc., Tampa, Kans.	1.60
Miss. Circle, Springfield Ch., Pleasant Valley, Pa.	1.00
Sew. Soc., Aberdeen, Sask.	.80
Eden Sew. Soc., Inola, Okla.	2.00
Sew. Soc., Hillsboro, Kansas	2.00
Mission Society, Bernc, Ind.	40.00
Dorcas Society, Halstead, Kansas	2.50
Bethel Miss. Soc., Mountain Lake, Minn.	6.00
Mission Society, Los Angeles, Calif.	2.40
Mission Society, Pratum, Oregon	3.00
Sewing Society, Buhler, Kansas	2.40
Onecho Mission Society, Colfax, Wash.	2.20
Miss. Soc., First Church, Nappanee, Ind.	2.50
Mission Society, Albany, Oregon	2.50
Immanuel Mission Society, Noble, Iowa	2.30
Gnadenberg Sewing Society, Whitewater, Kans.	1.20
Sewing Society, Inman, Kansas	2.50
Dorcas Society, Wayland, Iowa	5.20
Mrs. Paul G. Schmidt, Marion, Kans.	.25
Mrs. Olin Krehbiel, Wichita, Kans.	.25
Miss. Soc. (Town Branch), Pulaski, Iowa	1.80
Young Mothers' Society, Hillsboro, Kans.	2.50

Jr. Miss. Soc., Henderson, Nebr.....	2.40
Bethel Miss. Soc., Wolf Point, Mont.....	1.30
Miss. Soc., Deer Creek, Okla.....	3.00
Mission Society, Lehigh, Kans.....	1.80
Salem-Zion Mission Society, Marion, S. D.....	4.00
Bethel College Ch. Miss. Soc., Newton, Kans.....	6.50

Total.....\$122.80

Miscellaneous:

Northeast Alexanderwohl Sew. Soc., Canton, Kans., Church, Saskatoon, Sask.....	\$10.00
Dorcas Soc., Halstead, Kans., Ashland St., Mont., for Clothes.....	5.00
Oakleaf of Miss. Soc., Mt. Lake, Minn., Street Organ, Hotevilla, Ariz.....	5.00
Johannestal Sew. Soc., Hillsboro, Kans.....	Do. 10.00
West Zion Sew. Soc., Moundridge, Kans.....	Do. 5.00
Miss. Sew. Soc., Pretty Prairie, Kans.....	Do. 5.00
Miss. Soc., Pratum, Oregon.....	Do. 5.00
Miss. Soc., First Ch., Nappanee, Ind.....	Do. 2.00
Brudertal Sew. Soc., Hillsboro, Kans., Oraibi, Arizona, for Clothes.....	10.00
Sewing Society, Buhler, Kans., Home Mission Western District Conference.....	12.50
Total.....	\$69.50
Grand Total.....	\$1673.67

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treasurer.

HOME MISSION BOARD STATEMENT

For June

We gratefully acknowledge the following gifts, for Home Mission work, and thank each giver heartily.

The following gifts from Canadian churches were sent direct to our Canadian Treasurer, Rev. David Toews, Rosthern, Sask.

Didsbury, Alberta	\$ 4.00
Lymburn, Alberta	20.00
Lena, Manitoba	1.08
Scudder, Ontario	10.00
Winnipeg, Manitoba	2.00
	\$37.00

Saskatoon Church Fund

Executive Committee of Mission Societies.....	\$15.00
Sunday School, East Swamp, Quakertown, Pa.....	11.00
Sister Hillegonda van der Smissen.....	2.00
	\$23.00

General Fund

Christian, Moundridge, Kans.....	\$ 55.15
Jacob W. Penner Estate.....	55.35
Transportation refund	5.00
First, Mountain Lake, Minnesota.....	43.71
Sunday School, Ebenezer, Bluffton, Ohio.....	100.00
Lehigh, Lehigh, Kansas.....	8.94
S. S. Classes 1-3, Lehigh, Kansas.....	6.00
Grace, Albany, Oregon.....	10.41
Executive Committee of Mission Societies.....	56.40
Sunday School, Bethel, Langdon, N. Dak.....	1.00
Bergtal, Pawnee Rock, Kans.....	21.16
Bethany, Freeman, S. Dak.....	68.00
S. S. Hutterhal, Dolton, S. Dak.....	16.00
Hebron, Buhler, Kans.....	10.60
S. S. Bethel, Inman, Kansas.....	25.19
Pulaski, Pulaski, Iowa	14.00
Immanuel, Noble, Iowa.....	25.00
First, Aberdeen, Idaho.....	63.12
San Marcos, Paso Robles, Calif.....	8.87
Bethel College, Bethel College, Kans.....	15.46
Johannestal S. S., Hillsboro, Kans.....	17.16
Coghlan Mennonite Group, Coghlan, B. C., Can.....	4.00
West Zion, Moundridge, Kans.....	39.00

Total income for General Fund.....\$697.52

Paid out on orders to Saskatoon Church Building Committee

28.00

Paid out from General Fund for same purpose

\$2500.00

Paid out for salaries, etc.....	1188.00
Loan made to East Swamp Building Committee	500.00
Respectfully submitted,	
A. J. Neuenschwander, Treasurer.	
Quakertown, Pa.	

CORRESPONDENCE

Hereford Mennonite Church, Bally, Pa. Greetings to the Editor, Subscribers and Friends! We started the new year with a congregational meeting on Sunday afternoon, January 5. This was a postponed meeting from the previous Thursday which could not be held due to icy roads. Encouraging and interesting reports were read by all organizations.

With sub-zero weather and the blizzards which came on us in January, we were unable to hold church services on one Sunday morning and our Sunday School attendance was very poor, but with the approach of spring and warmer weather we came back to our old routine of activity.

Sunday evening, January 26, a three inch square electric sign was used in our Intermediate Christian Endeavor Society for the first time. Each member has his own electric bulb which he lights when he comes to the meeting. A dark bulb signifies the absence of the member. This has helped to make our meetings more effective.

Sunday, February 23, was recognition day, when 55 of our members were awarded for attending every Sunday. This is the largest number ever to have achieved this record at Bally.

Some of the C. E. members from the Baptist Church at Pottstown, Pa., came to our meeting on Sunday evening, March 1, to stress the county program of "Christ Enthroned." During March and April a series of five lectures were presented on a Christian Life Course or the Preparation and Presentation of a C. E. Topic. Five different ministers presented five phases of this discussion. About 15 of our Intermediates and Seniors took advantage of this opportunity.

A wonderful treat was in store for Bally on Sunday evening, April 5, when the Bluffton College Vesper Choir sang in our community. Our church was packed in spite of down pouring rain and the program was enjoyed by all.

Impressive Easter Dawn Services were again held on Easter morning. During the morning worship services the primary department sang three songs. These young folks have become a vital part of our Easter Worship Service.

Our main auditorium was papered anew this spring and it looks so much more cheerful than the old wall covering. It gave us new courage and incentive to go forward.

Our annual spring communion services were held on Sunday morning, May 10.

Clarence Kohlman, organist at the tabernacle in Ocean Grove, and Irvin H. Mack, one of the Hall-Mack Co., paid us an interesting return visit Sunday afternoon, May 17. Men of such caliber can do much to make music a living part of one.

Walter Knep and Wilhelm Vauth, the two German exchange students at Hartford Theological Seminary, spoke in our church on Sunday morning, May 24. They desired to see some of our beautiful Pennsylvania scenery before returning to the "Vaterland." They brought inspiring and evangelistic messages in word and song, partly in English and partly in German.

Louise Kemp, one of our Intermediate Endeavorers, won the Peace Essay contest sponsored by the Eastern District Mennonite Union and read her essay at the morning worship service on May 31st. Miss Aganetha Fast also spoke at this service on the work that will face her among the Moslems when she returns to China this fall.

HELPFUL PAMPHLETS

For those who seek the Truth regarding current religious problems

PAPER BOUND BOOKS BY HARRY RIMMER

1. The Theories of Evolution and Facts of Human Antiquity.....25c
2. Embryology and the Recapitulation Theory.....25c
3. Theories of Evolution and Fact of Paleontology 25c
4. Monkey Shines—Fakes, Fables, and Facts Concerning Evolution.....25c
5. The Fact of Biology and the Theories of Evolution.....25c
6. Modern Science and Youth of Today.....10c
7. Modern Science and the First Day of Creation.....25c
8. Modern Science and the Second Day of Creation.....25c
9. Modern Science and the Third Day of Creation.....25c
10. Modern Science and the Fourth Day of Creation.....25c
11. Modern Science and the Fifth Day of Creation.....25c
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13. Modern Science, Noah's Ark and the Deluge.....25c
14. Modern Science, Jonah and the Whale.....25c
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16. Modern Science and the Long Day of Joshua 25c
17. Modern Science and the First Fundamental.....25c
18. Modern Science in an Ancient Book.....25c
19. The Harmony of Science and the Scriptures.....25c
20. Voices from the Silent Centuries — Evidence of Archaeology proving the historical validity of the Scriptures — Paper Bound 60c
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22. A Syllabus of Bible Study.....25c
23. Outlines for Study in the Trial and Death of Jesus.....25c
24. Spiritism in the Light of Science and the Bible 25c
25. A Debate — Resolved that the Creative Days of Genesis were Aeons, not Solar Days — Harry Rimmer for the Negative 25c

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A Study of Free Masonry in the light of the Word of God.

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or THE VIRGIN BIRTH,
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Can the Christian ever approve of war? In a world frantic for peace and fearful of war comes Dr. Pieters' acute and suggestive analysis of the attitude of the Bible and the Church towards war.

Evolution Cross-Examined Paper, 35c

David Simpson

A brief but pointed dialogue between "Christian" and "Evolutionist," reviewing in question and answer form the main arguments for and against the theory of evolution. "This booklet should be of valuable assistance in showing the fallacy of the evolutionist's position."

Modernism Cross-Examined Paper, 35c

David Simpson

Another Debate, in which "Evangelical" and "Modernist" develop their respective positions. "This is a book that holds the reader's attention with ever-increasing interest, as he goes from page to page toward the final culmination of logic and Scripture which pulls the very foundations from under the structure of Modernistic thought."

The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, JULY 21, 1936

No. 28

EDITORIAL

SCHOOLS

The opening of the school year will be upon us in a few weeks. No doubt many of those who expect to enter institutions of higher learning have already made their plans and are looking forward to the adventure with great expectation. The Mennonite church is well supplied with schools of higher grade whose standards are excellent and whose atmosphere is christian. They represent the sacrifices and prayers of many to whom the opportunity for higher education never came. The best way to appreciate their efforts is to patronize these schools. The surest way to weaken these schools, and possibly destroy them altogether, is to show them an unfriendly attitude and to withhold patronage. To us it seems inconceivable that those who have grown up in the church and benefited by its gifts should expect the church to have sufficient confidence in them to entrust them with its future welfare when they, for their part, lack confidence in that which the church must depend upon for its future preservation and maintenance.

RETREATS

Young People's Retreats have become settled institutions in many quarters of the church. At this late date there is no need of defending them. The good work they have been doing is the answer to give to such who may still persist in criticizing them. It has been found that they are not only excellent instruments for the development of the spiritual lives of young people, but they have as well become valuable social factors in the lives of the youths whom they have reached, offering opportunity for wider acquaintanceship and fostering satisfactory friendships.

Hitherto our retreats have been largely in hired camps, sometimes inconveniently located

and limited to dates that might be more convenient to the owners than to our own groups. It has been suggested that Mennonite young people, in one of our sections, buy and maintain a camp for their own exclusive use. This would be excellent, but we would need several, for our church extends from coast to coast. Why not plan for at least four Mennonite camps conveniently located for our groups? Were we to own several of these places they might be found useful for holding conferences and other gatherings as well as retreats.

TAMING NEWS ITEMS

The months of March and April have been busy months, as spring months usually are. Instruction classes were held at Taming and at six outstations. Mr. Voth and I went out to them a few times, though there is usually too much work at the station to allow us to remain out long. Since New Year I have examined 17, some in groups, but most of them individually, in the home study Bible course. Good progress is being made by the lay members studying at home with one discussion class a week. It is nothing elaborate but is helping Christians to apply themselves diligently to a study of the Word of God with a resultant deepening of their spiritual life.

Saturday, March 7, came the sad message of the home-going of Mrs. P. J. Boehr. A memorial service was held the next day in the Taming church. (See "The Mennonite": A Tribute.)

A strange coincidence was that on the day of Mrs. Boehr's funeral it was our unwelcome duty to investigate a case of theft which came to a head that day, and dismiss an employec, a church member. While Mr. Voth with two evangelists carried on the cross-questioning far into the night, others were with me in our living room, praying and singing. We remem-

bered also that on the other side of the globe final services were being held for one who used to sojourn among us. (Night here while there it was day—figuratively as well as actually.) Even before the guilty one was apprehended it was apparent who he was, for he could not enter into the spirit of such a meeting as did those whose conscience did not trouble them.

March 23-25, Mr. Voth was at Nanlo and Tsingfeng to look after building repairs. Excessive rains last summer did much damage to mission property. April 3, Mr. Voth went again to Tsingfeng for examination of candidates for baptism. 17 were questioned and 7 accepted for baptism — exactly the same number in each case as at Taming a week later.

A tragic incident occurred while he was at Tsingfeng. The magistrate's court convicted 14 youths of crimes, such as robbery, opium smoking, etc., and they had been sentenced to die. The missionary was attracted by the noise to the front compound gate. A large crowd was surging down the street, jeering, laughing, and greatly excited. Then word came that the convicts would be led down a back street to the West gate where executions take place "without the gate" (Heb. 13:12) in China as in Judea. The whole crowd surged hurriedly to the other street, each vying with the other to see who would get there first. Sick at heart, the missionary turned away and called the Christians together to continue with the class.

This afforded a graphic illustration for next day's sermon on the penalty of sin. "Who in that laughing crowd or which one among us dare throw the first stone? Who would go to one of those fourteen and say, 'I'll take your place, I'll die for you?' We have not love like that, nor can we take another's place, because before God all men are sinners. We were all debtors and deserved the death penalty. But Christ came into the world and died—the just for the unjust — that we might have life." Yes, thanks be unto God for His unspeakable gift! That the Christians have light which those whose light is turned to darkness have not, was shown by the response to this appeal.

Bicycling back to Nanlo (15 miles) in the afternoon, Mr. Voth was glad to find a goodly number already gathered for the station class. It is customary at outstations to have Sunday School and worship service in the morning and a preaching service in the afternoon. During station classes daily evening devotional ser-

vices are also held. It had evidently not occurred to the evangelists to avail themselves of this opportunity to feed these Gospel hungry people on the Bread of Life on Sunday evening as well. Voicing his disappointment, the missionary refrained from asking them to lead the service, but rather gave the message himself that evening.

April 8-10, the Executive Committee held a session at Taming. Rev. Pannabecker gave the message on Good Friday in the Taming church. It was the first time this congregation had the privilege of hearing Mr. Pannabecker since his return from furlough. His good command of the Chinese language and logical presentation of truth made the sermon much appreciated.

Mr. Voth had been warding off the "flu" since the last bicycle ride to Tsingfeng at which he got overheated and then chilled. A thirty-mile ride on bicycle is taxing exercise. One Sunday in February, on making a trip to Shwangtsing a Northerner started blowing and he and the evangelist were forced to push their wheels twelve miles back against a heavy cold gale. This time he was obliged to spend Easter Sunday in bed. The "grippy" feeling still refuses to leave him entirely (April 17), his temperature also being below normal, but he is about his work again.

All Christians are making preparations now for the journey to Kai Chow for the twenty-fifth anniversary celebration. Many more would like to go. Unfortunately the floods last year have brought extremely high prices and people are very poor so that they cannot even afford the road expenses. We know Mennonites in America will be praying for us and we look forward to a blessed time.

Mrs. W. C. Voth.

CORRESPONDENCE

Philadelphia, Pa. Greetings to the readers of the Mennonite from the First Church. We are gratified and uplifted with the deep spiritual messages which our pastor, Rev. Plenert, is bringing to us since he is in our midst. He has the work well in hand, and we hope when the fall season comes around there will be many activities revived.

Our congregation is officially identified with **Preaching Mission**, which is scheduled for Philadelphia November 29th to December 2nd, be-

ing represented by our pastor and one layman.

During the first half of 1936, death has entered our ranks a number of times. Recently after a very brief illness our brother, M. Wayne Kratz, was called to his eternal reward. Mr. Kratz was for a number of years an efficient secretary of our Sunday School.

It was good news when the first word came from our missionary, Miss Wilhelmina Kuyf, telling of her pleasant journey and safe arrival in China. Since then we hear she is now located and deeply interested in her language study.

A new try out: We have just gone on a new summer schedule, which we call a unified service. For this schedule we begin Sunday School at promptly 10 o'clock, the lesson is taught from the desk, and we close at 10:45 o'clock, and without intermission turn into the church service, which concludes at 11:30 o'clock. The pastor delivers a short talk to the children, which is immediately followed with the regular sermon. We are hoping and praying for rich spiritual blessing during the period of these unified services. For the summer the C. E. meets nine to ten o'clock Sunday morning.

It is noteworthy that two of our former active workers have just passed the eighty-sixth milestone in their lives. One is Pastor Emeritus, Rev. N. B. Grubb, who preached Sunday, July 5, the day before his eighty-sixth birthday. The other is Brother Charles H. Moyer, who has been active continuously in our Sunday School for upwards of sixty-two years, and who just retired from teaching his class near his eighty-sixth birthday.

We are participating in Prof. Lantz's Eastern District Conference Song Festival and the rehearsals are in full swing.

We hope and pray for a continuous spiritual growth.

Corr.

Butterfield, Minnesota. To the Editor of the Mennonite: Praise God from whom all blessings flow! We have so many reasons to be thankful in our physical life, and in our spiritual life.

We have a very nice summer, everything grows so nice, and we have plenty to eat and to wear.

On Palm Sunday, the Women's Community Chorus gave the cantata "The King Cometh."

On Easter morning our pastor was not able to deliver the sermon, so C. B. Friesen from Mountain Lake brought the wonderful message

of our risen King. The same evening a number of ladies gave the pageant "The Challenge of the Cross," which was very touching and spiritual.

The 3rd of May, the Missionaries Trimblis spoke very interestingly.

May 5, our annual auction of the Ladies' Aid Society took place in the church basement.

Mr. and Mrs. Marvin Linscheid and daughter from Montrose, Kansas, visited here a few weeks, and from here they left for Idaho where they intend to make their future home.

Immediately after school we had a two weeks Bible School, with three teachers, namely Emma Linscheid, Carl Barbor, and R. Bleek. We are assured that the children learned something that is worth while. A very good program was given at the close of the term.

The 7th of June, Carl Barbor occupied the pulpit for the morning services. The same evening we were fortunate to have a male chorus from Carson with us. They gave a fine program in song and speech.

June 22, a farewell party was given to Amanda Dick from Mountain Lake, in the church. She had served so faithfully the last few years with our young people, giving them Bible instructions. She with her parents left for Dallas, Oregon, to make their future home. She was presented with a purse of money.

Mr. and Mrs. Jacob Rupp from Pillager, Minn., were here a few days last week. While they were here we celebrated our mother's eighty-third birthday. We are so thankful to our Lord for mother's health and strength.

Mr. and Mrs. Herbert Linscheid and family spent the last two weeks in the Dakotas and Montana, visiting their relatives.

Mr. and Mrs. Gust. Bergthold from Reedley, Calif., are here visiting old friends and relatives.

Mrs. Gust. Miller, Corr.

The First Mennonite Church of Lima, Ohio. The Summer Bible School which was conducted for twelve days, closed on June 23 with a picnic in the city park at noon and a program at the church in the evening. There were one hundred thirty enrolled and we had an average daily attendance of 95. We had a very nice school and we feel that much is accomplished during the summer school in drawing the children closer to our Savior, Jesus Christ.

The Women's Missionary Society had a picnic supper in July. Quite a few of the mothers

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

who do not attend church services, were present. We spent a very profitable time in Christian fellowship.

The first Sunday in June seven members were taken into our church, three by letter, two by testimony, and two were baptized and taken in on confession. We desire not to grow only in number, but to grow daily in grace and in the knowledge of our Lord and Savior, Jesus Christ.

Rev. D. J. Unruh from Lansdale, Pa., was here for ten days the latter part of March and conducted a series of evangelistic meetings. We ask your prayers that the seed of God's Word which has been sown may find rich soil for growth for the salvation of many souls.

Mrs. Reuel Bixel, Corr.

Ebenezer Mennonite Church, west of Bluffton, Ohio. The Young People's Convention was held April 23-26 at the Ebenezer Mennonite Church by the Christian Endeavor and Gospel teams. It was an inspiration to the community. Programs—Thursday: Speaker, Rev. A. S. Rosenberger; music, Swiss Community Men's Chorus; leader in charge, Waldo Hofstetter. Friday: Speaker, Elmer Baumgartner, Berne, Ind.; music, Nusbaum Men's Quartet; leader, Willis Amstutz. Saturday: Speaker, Don Hillis of Wheaton, Ill.; music, Gospel Musicians of Columbus, Ohio (Mr. and Mrs. Fish have eight instruments); leader, Wilma Burkholder, president of Gospel Team. Sunday: Speaker, Don Hillis; music, Grace Mennonite Church, also St. Johns, and the Defenseless Mennonite and First Mennonite and Ebenezer; leader, Barbara Bucher, president of C. E. The renditions of

Mr. and Mrs. Fish added much to the success of the convention. The Psalmist says, "Make a joyful noise unto the Lord all ye lands."

Funeral of David Zurfluh, 75, was held May 7th at his home in Lima, Ohio, at 1:55 P. M., and at 2:30 at the Ebenezer church. The services were conducted by Rev. John Esau and Rev. P. A. Kliever.

May 31, four families consecrated their little ones unto the Lord. The evening service of the same day was impressively sponsored by Rev. Tom Carrie of near Ada, Ohio. This pilgrim of eighty years is happy on his way. He brought with him his church orchestra, male chorus, and quartet, known as the Thompson boys.

Our Sunday School was favored by several interesting stories by Alice G. Freuschel, instructor of Bible course at Bluffton school, on June 14.

Bible school started in the Ebenezer church Monday, June 15. There were 127 enrolled. Instructors: Miss Olive Steiner, Wilma Burkholder, Martha Bucher, Barbara Bucher, Hilda Bixel, Ruth Oyer, Mrs. John Nusbaum, Mrs. Walter Summers, Mr. Paul Kliever. Rev. P. A. Kliever was supervisor. The school closed Friday, July 3, with a fine program.

Rev. Fisher of Cairo, Ohio, preached a powerful sermon to us the morning of Trinity Sunday, on the crucifixion.

On Father's Day, June 21, Rev. Edgar Toevs, minister of the St. John Mennonite Church, favored us with a very effective sermon on the text, "What shall we do with these men?" Acts 4:16. Again we were made to regret the going away of this brother and his family, who are planning to locate in the western country.

On the evening of June 21, we were glad for an opportunity to hear the High School Chorus of Dalton, Ohio, under the leadership of Victor Gerber. These young people have a promising future. Ps. 95:1, "O come, let us sing unto the Lord."

We were sorry to hear that on Thursday, June 18, Mrs. Kliever, our pastor's wife, underwent a serious operation at the Bluffton hospital. Our hearts are lifted heavenward for her speedy recovery. Ps. 27:1, "The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid." — Thursday, July 2, Sister Kliever was able to return to her home, much improved.

THE PEACE PAGE

Aim: A vital, Christian, intelligent peace program

Dr. E. L. Harshbarger, Editor

President, General Conference Peace Committee

MEDITATION

Depart from evil and **do good**; seek peace and **pursue** it. (Psalm 34:14). Let us note the emphasis on aggressive action as well as on the shunning of evil.

FACTS OF INTEREST

The first annual Kansas Institute of International Relations closed its ten-day session on June 19. The institute was a complete success and plans are already being proposed for another program next year.

About 125 people from eleven denominations and six states attended the sessions. Fully a hundred more attended one or more of the day sessions. Over half of the registrants were Mennonites. The average evening attendance was approximately 600.

The deep spiritual insight and conviction, and the superb oratory of Dr. Frederick W. Norwood, of London, gripped all of his hearers, turning their thoughts and lives God-ward. An enthusiastic group of 2000 persons heard Dr. Norwood at his two Sunday lectures.

Rev. J. N. Smucker of the Bethel College Mennonite Church gave an exceptionally fine series of devotional talks, using for his theme the Beatitudes. All those who attended the devotional hour were unanimous in stating that it gave a definite religious tone to the entire conference.

The Mennonite Peace Society, a society designed to unite all Mennonites in a constructive peace program, has been reorganized and is outlining a plan of work for the coming year. Rev. Carl Landis has volunteered to act as executive secretary. He attended the Kansas Institute for several days. He plans to begin rehabilitation work in one of the large eastern coal mining areas. Mrs. Landis will be employed there as a nurse.

The Emergency Peace Campaign is now well under way. Two hundred seventy-eight mass meetings have been held in metropolitan areas in every state in the Union except one since April 22. Nearly two hundred prominent men

and women, leaders in religious, social and international thought, have been paired in units of two or three and have spoken before audiences totaling literally hundreds of thousands. These have included mass meetings, service clubs, religious organizations, women's clubs.

The purpose of the movement is to promote a cooperative national peace campaign to keep the United States from going to war and to achieve world peace by (1) strengthening pacific alternatives to armed conflict, (2) bringing about such political and economic changes as are essential to a just and peaceable world order, and (3) recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war.

Let us hope that a straightforward religious appeal might be added to complete the program and to vitalize it.

The National Peace Conference urged the Republican Party to consider the following steps for its 1936 platform:

1. National defense policy based on defense of our soil from invasion, not of our interests abroad.

2. Easing of international tensions through reciprocal trade agreements and stabilization of currencies.

3. Stronger neutrality legislation including embargos on basic war materials.

4. International cooperation in the settlement of disputes by peaceful means in accordance with the principles of the Kellogg Pact.

5. Nationalization of the munitions industry and taxing the profits out of war.

6. Watchful maintenance of the constitutional guarantees of freedom of speech, press, and assembly.

The committee was given seven minutes to present this plan. As usual the Republican platform treats the whole field of international relations in a negative manner, subject to all types of interpretations. We cannot look to the Republicans, or for that matter to any party, for peace.

(Continued on page 7)

THE SUNDAY SCHOOL LESSON

July 26, 1936

Christianity Spread By Persecution

Acts 7:59-8:4; I Pet. 4:12-19

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

In Stephen we have a character who was filled with the spirit of Christ and lived and died as one who served Him wholly. He had first been chosen as one of the seven to serve the needy. In this he proved his worth, but also fitted himself for something more advanced and soon we find him an energetic and enthusiastic preacher of the resurrected Christ. His activities soon attracted the notice of the enemies of Christ who determined to silence him forever by condemning him to death. The death to which he was committed was one of the most cruel, but, as the very stones that were killing him struck him, Stephen could still be a faithful follower of the Christ for whom he was dying and pray for the forgiveness of his murderers. In the hour of his supreme suffering he saw the Christ at the right hand of God in heaven. It has always been the comfort of dying martyrs to be conscious of the presence of the Christ in the hour of their sacrifice. No one can estimate the number of those whose blood has been shed in martyrdom since the time of Stephen, but there were many, indeed, so many that there has come down through the ages the saying, "The blood of the martyrs is the seed of the church."

Another character appears in this lesson about whom much is to be heard later—it is Saul of Tarsus, then a young man, a student at the feet of one of the greatest Jewish rabbis of the age, and a man zealous for what he thought right. In this instance he approved the murder of Stephen, yet we do not fully know what all were the impressions going through the mind of Saul as he heard the last discourse of Stephen and saw him die in the faith he professed. For the time it would seem as though he was trying to forget the sight by entering more rigorously in the persecution of the Christians, but a crisis was to come and this same Saul "exceedingly mad against the church" was to surrender to the Christ and exclaim, "What wilt thou have me to do?" and then go forth like Stephen preaching the cruci-

fied and resurrected Christ until his own hour of sacrifice was to come and he, like Stephen, was to die a martyr. The word martyr means witness. Witnessing for Christ means giving life as well as service to the Christ.

Devout men wept over Stephen and carried him to the grave. Their tears were not those of hopelessness, but of those who wept because they were human and could see through them the joy of entering into the heavenly rest with the Lord whom they had served. The grave in which they laid Stephen did not end his career. He lives in heaven and he lives in the affections of God's people inspiring them to a mighty faith that testifies for Christ—that lives for Him and that dies for Him.

We recall that when Jesus left His disciples they were commanded to carry the Gospel to the neighboring countries and to the ends of the earth. It has been a time when the church was hardly molested and they were having a happy time in their fellowship from house to house. This was not what they had been commanded to do. They needed a shock to bring them to a realization of their duty. And it seems they fully realized their duty, for as they fled for safety from Jerusalem they went everywhere, preaching as they went. The good that came from the death of Stephen was that it compelled the disciples to go to the places Jesus had commanded them to go and, in so going, they spread the Gospel. Had there been no persecution in Jerusalem we wonder how the Gospel would have reached Antioch, Philippi, Corinth, and Rome and other great centers of the world. The converts in these and many other places owed much of their conversion to the fact that there was a martyr in Jerusalem. We of civilized lands are not so far removed from our ancestors but that we must think with gratitude of the numerous persecutions and their many victims that made Christianity possible for us today. Had not millions been willing to die for Christ, many more millions would have died Christless.

Peter wrote his first epistle shortly before the second terrible persecution under Nero. It was to encourage them to meet whatever terrible trial was before them. Peter points out that Christ suffered as they are suffering and that they should be proud that they might be worthy to endure as He endured for their sakes. They are reminded also that to share in suffering is to share in glory.

Many people think that all kinds of suffering they have to endure brings with it some sort of glory. Peter reminds those to whom he writes that suffering one brings on oneself is not martyrdom. The suffering one brings on oneself is not to be charged to Providence but to the wrong one has done and for which one deserves just retribution.

CORRESPONDENCE

Hereford Mennonite Church, Bally, Pa. On Sunday evening, June 14, the Primary and Intermediate Departments presented the pageant "The Golden Road," this being the annual Children's Day service. The parents and friends enjoy the part these young people portray at any particular occasion.

Our church was represented at the State Youth Conference held at Harrisburg, the last week-end in April, and eight of our young people attended the Retreat held at Green Lane.

Ten of our Intermediates were graduated into the Senior Society and six Juniors into the Intermediate Society on Sunday evening, June 21st. We again made use of the Candlelight Promotion Service. This graduation was held in connection with a special musical program. Mrs. B. F. Patterson, who had been our Junior Superintendent for ten years, relinquished her duties and was recognized for her service by presenting her with a gold C. E. pin, presentation of which was made by the Intermediate Superintendent, who was one of her Juniors, her assistant, and then became Intermediate Superintendent.

We closed these six months with our third annual Home Coming Services on Sunday, June 28. Our pastor had charge of the morning service, using as his theme "The Challenge the Church of Christ makes upon us now." Judge Forrest R. Shannamon, of the Berks County Court of Common Pleas, was our speaker. He is a man with high ideals, which he portrayed in the message that he gave. He spoke of the sufferings of our forefathers and the frontier that is before our people today. A community chorus of about 70 voices very beautifully rendered "Pilgrim's Chorus" and "Hallelujah" from the Mount of Olives.

Some of our oldest members were laid to their last earthly resting place during the past

half year, as well as some other frequent worshippers in our services. We miss their presence, but rejoice that they are now serving their Lord in glory. Others of our church, both young and old, have been on beds of illness at home or in hospital. Our pastor has had to make quite a few sick visitations, especially in the last few months. We are thankful that all are improved.

Dr. Elmer E. S. Johnson, our pastor, was away from our church services quite a lot this winter and spring due to the professorship at Hartford, Conn. In his absence Paul Shelly, one of our students, preached. We hope with vacation time on hand we can take on new courage and face the future with its problems, trials and disappointments, and solve them in ways that are pleasing to our Lord.

MONTHLY PEACE PAGE

(Continued from page 5)

WHAT THEY SAY

The following are a few of the voluntary statements received from the registrants of the Kansas Institute:

"By far the best course in current history that one could take in any college."

"The devotional periods have been a sound spiritual treat for me. They are such a fine foundation for each day's lectures."

"Western Mennonites have a real opportunity to advance the cause of peace by loyal support of the Kansas Institute."

"I am amazed at the splendid array of talent . . . The fellowship was splendid."

WHAT TO READ

Curti, THE AMERICAN PEACE CRUSADE and PEACE OR WAR. These two books form a splendid history of the American Peace movements from colonial days to the present time. Gives valuable historical materials for all peace workers. Order from The Mennonite Book Concern or borrow from your library.

PROJECTS

Have you begun any of the projects suggested in the last Peace Page?

Complete notes on the Kansas Institute of International Relations are available for peace committee study groups and interested individuals. Send name, address and sixty (60c) cents to G. R. Gaeddert, Bethel College, Kans.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Amelia Mueller
Halstead, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Theme: The Christian's Everyday Life

The Christian and His Community

A Christian has varied interests in his community, dominated, I believe, by his desire to be of service. His interests lie in every line of endeavor, which can be divided into five groups—personal and social, commercial, industrial, or professional, philanthropic, and political lines. No distinction can be made between these various groups of interests.

One is first interested in himself and his relation to his community. A Christian is interested in giving his best self to his community, but he finds a conflict, always, between what he wants to do, what he has to do, and what he ought to do. A true Christian finds happiness and his best self in doing what he ought to do,—in being a good neighbor, a good friend, a good business man, and in helping community enterprises to the best of his ability. He lives by the Golden Rule, doing unto others as he would have them do unto him. This can often be done in simple ways,—keeping one's lawn clean, keeping one's bills paid, helping one's neighbors, helping in sickness, and many other ways. Thus his personal interest is enlarged to a social interest, and a desire that others may share in the same blessings. Better living includes more lives than one's own, and a Christian, knowing that he must be one of the two, prefers to be a benefactor rather than malefactor.

A Christian is interested not only in his own church, but in all churches. He shows tolerance, and his interest should be one of the type which picks out good points rather than bad points. Too often one is interested in churches of other denominations only to show in what way one's own denomination is superior. The movement in some communities to have a single undenominational church is truly

commendable. Christianity is something more than creeds or churches.

As Christians we have been trying to live in a world that is based upon competition—competition by profit or by force. Recently Christians have come to the realization that in business or in any enterprise cooperation is more successful—that ethical dealings are superior to cut-throat competition. To be in the same business as another man should be a reason for friendship, since there is so much in common, and not a reason for enmity, as is often the case. A Christian employer, also, sees that the working conditions of his employees are of the best and that the wages are fair. Above all a Christian should feel sure that the work in which he is engaged is the type which betters the world rather than handicaps it.

A Christian is interested in philanthropic and community enterprises. However, he should realize that all community endeavors are not necessarily good, just because they are community endeavors. As a thinking person, one should use a great deal of discrimination. Much trouble has been caused by active Christians who participate in every enterprise, if it is for the community. For instance, one should use a great deal of discrimination in sponsoring a project devoted to the health of the city, and another devoted to the pleasure and recreation of the city. It is a choice which every Christian must make at some time or another.

As a young person, I think that every Christian should take some part in politics—at least to participate enough to vote. If the Christians do not participate, why should they criticize government? "Every Christian at the polls" would be a very good slogan for the coming elections. A Christian will render unto God what is God's, and unto Caesar what is Caesar's.

In community relations, therefore, a Christian learns the principle of self surrender. As Jesus, he finds himself in losing himself. He

assumes responsibility when it is necessary. He uses discrimination in all his dealings without becoming a busy body who participates in everything, but as a Christian he shows his interest in everything.

Marcella Steiner.

CHRISTIAN ENDEAVOR

July 26, 1936

Topic: The Good and Bad in Our Communities

Ps. 125:1-5

Worship Service

Call to Worship—Phil. 4:8.

Suggested Hymns: "Where Cross the Crowded Ways of Life," "Rise Up, O Men of God," "I Would Be True."

Sentence Prayers—For courage to make our Christian convictions guide our conduct; for Christian courage to stand against sin, social wrongs, international injustice; for courage to do our share in our community to make Christ known and accepted as Savior.

A Poem:

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.
John Oxenham.

Discussion

Make this discussion practical by actually bringing out the good and bad points in your own community and trying to find ways that you as C. E. members might strengthen the good and correct the bad.

News

The All-Mennonite Young People's Retreat will again be held at Shipshewana Lake, Shipshewana, Indiana, August 3-9.

Leaders for the Conference are: Rev. D. D. Eitzen, Los Angeles, Cal., Chairman of California Young People's Retreat—"Studies in the Acts of the Apostles." Rev. A. R. Kaiser, Dalton, Ohio, Pastor—"Stewardship." Rev. Carl Landes, Bluffton, Ohio, Secretary Mennonite Peace Society—"Problems of Modern Conflict and a Program for Peace." Rev. R. L. Hartzler, Carlock, Ill., Pastor—Sunset services and a devotional course for those not taking

music. Mr. Samuel Burkhard, Chicago, Ill., American Conservatory of Music, will have charge of the music. Mr. Aron E. Jantzen, Los Angeles, Cal., Director of California Mennonite Young People's Retreat, charge of Recreational Activities.

Registration will take place on Monday afternoon and the fee is \$2 for each Retreater with an additional fee of 50c for ground privileges. Persons rooming and boarding at the dormitory and hotel will not be required to pay this 50c fee. Board and room at the dormitory or hotel will be \$7.50. Groups preferring cottages and providing their own board will be able to rent such cottages all the way from \$12 to \$25.

INTERMEDIATE CHRISTIAN ENDEAVOR

August 2, 1936

Topic: Peter, The Rock

Matt. 16:13-20

For Your Quiet Hour

- July 27 A "Stone" rejected. Luke 9:57-62
- July 28 Peter, the brave. Acts 4:19, 20
- July 29 Peter, the preacher. Acts 2:13-24
- July 30 Peter receives the Gentiles. Acts 10:34-48
- July 31 Peter protected. Acts 12:1-12
- Aug. 1 Peter's greatest confession. John 21:15-19
- Aug. 2 Peter, the rock. Matt. 16:13-20

Preparation and Purpose

Make this meeting a character study of Peter. If possible, secure a copy of the picture of Peter by Fra Bartolommeo. Place it so that a light can be turned directly on it during the consecration service. Peter should become an encouragement in both his weakness and his strength.

Suggested Plan for the Meeting

I Peter 5,6, 7 might be used for prayer circle meditation. Select a number of songs, such as "The Way of the Cross," "Loyalty to Christ," "Must Jesus Bear the Cross Alone," and "Who is on the Lord's Side." Have a fifteen minute song service. Make any announcements the society may have during this time.

Leader's Introductory Talk. Announce the topic of the evening. Speak of the pur-

pose of the meeting in connection with the Scripture reading, the purpose of the meeting in connection with the Scripture reading, Matt. 16:13-20. Prayer by the Superintendent.

Bible lights on the character of Peter. (Ask members to prepare short talks on these characteristics of Peter using the references as the basis.)

1. Peter, that left all. Matt. 4:18-20.
2. Peter, the loyal. John 6:68, 69.
3. Peter, the impulsive. John 13:6-9.
4. Peter, the overconfident. John 13:36-38.
5. When Peter's faith failed. Luke 22:54-62.
6. A changed Peter. Acts 2:14.

Consecration Service

Hymn: "O Jesus, I Have Promised."

"Peter," picture interpretation. (All lights off but the one on the picture of Peter.) Painted by Fra Bartholommeo or Brother Bartholomew, an Italian painter, who became a monk under the influence of Savonarola in the 15th century and dedicated his talents to the church. Interpret the expression on his face, the result of the experience in his life.

Response by members with quotations from Peter. (Ask the members the week before to come prepared to give one of Peter's sayings. If the response is doubtful, supply them with verses. The following might be used: Acts 4:12; Acts 4:19, 20; Acts 10:35; I Pet. 1:8; I Pet. 1:18, 19; I Pet. 1:24b, 25a; I Pet. 2:24; I Pet. 3:15; I Pet. 4:10; I Pet. 5:5b; I Pet. 5:7; II Pet. 3:18. And others from the gospels. Ask the members to try to understand them and give them as their own expression of consecration, from memory if possible.

Close with consecration prayers by the members.

Benediction: Psalm 19:14.

What One Society Does

The Intermediate Christian Endeavor Society of the Hereford Mennonite Church, Bally, Pa., is composed of 21 members, more than half of which are girls. We usually have a good attendance at our meetings which are held alternate Sunday evenings at 7:30 P. M. We try to vary our programs in order to hold the interest of those present.

Last year our attendance dropped, so we decided to have a contest. Two leaders were selected, who in turn picked their groups by drawing slips on which the names of members were written. One side was the Army, the other the Navy. A certain number of points were given for attendance, being on time, bringing a Bible, taking part in the program, bringing a visitor, or getting a new member, etc. The winning side was given a social by the losers.

Several weeks ago the leader for the evening did not give out any topics until just before the meeting. No songs were selected and no special music was planned. Previous to the meeting some of the members were given slips which told them what part they had in the evening's program. All the slips were numbered. Some had topics or Bible references, several were to select songs, one had the prayer, and another appointed an impromptu quartet. The leader gave her remarks on the topic and then asked for No. 1, No. 2, etc.

Our society is proud of its electric C. E. sign. The board, approximately 30 inches square, is painted white, with the letters C E painted in green. On it is a bulb for each member of the society with his name attached and as he comes to each meeting he lights his bulb. Just before the meeting is begun the other lights are put out, with only the C. E. lit up. This has helped to increase the attendance as each one wants to see his bulb lit. It represents C. E. as the light of the world.

Worship was the theme of our last consecration meeting. This service was quite different from any other we have had. Our superintendent lit two large candles. She then read the Ten Commandments of worship, after which three of the girls sang "Are you able? saith the Master," with all joining in the chorus. This was very effective and reached the hearts of those present.

Although our society is not very large it has accomplished quite a bit. Before Thanksgiving we delivered some food to some of the older and less fortunate of our acquaintances. The baskets were received in the same cheerful manner as they were given. Several years ago our society together with the Senior Society went Christmas caroling and since then it is a time looked forward to by us and by the people we visit.

Elizabeth Reed.

Our society consists of about forty members ranging in age from fourteen to eighteen. We meet every Sunday evening unless some special meetings in our church or in churches of the community interfere. The past year has been a blessed one—a busy one also. A number of new members have been added to our Christian Endeavor.

We try to make our programs as interesting as we can by varying the type of programs. We invite different Intermediate C. E.'s from the community to render a program in exchange for ours. Missionaries come to our services and they talk to us. Roll call programs lend variety; impromptu programs are always interesting. We had a contest that aroused much interest. Two sides were chosen, the one with the most points winning. The points were earned by being present, bringing visitors; responding when being on program, etc. The losing side entertained the winners with a party.

Our society is just as lively in summer as in winter and our Sunday night fellowship makes a good beginning for the week.

Dorothy Bixel,

Ebenezer Intermediate C. E., Bluffton, Ohio.

JUNIOR SECTION

Program Suggestions for July 26, 1936

"Thy Word have I hid in my heart that I might not sin against Thee." Ps. 119:11.

Outdoor Meeting

1. **Setting**—Similar to suggestions in issue of June 30. Also a blackboard.
2. **Ten minute song service** in charge of a guest musician.
3. **Fifteen minute "sword drill"** in a contest between two sides. Should someone be unfamiliar with this simple drill, the following description may help you.

Step one—Line up two even sides, each junior carrying a Bible.

Step two—"Attention!" Called by the commander-in-chief which place is taken by the leader. This command means that each junior stand at attention with arms straight down at the sides and his Bible in his right hand which he holds with the hand over the back. This position of the Bible is very im-

portant and step three should not be taken until all are in this position for it keeps those from using their fingers as book marks who are tempted to do so.

Step three—"Draw Swords!" At this command all Bibles are drawn up from the side and placed upon the palm of the left hand, with the right hand placed on the top of the Bible.

Step four—The commander-in-chief now gives out his first scripture passage, but no junior, as yet, is allowed to look for it until the last command in step five.

Step five—"Charge!" which means "go!" The juniors now search for the scripture given.

Step six—The scoring is done by the leader by the use of a blackboard. The finding of passages is made known by the up-lifted hand: Hand one—scores 10; hand two—scores 5; hand three—scores 3; hand four—scores 1. After hand four, the leader asks any one of the scoring ones to read the passage. This assures against faulty finding and also makes the contest not only a drill, but also a message bearer.

4. **Song in unison**—"Wonderful Words of Life."
5. In unison the verse of the month.
6. **Five minute discussion period** on "How Can We Store God's Word in Our Heart?"—in charge of leader.
7. **A Story**—(How the Word of God kept a heart from sinning)—by a guest. If such a story cannot be found, then a talk on "The Wonderful Word" to lead the hearts to a deeper desire and fuller love for it.
8. **Prayer in unison.** "Break Thou the Bread of Life."
9. **Closing Prayer** by leader.

A Thought for Thought

"He that winneth souls is wise and they that turn many to righteousness shall shine as the stars for ever and ever."—A word of God.

God's relationship to me may be just as helpful and delightful as that of a good shepherd toward his sheep, or of a father toward his son.

Honesty is the best policy, not only in dealing with others but also dealing with myself and God.

JOTTINGS

In reporting the receipts of the Emergency Relief Board, Rev. P. H. Unruh, the treasurer of the Board, of Alexanderwohl, Kansas, writes: "Our harvest is almost complete; the wheat makes a fair yield, but other crops are burning up. We are not as badly off as in some parts of the country where they have almost or a total failure. I had a letter this week from Charkoff, Russia, and the writer states that their crops are also burning up."

Rev. P. A. Wedel, who recently accepted the pastorate of the Aberdeen, Idaho, church, writes the editor: "We are now happily located at Aberdeen and need The Mennonite to keep us posted with the other churches of our conference."

David C. Wedel was ordained to the Christian ministry in the Alexanderwohl, Kansas, church, July 19. Rev. Wedel accepted the pastorate of the Halstead, Kansas, Mennonite church several weeks ago.

At a recent service in the West Swamp, Pa., church the pastor, Rev. A. J. Neuenschwander, announced that the Menno Rosenberger family would present the church with a new pipe organ. Installation is expected to be made in the near future.

Rev. P. J. Boehr of Quakertown, Pa., and children are making an auto trip to Nebraska, where the father of Rev. Boehr will celebrate his 91st birthday. The car is provided with an amplifying service and on the way to Nebraska they will stop to hold evangelistic and missionary services. They expect to return some time before the opening of school.

The forty-fourth annual Christian Endeavor convention of the Western District Conference will be held August 9 in Eden church, Moundridge, Kans. There will be three sessions, afternoon at 2:30, business session at 4:30, and evening session at 8:00. Each society is asked to have the following information in the hands of the secretary by July 29: Name of the society and church, location, names and addresses of officers, number of active members.

Rev. P. R. Schroeder, president of the General Conference, who attended the Mennonite World Congress held in Holland, left at the close of that gathering for Norway to attend the International Sunday School Convention. He expects to visit several Mennonite communities in Germany before returning home.

Rev. I. R. Detweiler was installed pastor of the Norman, Ill., church on June 28, Central Conference. Rev. Detweiler spent several years as a missionary in India. He then went to Goshen College, Goshen, Ind., where he taught Bible for about twenty years and also served in an administrative capacity. Later he served as pastor of the Eight Street Mennonite church of Goshen, Ind. From there he went to Bluffton College as a Bible instructor.

The Young Men's Chorus of the Berne, Ind., Mennonite church visited Lima, Ohio, and gave a Sunday evening sacred concert in the Lima Mennonite church of which Rev. John Esau is pastor.

According to the United States Brewers Association dry sentiment made considerable headway last year. There was an increase of 149% in the number of towns and of 94% in the number of counties voting dry in local option elections, a scheme used in 32 states. Comparative identical figures for these states show that of 1838 counties 583 voted dry in the repeal poll; in 1934 wet sentiment had gained considerably, so that only 94 counties and 246 towns were dry; today 183 counties and 6144 towns have been dried up by local elections. In New York State, the number of dry towns rose from 2 in 1934 to 36 at the close of last year.

Rev. Elman Basinger and family are spending some time in the neighborhood of Bluffton and Pandora, their old home section. Rev. Basinger has recently given up his work as pastor of the Wayland, Iowa, church to accept the pastorate of the Summerfield, Ill., church. The Summerfield church had a prominent part in the establishment and organization of the General Conference.

Rev. E. E. Toevs of Pandora, Ohio, who retired from the work at Pandora in order to spend a few years in rest in his old home at Aberdeen, Idaho, was given a farewell party by the five ministers living in Pandora. Rev. Toevs has covered a period of five years' work in the St. John church.

At the Forty-fourth British Christian Endeavor Convention, held in Birmingham over Whitsun weekend, an anti-war amendment, calling upon Endeavorers and all church members to refuse any part or lot in war, was moved and seconded from the floor and carried by a three-to-one majority. An incident of the meeting was the presentation by the German delegates to the British Union of a blood stained New Testament found on Flanders battlefield by a German who thought of his British brother with admiration, "He was doing his duty and I was doing mine." The book was handed over as "a symbol of spiritual brotherhood," while the Endeavorers rose and stood in reverent sympathy, yet feeling in the gift another reason for declaring against all war.—ICPIC.

Hillsboro, Kansas, as a center of the great Mennonite colonization of central Kansas, will have an important place in the forthcoming Kansas State Guide Book. The work is to be sponsored by the State.

Rev. Clyde H. Dirks, pastor of the Bethel Mennonite church, Fortuna, Mo., has accepted the pastorate of the First church, Hutchinson, Kans. Rev. Dirks and his family are expected to move to Hutchinson in September.

Rev. H. T. Unruh of Bluffton, Ohio, assisted Rev. P. A. Kliever at the funeral services of Samuel Gratz who died July 9. Bro. Gratz was born August 25, 1857, and was received into the Ebenezer church at the age of 20. The Old People's Home in Lima owed homage to the departed brother, also to Peter B. Amstutz, who cooperated in the establishment of the home for thirty years. Bro. Gratz lent his untiring service to the cause and served the Ebenezer church as sexton a number of years. He raised a large family of children, also orphan.

Following the harvest in Kansas and vicinity, Bethel College has issued an appeal to its supporters for the contribution of "One Bushel Per Acre for Bethel." A generous response is expected in answer to this appeal. Rev. J. M. Regier, the agent of the College, says: "We are very, very appreciative of the fine spirit of cooperation that we met all over and of the sacrifices that were made by literally hundreds of friends. That many contributed nothing or small amounts was in innumerable cases not due to lack of interest or willingness to sacrifice, but simply to ability to give at this time.

DEATH

Jacob S. Dester.—Jacob, son of John and Katherina Rupp Dester, was born on October 24, 1858, near Franklin, Lee County, Iowa. Six years later the family moved to Washington County, Iowa. In 1871 he was baptized and became a member of the Mennonite congregation of that place. In 1879 his father and three brothers died, leaving him to take the responsibility for his mother and three sisters. In 1888 the family moved to Kansas.

On April 16, 1893, he was married to Louise F. Eberle, daughter of John C. and Agnes Krehbiel Eberle. In 1894 they moved to Grant County, Oklahoma, where they bought a homestead right near the present site of Deer Creek. Here they lived for seven years where they made their home up to the present time. For the past five years Mr. Dester had been in failing health, but was bedfast only one week before his death. He brought his age to 77 years, 8 months, and 11 days.

He was an active and very faithful member of the Mennonite church during his entire life time. He was one of the charter members of the Deer Creek church, and at his death the oldest member of the church. He served as trustee and deacon for many years in his church. Religion for him was a matter of inner experience rather than outward expression. He dearly loved the Lord Christ and His Kingdom. He was deeply interested in Christian education and foreign missions and was always ready to do what he could to help those in distress anywhere.

His departure is mourned by his wife, Louise, his five children, four grandchildren, and many relatives and friends who hold his memory in high esteem.

Funeral services were conducted in his late home and in the Deer Creek church on Tuesday afternoon, July 7th. The pastor, A. S. Bechtel, had charge and

was assisted by Rev. J. F. Moyer of Bethel College, Kans., and Rev. W. Stumpky of Thomas, Okla. A male quartet sang three appropriate and beautiful selections.

RELIEF NOTES

(Compiled by O. O. Milier and A. Warkentin)

The Executive Committee of the Mennonite Central Committee requests the forbearance of its several constituent committees and the church for the delay in publishing the following auditor's and treasurer's reports.

Our friends can understand, that with the Committee members widely scattered geographically, meetings cannot be frequently held. There was also natural delay in transference of books and records to the new treasurer, after the departure of Br. Mumaw, and some time required for him to become acquainted with details of same.

The committee at its May 16 meeting approved the auditor's statement and treasurer's report as appended. A further minute was passed that as of July 1, 1936, regular annual financial reports be made of Mennonite Central Committee operations through our several publications.

Treasurer's Balance Sheet

Mennonite Central Committee, February 7, 1936

Receipts

Inventory—June 30, 1928

Loans Receivable.....	\$3660.00
Cash	691.44
Central Bureau for Relief, New York City.....	\$ 4351.44
Bible Fund, Menn. Board of Miss. & Charities	15153.00
Corporation Paraguay to Paraguay fund.....	301.00
Canadian Mennonite Board of Colonization.....	19360.08
Commission for Colonization and Relief.....	280.00
Central Conference of Mennonites.....	29680.00
Defenseless Brethren in Christ.....	594.50
Emergency Relief Board.....	3893.17
Eastern Menn. Board of Missions & Charities	45349.30
Hospital Fund to Paraguay.....	36114.63
Individual Contributions.....	379.05
Krimmer Mennonite Brethren.....	6235.53
Mennonite Board of Missions and Charities.....	1050.32
China Relief	55848.03
Special Contributions	85.50
Schwenkfelder Board of Missions.....	100.00
	1000.00
	\$219769.60

Paid Out

Total funds advanced to Paraguay and for Harbin Movements (designated for eventual repayment)	\$193011.62
Total funds donated to Paraguay.....	6630.74
Total funds donated German Mennonite Home Debt and B. H. Unruh support.....	3980.00
Travel, field expenses, and allowances of field representatives, Paraguay and Germany	5722.07
Deficit "Feeding the Hungry".....	1600.07
Executive Committee Expense (meetings, cables, postage, etc.).....	7116.85
Cash and cash items.....	958.95
Special donations	749.50

\$219769.60

Auditor's Statement

February 13, 1936.

To the Mennonite Central Committee.

Dear Brethren: Greetings! We, the undersigned, having been requested to audit the record of the late Bro. Levi Mumaw, Secretary-Treasurer of the Mennonite Central Committee, hereby certify that we have this day and date, audited same at the Mayflower Hotel, in Akron, Ohio. The books were brought here by Bro. Orie O. Miller, present treasurer. The audit covers a period from 1928-1936, and we are pleased to state that we have found Bro. Miller's Report of February 7, 1936, correct (all cash received has been deposited and all the checks that we examined were properly entered and the cash balance showing is correct).

The Bank Holiday, check taxes, foreign exchange, and depreciation of money values, together with the sudden departure of Bro. Mumaw, made it just a little difficult to get started.

The committee deserves a great deal of credit serving the church gratis and considering the enormity of the work done, for the economy practiced, and deserves the hearty support of all concerned.

Respectfully submitted,

J. A. Liechty, Orrville, Ohio

A. J. Krabill, Wadsworth, Ohio.

Auditors.

* * * *

Because of the fact that several of the committee members planned to attend the meetings arranged by the Mennonites of Holland in memory of the 400th year since Menno Simon's baptism, and since it was assumed that representatives of Mennonite Relief organizations of other countries who have been cooperating in the needs of Russian Mennonite Immigration would also attend, it was decided that Chairman Hiebert should call all such representatives into informal session for discussion of unfinished work still connected with the Immigration. This meeting is being held in Amsterdam, Holland, on June 29, 1936. Attendance of Mennonite Central Committee representatives entails no expense to the committee.

* * * *

Latest reports from Paraguay are not encouraging. Prolonged drouth has resulted in very short crops for food and feed. On April 18, cotton picking had begun and the newly purchased and erected cotton gin was ready for operation. A shortage in food crops, such as maize, peanuts, and potatoes results in the necessity for larger importations of wheat—this in turn requiring a larger portion of the credit from cotton sales—leaving a much smaller balance available for other urgent needs for the upbuilding of the colony.

* * * *

An appeal has recently come from a G. Wiebe family, Titheran, Persia, dated March 6, 1936, for financial aid to proceed to Paraguay. The letter states that this family escaped from Russia during 1930 and has eked out a living in Persia since, but has found no opportunity of continuing on to join their fellow brethren. An appeal has also come from the Paraguay Colony for help in this case. The committee decided

to pass on this appeal to the churches. \$500.00 is necessary for this family's passage to Paraguay. Donations to this particular need should be designated for Wiebe Passage fund and sent either to your local Relief Treasurer or the Mennonite Central Committee Treasurer, O. O. Miller, Akron, Pa. Funds will be received until total is at hand and reported in Relief Notes. Anyone interested in advancing the total to this family as a long term loan, should correspond with the secretary or chairman of the Mennonite Central Committee.

REPORT OF THE RECEIPTS FOR THE EMERGENCY RELIEF BOARD TREASURY

for April, May, and June, 1936

Received for Russia

Mrs. Peter J. A. Wiens, Marion, S. D.	\$100.00
Edward Esau, Whitewater, Kans.	15.00
John P. Regier, Newton, Kans.	1.00
Refund No. 5053696	5.00
Refund No. 5053886	5.00
Refund No. 5157757	5.00
Elsie K. Regier, Elbing, Kans.	5.00
Refund No. 3840969	5.00
Refund No. 3824074	5.00
Edward Esau, Whitewater, Kans.	15.00
John J. Schmidt, Canton, Kans.	5.00
Ebenezer Menn. Ch., Mt. View, Okla., by G. B. Kliever	7.50
Refund No. 5035164	5.00
P. M. Claassen, Newton, Kans.	20.00
Edward Esau, Whitewater, Kans.	15.00
Refund No. 5174198	5.00
Refund No. 5173996	5.00
Refund No. 5036133	5.00
John J. Schmidt, Canton, Kans.	5.00
Refund No. 5159115	5.00
Refund No. 5156419	5.00
Refund No. 5173997	5.00
Edward Esau, Whitewater, Kans.	10.00
Refund No. 5155923	5.00

Received for the United States

San Marcus Menn. Church, by Ben A. Claassen, Paso Robles, Calif.	\$ 12.48
Mary Martha Circle, Lehigh, by Mrs. F. Entz Regier	15.00
Dorcas Club, Lehigh Menn. Ch., by Mrs. F. Entz Regier	20.00

Received for Canada

San Marcus Menn. Ch., by Ben A. Claassen, Paso Robles, Calif.	8.01
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Received for China Famine

Salem-Zion Ch., by Ed. P. Waltner, Marion, S. D.	78.22
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Received for General Fund

First Menn. Ch., Phil., by Howard S. Weiss	2.83
First Menn. Ch., Upland, Cal., by J. E. Schmidt	4.98
Gossel Menn. Ch., Gossel, Kans., by I. B. Fast	15.50
Emmaus Menn. Ch., Whitewater, Kans., by J. A. Busenitz	38.75
Bethel S. S., Inman, Kans., by J. B. Neufeld	39.41
Mennonite S. S., Halstead, Kans., by O. I. Haury	25.65
Christian Menn. Ch., by J. B. Stucky, Moundridge, Kans.	42.00
Bruderthal M. Ch., by F. N. Funk, Marion, Ks.	23.05
West Zion Menn., Moundridge, Kans., by F. D. Meyer	34.00
First Menn. Ch., Phil., by Howard S. Weiss	1.97
Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz	20.93
D. W. Friesen, Altona, Man., Can.	1.00
First Menn. Ch., Mountain Lake, Minn., by H. T. Neufeld	44.64
Lehigh Menn. Ch., by David J. Auernheimer, Lehigh, Kansas	4.95

First Menn. Ch., Upland, Cal., by G. E. Schmidt	6.29
Halstead Menn. Ch., by D. B. Schmidt, Halstead	15.00
Christian Menn. Ch., by J. B. Stucky, Mound-	
ridge, Kans	32.00
Emmaus Menn. Ch., by J. A. Busenitz, White-	
water, Kansas	48.95
Hoffnungsaus Menn. Ch., by A. B. Reimer,	
Buhler, Kansas	23.38
First Menn. Ch., Phil., by Howard S. Weiss,	
Jerrettown, P.	2.38
Bruderthal Menn. Ch., Hillsboro, Kans., by	
F. N. Funk	23.33
Buhler Menn. Ch., Buhler, Kans., by J. B. Re-	
gier, Buhler, Kans.	26.75
D. W. Friesen, Altona, Man., Can.	1.00
Bergthal Menn. Ch., Pawnee Rock, Kans., by	
H. C. Schultz	16.05
D. W. Friesen, Altona, Man., Canada	2.75
Emmaus Ch., Whitewater, Kans., by J. A.	
Busenitz	51.10
Bethel College Ch., by Helen Penner, Newton	15.41
Christian Menn. Ch., by J. B. Stucky, Mound-	
ridge, Kansas	53.00
D. W. Friesen, Altona, Man., Canada	2.25
David Isaak, Altona, Man., Canada	2.75
Bergthal Menn. Ch., Pawnee Rock, Kans., by	
H. C. Schultz	13.52
Mennonite Ch., Partridge, Kans., by G. L. Ewy	5.38
Summary	
Received for Canada	\$ 8.01
Received for United States	47.48
Received for China	78.22
Received for Russia	263.50
Received for General Fund	648.72
Total	\$1045.93
Respectfully submitted,	
Peter H. Unruh, Treasurer, Goessel, Kans.	

GIFTS RECEIVED FOR THE
PUBLICATION BOARD

January, February, March, April, May, and
June, 1936

First. Menn. Church, Philadelphia, Pa.	\$ 2.11
Altoona Mission Church, Altoona, Pa.	3.00
Bethel Church, Mountain Lake, Minn.	20.00
United Church of Esset, Ont.	10.00
First Menn. Church, Upland, Calif.	5.18
First Menn. Church, Reedley, Calif.	31.15
Saron Menn. Sewing Society, Orienta, Okla.	10.00
Emanuel Menn. Church, Galva, Kans.	2.50
Pulaski Mennonite Church, Pulaski, Iowa.	2.00
Lehigh Mennonite Church, Lehigh, Kans.	2.24
First Mennonite Church, Upland, Calif.	2.49
Bethel College Menn. Church, Bethel College, Ks.	16.55
First Menn. Church, Philadelphia, Pa.	2.83
Tabor Mennonite Church, Newton, Kans.	9.15
Hoffnungsaus Church, Inman, Kans.	10.42
First Mennonite Church, Philadelphia, Pa.	1.97
Emmaus Church, Whitewater, Kans.	10.75
First Mennonite Church, Upland, Calif.	3.15
Bethel Mennonite Church, Fortuna, Mo.	4.38
First Mennonite Church, Philadelphia, Pa.	2.38
Buhler Mennonite Church, Buhler, Kans.	18.35
First Menonite Church, S. S., Bluffton, Ohio.	11.12
Lehigh Mennonite Church, Lehigh, Kans.	3.47
Total	\$185.79
Respectfully submitted,	
E. W. Baumgartner, Treasurer, Berne, Ind.	

THE INSTITUTE OF INTERNATIONAL
RELATIONS

The Institute is over. The ten days have meant much to the people in attendance. Almost without exception the delegates who attended expressed their ad-

miration for such a program. The speakers appeared promptly, and it was a real treat to listen to such talented men as Dr. Norwood, Dr. Williams, Dr. Cordier, Dr. Blakeslee, Dr. Joshi, in fact, all of them. One of the prominent business men of Newton, after listening to Dr. Norwood's lecture on "Our Island Universe," said that to him it was worth the price of the full-time admission. Several other full-time attendants, upon learning of the small financial deficit, expressed their appreciation for the institute and volunteered to send in another personal check to help liquidate the deficit. All in all the reaction was very encouraging, and should make it easier to promote another Institute next year.

It would be impossible for me to try to summarize the lectures or even to try to mention some of the high points touched upon by the speakers during the Institute. Those who are interested in this may purchase a summary of all the lectures delivered during the Institute. Orders for more than one hundred copies have already been taken. We will have enough for about fifty additional orders. Send in your name, address, and sixty cents, and we will mail the notes to you as soon as they are ready.

As secretary of the Institute I wish to thank all those who have so generously contributed to this cause. On top of the numerous demands for money, made this year upon the public, the churches, endeavor societies, business organizations, professional men, farmers, and others, came the demand to help promote a better understanding of International Relations, and it, too, was generously supported. The Christian Endeavor Societies of the Western District Conference contributed \$369.15 and the Mennonite churches \$157.53. Maybe some of the money attributed to the churches should be credited to the C. E. Societies. It was not always clearly stated. The personal contributions of Mennonites amounted to \$364.40, making a total of \$891.08 given by the Mennonites to help promote the cause of peace. To this should be added the additional sum of \$874.60 paid in tuition, also by Mennonites. This is exclusive of the evening sessions and the part time attendance during the day. It is a great tribute to the people in this community. I am happy that I may say that at present the books show but a small deficit of less than \$100.00. We still hope that enough money will come in from voluntary contributions to liquidate the entire debt. Again I wish to thank you one and all for your kind cooperation.

G. R. Gaeddert, Executive Secretary,
Kansas Institute of International Relations.

We should be as careful of the books we read as of the company we keep. The dead very often has more power than the living.—Tyron Edwards.

Human nature is so constituted, that all see and judge better in the affairs of others than in their own. Therefore keep in memory the Lord's great judgment day. Keep it always in view. Frame every action and every place with a reference to its unchanging decisions.

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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, JULY 28, 1936

No. 29

EDITORIAL

THE RECENT MENNONITE WORLD CONGRESS

It is a little early for us to expect a full report of The Mennonite World Congress held in Holland in celebration of Menno Simon's renunciation of the church of Rome. However, those who represented the American Mennonite churches will no doubt soon give us the benefit of their impressions and observation. The program included special services in the great Mennonite church in Amsterdam, a visit to Witmarsum, the home of Menno, and to Elspeet, a Mennonite summering place. There were many speeches at the several places and no doubt the speakers brought enlightening and impressive messages, but the outstanding feature of the gathering was that so many representatives from Mennonite communities came from other lands. It gave opportunity to see eye to eye and learn by intimate association much of one another that could not be learned in any other way.

Holland, as the land of Menno's birth, will always command an interest on the part of students of Mennonite history. The early literature of the church originated in this little country and the numerous martyrs, whose sacrifices made our history smack with fire, were largely Dutch. When we recall that the early Mennonites in coming to America had Dutch names and brought with them Dutch books and corresponded with those in Europe in the Dutch language and, perhaps, preached in the Dutch tongue, the fact that the Germantown pioneers set out from Crefeld in Germany just across the Dutch border becomes a mere incident. Then, the numerous Mennonites who trace their ancestry through Russia and Prussia are of purest Dutch ancestry. Their names are Dutch. In many instances their services con-

tinued to be conducted in the Dutch language for generations. At the beginning of the World War when Mennonites in Russia were threatened with the loss of their property because they were supposed to be German in life and sympathy, a commission went to St. Petersburg and convinced the then authorities that they were not German at all, but colonists of Dutch ancestry, and so, for the time being at least, they saved their estates.

The Dutch Mennonites were pioneers in missionary enterprise. Their society is the oldest Mennonite missionary organization. It receives support from the German churches and, before our American Mennonites entered into missionary work, much of their missionary contributions was passed on to this organization. Because the Russian government did not allow Mennonites to do missionary work on their own accord the Russian Mennonites of the pre-war period were the largest contributors to the Dutch society which still continues to do missionary work on the Islands of Java and Sumatra.

One of the features of the gathering in Amsterdam was a specially prepared hymn book with the same hymns in Dutch and German on opposite pages so that though in different tongues, the delegates could sing the same hymns at the same time. Music is such an universal thing that languages cannot silence it and here it serves as a token of the blending of hearts of several nations.

There are Mennonites the world over who long for the time when the separating walls will be broken down and when the Christians who bear the name of Menno will find a wider fellowship and a better understanding. Why not plan for another World Congress of Mennonites on the American continent? Both Canada and the United States could, and we are sure would, be happy to entertain and learn from such a gathering.

HOW MAYADAS FOUND CHRIST

Mayadas was a high caste Hindu. One day when he was with a missionary, he was surprised and attracted by the kind way this missionary spoke to his servant who had done wrong and had displeased him. He had expected the missionary to kick the servant and to turn him out as he had seen some other white men do. He thought there must be something in the religion of this man that enabled him to speak and act so kindly.

Mayadas bought a New Testament and read it, and felt the call to become a Christian. He invited one of his Hindu friends to read the New Testament with him, and both became restless. One night after the evening meal Mayadas went into the upper room of a house and prayed and wrestled with God until four o'clock in the morning. Then without telling anyone, he went to the nearest missionaries and told them of his desire to become a Christian.

These missionaries found that Mayadas had the necessary knowledge from reading the New Testament, and that his desire to become a follower of Christ was firm. They now inquired whether Mayadas had told his family about his belief in Christ, and when they learned that he was a secret believer, they offered to come with him and to baptize him in his own village.

The mother of Mayadas was shocked and grieved, and said, "You are my only son, Mayadas, but I would rather see you dead than a Christian."

Upon seeing the firm purpose of her son to become a Christian, the mother now beat her head and her breast, Hindu fashion, and screamed and told everybody gathering at her house what had happened. The mother pushed back the wife of Mayadas and said, "You belong to my son no more."

The people now took the son and the missionaries and mistreated them, they beat them, pulled out the beard of one of the missionaries, and dragged them through the streets until their clothes were torn and dirty and the men were bruised and bleeding.

Then the Hindu mother asked her relatives to rescue her son, for she was mother still. When Mayadas arrived at the housetop of a high building, he felt as if Christ asked him to speak to the mob below, and he spoke in a soft voice, "I love you still, for so the Book and so

Christ teaches me to love. I am your friend."

Mayadas obeyed the inner voice and received baptism. His friend, who also was convicted, refused because he felt the cost was too great. However, the face and the life of this friend expressed dissatisfaction, disappointment. When Mayadas urged him to come, even if late, he refused.

The wife of Mayadas died soon, and Mayadas now married a Christian woman. He served the Lord many years. At the age of fifty-two he died of cancer of the stomach. His death was very slow and painful, but again and again instead of complaining, Mayadas expressed his soul's delight and peace by these words: "Bless the Lord, oh my soul."

The family of Mayadas is one of the remarkable families in northern India. One daughter is the wife of Sir Maharaj Sing, a member of the Legislative Council. Another daughter is the National Secretary of the Women's Christian Temperance Union for India. The third daughter is a staff member of Dr. Stanley Jones, Ashram at Sat-Tal, who related this story of the conversion of her father to us.

Sincerely yours,

Augusta Schmidt.

NO SUBSTITUTE FOR THE BIBLE

By George William Brown, D. D.

A decade or so ago H. G. Wells published a much-discussed article advocating a new Bible. If I remember correctly he offered a list of poems and excerpts from literature for inclusion in it. Mr. Wells' justification of his proposal was very earnest, but there is no record of the idea ever having been acted upon.

Why did the suggestion not take hold? Is not the Bible a very ancient book, and is not this a very modern age? Can the reactions of a man of the twentieth century be at all similar to those of David or Jeremiah or Paul? It is to be remembered that this ancient Book came into being when the world was tiny, the Atlantic unexplored, and the Pacific still uncharted. Its outer rim lay only a little beyond the edge of the Mediterranean. An entire hemisphere has been added to the known part of the globe since the Scriptures took their form. Why has there never appeared a substitute for the Bible of that small, long-ago world?

One observation to be made at once is that

time and space are factors having no relation to the Scriptures. The facts with which the Bible authoritatively deals were vital two thousand years ago and will be vital two millenniums hence. They were of importance long ago in obscure Judea, and they are significant today whether people live in populous metropolitan areas or on the outer fringe of civilization. The modernization of society is a process to which the Bible is indifferent. Its readers are seldom greatly interested in knowing when the Psalms were written, or in being told the exact habitat of the recipients of the epistle to the Galatians. "Be sure your sin will find you out" cares not for clock or calendar. "Jehovah is my light and my salvation" has no reference to latitude or longitude. There is a quality of universality in the Bible that is simply astonishing. It is therefore hardly to be expected that a substitute is going to be sought seriously when the Bible gives no promise of being outmoded.

A substitute for anything is desired only when the item which one has been using is no longer acceptable or adequate. Among the many uses to which the Bible is put, two near the top of the list are its use in crises and as a book of devotion. For many generations it has been equal to the demands of both.

The writer recalls from his college days being roused from sleep by the crash of a collision. My roommate and I hastily dressed and went outside to witness the tragic and bloody after-effects of a serious accident. It was a sobering experience. When we returned to our room, I noticed that before getting into bed my roommate hunted up his Bible and read a chapter from it—the only time in a year's living with him that I saw him look inside it. In that solemn hour when we had walked beside death he turned not to great passages of literature, not to dissertations of any philosopher, not to any learned scientific treatise, but to his Bible. Such a use the experience of the years seems to have justified. No satisfactory substitute for the Bible in severe crises seems to have been devised. Ian Maclaren, author of "Beside the Bonnie Brier Bush," stated once that in his pastoral calling he had never been asked to read from any part of the Scriptures save the fourteenth chapter of John. Neither had he been asked to read from Tennyson or Browning or Bunyan or Scott. There are certain Bible passages to which the Chris-

tian goes when his heart is heavy, and he cares for no substitute.

The Bible is rich with passages appropriate for reading in critical situations. There are chapters to be read when one confronts an epochal decision, or faces an overwhelming sorrow, or meets with heavy reverses, or stands in baffling perplexity. Across the centuries embraced within the Bible its characters have sounded the tragic depths common to humanity. Some grew hopeless but others bravely came off more than conquerors. The Bible lover reads the defeats and victories of Scripture and is stimulated to take his place with those who have triumphed. He kneels with Jesus in Gethsemane and determines to walk the Via Dolorosa undaunted. He needs no other book. He wants no other book.

Life is not all crises. There are long periods of routine living with every day very much like all its predecessors. During these stretches the Christian life must be cultivated. There must be enrichment of spirit and invigoration of character.

As a book of spiritual nurture developing the devotional life the Bible has an inexhaustive adequacy. There are mornings when reading the 121st Psalm sets the character of a day as nothing else can. There are evenings when the final paragraphs of the eighth chapter of Romans are the precise tonic the spirit craves. There are moments when contemplative brooding on the stirring imperatives of the Commandments or quiet reflection on the teachings of our Lord gives sinewy resistance against alluring temptations. Many Christians rejoice in the possession of a guide to the Bible's use advising that in discouragement a certain chapter be read, in periods of uncertainty to turn to such and such a passage, and so on. Thus is imparted to Christian character that fine quality which makes the personality of the Christian attractive. The popular New York City preacher who told of examining the Bible of a deceased friend and finding in its markings a veritable spiritual autobiography can be duplicated many times. "He who ceases to be better ceases to be good," is said to have been written on the flyleaf of Cromwell's Bible. The young Christian reads that "Jesus advanced in wisdom and stature, and in favor with God and man," and tries to do likewise. The mature follower of our Lord noting how Saul of Tarsus became Saint Paul becomes ambitious for a

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saintly life. The elderly read of the Father's house and strive to qualify for a worthy welcome.

Many good Christians today are becoming better Christians because of a systematic use of the Bible. No other volume or anthology of good literature serves the same purpose. And interestingly enough, no other book is being sought.

IN DEFENSE OF MISSION HOSPITALS

By Bishop Brenton Thoburn Bad'ey,
Bombay, India

(Submitted by Dr. P. A. Penner)

Dr. L. Nelson Bell (M. D., F. A. C. S.), of Tsingkiangpu, Kansu, China, rendered a notable service to the cause of medical missionary work when he wrote the article, "How They 'Re-thought' Medical Missions." This was a reply to the criticisms of the Laymen's Commission in regard to medical missionary work in China. It appeared first in "The Presbyterian" (May 23, 1935), and subsequently in "The Missionary Review of the World" (July, 1935). This article not only answered the critics of China medical missions, but it threw such a flood of light on the general situation as to be of great value to the cause of Christian medical work throughout the world.

A copy of this article was sent to each Mission Hospital in India and Burma, with a request that statements might be returned as to whether the doctors of the Laymen's Commission, either both or one of them, had visited the hospital, and, if so, what opinion was

held of the visit. Up to date 180 replies have been received, and of this total number of hospitals only 19 had visits from either doctor, and several of these intimate that the visit was more or less casual. There are, in addition, about 90 mission hospitals that have not yet been heard from, and the probability is that few of them were visited; those that were, have been fairly prompt in sending back their statements.

Dr. Charles P. Emerson of the Commission claimed that "every American-supported hospital in China, as well as those supported by other Missions in England, and many of the private and national hospitals" had been visited by one or another of the doctors of the Laymen's Commission. Dr. Bell ascertained by securing direct replies from the doctors in charge of the hospitals, that "a maximum of forty of the 220 hospitals were visited, while 180 were not visited." In India the returns will probably be even less favorable, showing that only about 20 out of a total of 265 mission hospitals were visited. This does not include Dispensaries, of which there are 235 additional, besides Leper Homes and Tuberculosis Sanitaria of which there are 77 more, a total of 577 medical institutions. While it is true that the doctors were commissioned to visit only American Hospitals, and only of the major Boards at that, the impression that has gone abroad is that their remarks apply to mission hospitals in general. The statement made by Dr. Emerson that ALL mission hospitals were visited in China, including those supported by English Missions, shows something of the attitude. Readers of "Re-thinking Missions" surely did not conclude that they were asked to "re-think" American Missions, alone, and then only of certain major Boards. In the chapter on medical work we are not given any indication that the criticisms do not apply to any except American hospitals. The fact that the Commission, as one eminent missionary doctor in India has said, undertook an "impossible" task in seeking to evaluate mission hospitals in so short a time as three months, with no background of their own, and no previous acquaintance with the land or its people, does not excuse the doctors on that Commission when they make general statements that their knowledge of facts could not justify. Their conclusions, in the main, have been deeply resented and heartily condemned, but without taking amiss their just criticisms.

The damage to the missionary cause from the Laymen's report on the medical work of Missions has been very great, nor have the members of the Commission retracted anything of all the statements made, nor sought to correct misunderstandings that were sure to come. On the contrary, they have sought to organize sections of the Church in order to perpetuate their point of view.

Thousands of the supporters of medical missionary work have come to think that "Re-Thinking Missions" gives the latest and best pronouncement on the nature, scope and shortcomings of missionary work as carried on in the hospitals of India, China and other Far Eastern lands. The hour is rather late to present additional pertinent facts, but not too late to help correct impressions and re-establish faith in the general soundness and success of medical missionary work, and the truly great results that have been achieved by a group of men and women who in intellectual worth and training, practical wisdom and heroic devotion to a difficult undertaking deserve the best that the Church can offer.

THE NATIONAL PREACHING MISSION

Unusual interest and expectancy are evident in all parts of the country in connection with the National Preaching Mission under the auspices of the Federal Council of Churches. Underlying this extensive evangelistic effort of the churches, the first united movement on a nation wide scale for a rebirth of religion, is the conviction that great spiritual resources must be released if our religious institutions are to render adequate service for this day and age. National recovery depends upon spiritual vitality, unselfishness, and faith.

The National Preaching Mission will commence in September and continue into December. Twenty-five cities will be reached by some of the most distinguished preachers and religious leaders of this country Enrope and Asia.

The need for the transforming power of the spiritual life prompts this program which seeks first of all to touch and preach in its fullness the Gospel of Christ; secondly, to appeal to the intelligence and to stir the will of the American people for the perpetuation of the finest ele-

ments in our culture; to enable all Christians to withstand the destroying blight of materialism and to curb the increase of selfishness and sensuality by a reconsecration of personal life to the will of God and a rededication of time, resources and life itself to the purpose of Christ for this world.

This program aims, first, to reach those who are now outside the circle of the church's influence. Its second primary object is the heightening of the spiritual life and religious devotion of those now in the churches. The great meetings will have constructive inspirational value. They will be supplemented by truly educational processes. Much time will be given to conferences upon such subjects as: The Christian Message, Using the Bible, The Cure of Souls, The Christian Family, The Christian in the Community and the World. Special meetings will be held for youth. Above all the National Preaching Mission is expected to strengthen the work of the local church and to increase wise and effective cooperative work by all the churches.

Fifteen speakers will be available for each of the twenty-five cities. Both lay-leaders and noted preachers constitute the number already enlisted for this service. Dr. E. Stanley Jones of India, world famous missionary and author; Dr. Robert E. Speer; Dr. Albert W. Beaven; Dr. Ivan Lee Holt; president of the Federal Council; Dr. T. Z. Koo, noted Chinese interpreter of Christianity to students both in the Orient and in the Occident; Dr. John A. Mackay, newly elected president of the Princeton Theological Seminary; Bishop William Scarlett and Bishop Henry Wise Hobson of the Protestant Episcopal Church; Bishop Arthur J. Moore of the Methodist Episcopal Church, South; Dr. George A. Buttrick, Madison Avenue Presbyterian Church; Honorable Francis B. Sayre, Assistant Secretary of State; Miss Muriel Lester, Kingsley House, London, England; Mrs. Harrie R. Chamberlin, past-president of the Y. W. C. A., and other noted pastors and church leaders.

The conditions of success in teaching are these: First, devotion to Christ; second, love for souls; third, earnest work; fourth, concentration; fifth, importunate prayer; sixth, fitness; seventh, the Holy Spirit's influence.—Sel.

THE SUNDAY SCHOOL LESSON

August 2, 1936

Philip's Missionary Labors

Acts 8:26-40

Golden Text.—They therefore that were scattered abroad went about preaching the word. Acts 8:4.

We noted in our last lesson that the death of Stephen resulted in the scattering of the church. It required a great shock to the church to bring it to realize that it was the duty of believers to carry the Gospel to their neighbors and to the ends of the earth. The death of Stephen was the beginning of the great evangelical efforts of the early church.

Outside of their own province the nearest place to visit was Samaria. The Jew and the Samaritan hated one another and if possible avoided one another. Yet provision was made for their acceptance of the Gospel. We recall that it was to a Samaritan woman that Jesus revealed Himself as the Messiah. Samaria was also the nearest safe refuge to Jerusalem for those who were fleeing from the wrath of their persecutors.

One of the places which offers the best hiding place to an individual is in the crowds of the city. But the disciples were not looking for a hiding place alone. They now realized that they had a message concerning the Christ and so we learn that wherever they went, they went preaching. Just what preaching methods they used we do not know, except that they realized that above everything they were witnesses for the crucified and resurrected Christ. No doubt they early did, as we often learn, they entered the synagogues and showed how the Scriptures were fulfilled in Jesus Christ.

Philip had been one of the seven chosen to take care of the needy in the Jerusalem church. They are often spoken of as deacons, although Scripture speaks only of them as the seven. He, like Stephen, did not remain in an obscure place. By faithful service in the place he found himself, he fitted himself for something higher. We therefore find him a refugee in Samaria, but more than that, he was the leader of a great revival. Let us bear in mind that though the Samaritans were not orthodox they nevertheless had a portion of the Scriptures and recognized them as of God. It was to them,

too, that Jesus through the woman at the well clearly admitted His messiahship. The revival under Philip must have had its background in the Scriptures that the Samaritans had, for no true revival can come to pass unless it does have a scriptural background.

The workers often must go, but the work will go on. This is what happened in Samaria. Philip was directed of God to leave it all and go down into the desert. This did not mean that God did not value the revival, but it did mean that there was another work for Philip to do and matters in Samaria could go on nevertheless in other hands. But, for one to be called to leave a city full of people and go into a desert where the appearance of anyone was but incidental, was unusual. One wonders whether this was not a trial of Philip's faith. At least he was told the place he was to go was desert—a place with little prospect for doing a great work, at least so far as human understanding would have it. Yet great work for God has often had to be in unpromising places. Who would have thought that from obscure Palestine there would come the power that was to shake the world for salvation and righteousness through the centuries? Judson's twelve years in Burma without a convert seemed to have been wasted. Morrison's twenty in the study of the Chinese language did not promise much, but now we know that their work was of the greatest usefulness in the spread of the Gospel.

There is something refreshing in discovering the court official of high rank interesting himself in the Scripture and seeking to find the meaning of the portion he was reading. He sets an example to those in high position by being a student of the Bible. We wonder what our country would be like today were men in high offices Bible students. We are sure that if they were, things would happen differently from what they now are doing. Though a stranger, we find Philip did not hesitate about addressing the man of high position. Let us bear in mind that though the Eunuch was the ambassador of a great queen, Philip was the ambassador of the King of Kings and that he was rightly doing his part as a representative of that King. To the Eunuch the passage had great difficulties. He did not understand its meaning. The hopeful thing about it all was that he was willing to learn. Unlike many others, whom the early Christians had to meet,

he was ready to accept the prophecies as revealing Jesus. Prophecy is designed for all time. Its messages reveal Jesus Christ as nothing else can. We cannot afford to ignore or neglect the prophets or we will miss the revelations they bring from God to the world through the ages.

Action followed conviction. Having learned that Jesus was the sacrifice spoken of by the prophets he was immediately ready to accept the Christ and all that His atoning blood meant and seal his acceptance in baptism. Baptism is the sign that the one receiving it has committed himself to the Lord Jesus Christ as His follower. Henceforth the important thing about this high official was not that he held a position of trust and responsibility under a queen, but that he was now committed to the service of the King of Kings.

CORRESPONDENCE

Ebenezer Mennonite Church, west of Bluffton, Ohio. John T. Morris gave an illustrated lecture at the Ebenezer on Excavations of the Orient, June 24.

May 10, Rev. Kliewer put much weight on the parental duty toward their children and good home making. Services closed with a solo, "Home Sweet Home," by Mrs. Rudolf Larsen. A Mother's Day program by the different organizations was rendered in the evening.

Many of the Ebenezers attended the funeral of Mrs. E. D. Kohli, aged 74, at the St. John church, May 22. She was Miss Sarah Schumacher, daughter of the late Rev. Peter Schumacher, pioneer of the Swiss Mennonite settlement. Mrs. Kohli was the last one of the interesting family of sixteen children. Her father is remembered by our elder members as minister of the Gospel at this place.

On Sunday, May 24, the evening services were omitted here. This community being consolidated with Bluffton, our people joined the baccalaureate services in Bluffton High School.

Saturday, June 6, Rev. and Mrs. Kliewer left at an early hour by auto enroute for Wheaton, Ill., where their daughter, Elizabeth, graduated. On their arrival a telegram awaited them announcing the death of Harley Luginbuhl in an auto crash. Also four others were injured. They were returning from a C. E.

meeting at the home of Ezra Buchers. Rev. Kliewer returned by train, leaving his wife to attend the commencement at Wheaton, while he conducted the funeral services at the Ebenezer church. Harley Luginbuhl was born January 10, 1918, and died June 5, 1936. He accepted the Lord as his Savior in 1932. Harley will be missed in the Christian Endeavor work, in the choir, Sunday School, etc. His father, Elmer Luginbuhl, preceded him in death in 1931. One brother, Quinten, died of electrocution in 1933. He leaves to mourn his mother, two brothers, Maynard and Francis, and one sister, Alberta, as well as a host of friends. John 13:7, "What I do thou knowest not now, but thou shalt know hereafter."

Essex United Mennonite Church, Leamington, Ontario, July 13, 1936. Again a short time has elapsed since anything has been heard from our Young Peoples' group in Leamington.

On the last Sunday in May, twenty-five young friends were made members of our church through baptism. The service was conducted by Rev. N. Driedger, and the choir rendered three appropriate songs.

On Sunday afternoon, June 14th, the two choirs of our church and the choir from the Mennonite Brethren church gave a program which consisted entirely of singing. Each choir presented four songs. In addition to these three choirs the male choir of ten voices also presented four much-liked selections. Toward the end of the program Mr. Reiner spoke briefly on the value and beauty of singing. The weather was warm, but the church was crowded with anxious listeners. After the program was completed all the young people enjoyed a fine lunch in the basement of the church.

On June 28, we had our annual picnic at Point Pelee, a lovely wooded and grassy place near Leamington. Our musicians entertained us with pleasing music, and we also played many games. Lunch, which was served on the grass, was enjoyed to the utmost.

For the warm summer months we have stopped meeting regularly and meet only one evening a month. After cooler weather sets in we will again take up our work, with the hope and belief that God will again be with us and help us do our work well.

M. Janzen, Corr.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Amelia Mueller
Halstead, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Christian Endeavor

August 2, 1936

What Services Should State and Community Render?

Rom. 13:1-8

Worship Service

Prelude—"Dear Lord and Father of Mankind."

Call to Worship—At the close of the prelude let the leader read the first verse of the hymn, "Dear Lord and Father of Mankind."

Hymn—"Rise up, O Man of God."

Scripture Reading and Prayer.

Poem:

What Constitutes a State?

What constitutes a state?

Not high-raised battlement of labored mound,
Thick wall, or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts
Where low-born baseness wafts perfume to pride;
No. MEN! high-minded men—
Men who their duties know,
But know their rights, and knowing, dare maintain;
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain!
These constitute a state.

—Sir William Jones.

Outlines for Short Talks

(Material for these talks may be found in any good Civics or Government text-book.)

- I. What services does the State render to us?
A.—Protection. B.—Education. C.—Care of Defectives and Delinquents. D.—Control of Utilities: Gas, electricity, water, etc. E.—Transportation and Commerce:
1. Builds roads, regulates railroads, etc.
2. Post Office system.
- II. Our Responsibility to the Government.

A.—What do we mean when we speak of the state? (Bring out the fact that in a Republic such as ours, we, the people, really make up the state and are responsible for the things the government does. B.—How can we help our Government in rendering services to our community: 1. Voting. If we want a Christian government, we must do our part to put Christian men in office. 2. Obeying the laws—including traffic regulations, health rules, education laws, etc. 3. Making the most of our opportunities.

Discussion Questions

How can we help the government in its work of protection? If we break quarantine laws, leave rubbish around our homes as breeding places for flies and mosquitoes, etc., how will that affect our government's attempt to protect our health? In bringing a criminal to justice, why does the crowd usually seem to sympathize with the criminal rather than the officer of the law? What effect does this have on the government's work of protecting life and property? Would you say we are doing our share in helping the government if we break speed rules, "run" stop signs, drive carelessly, etc.? Why is it a Christian's duty to use his power of voting? What should we do to be sure that we are using our vote intelligently?

Consecration Hymn—"Take my Life and Let it Be."

A Thought on the Topic

The Christian's Duty to State and Nation

There are some people who call themselves Christians, who do not recognize any allegiance to State or Nation, on the ground that some men in power are worldly minded. — Some are willing to pay taxes and obey the laws, but will not take part in the selection of officials who make laws or who have to deal with the enforcement of law. — Others are very selfish minded and forget their Christian ideal and

will help to promote narrow and low purposes with their vote and influence. — Others are so politically and party minded that they will vote for even a "whiskey sot" because he belongs to their political party.

Now if Christians are truly the "salt of the earth," and we consider our religious convictions **worth while**, and believe it is good "leaven" to introduce into our homes, our churches, our societies, and that such influence will help to **purify** and bring **happiness** and **salvation** to the human family; and are even willing to carry on missions for that cause in foreign lands and among the Indians in our country, — then if we are really sincere and truly honest, — surely we will admit, Christianity will be good for our state and national life, and needs to be introduced into our governmental life to make it a better State and Nation to live in.

Therefore it should not be hard to determine what our Christian duty should be in this matter.

Don't expect to find clean cut issues. You must scrutinize all issues carefully and support those who come nearest to your Christian standard. Don't expect a **perfect person**, but support those coming nearest your ideal.

It will nicely state itself by saying: If you want a better place to live in, "put more Christianity into your state and nation and less politics into your churches."

J. A. Schowalter, Newton, Kans.

August 9, 1936

Topic: Dishonest Practices in Our Daily Life

Eph. 4:25, 28, 29

Worship Service

Hymns which may be used: "I Would Be True," "Higher Ground," "Take My Life," or "Yield Not To Temptation."

Discussion

Pass out slips of paper and have the members list some dishonest practices which are common in our daily life. Or have these given orally and written on a blackboard. Discuss these practices, trying to determine why we do them and how we can get rid of them. Or you might use questions like those given below. These could be used for open discussion or given out before the meeting and used as topics for short talks by several members.

1. Is it dishonest to mislead a person by a

half truth or by not saying anything even if you do not really lie? Use examples.

2. Is it dishonest to pretend to be something that you are not, or claim to have something you do not have?
3. Is it dishonest to waste time when you should be working or to do less than your best for your employer?
4. Is it dishonest to say something you do not mean in order to keep from hurting someone's feelings, etc.?

Closing Challenge

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

INTERMEDIATE CHRISTIAN ENDEAVOR

August 9, 1936

Topic: What Shall We Say When We Pray?

Matt. 6:5-13

For Your Quiet Hour

- Aug. 3 A prayer of encouragement. Ps. 23:1-6
- Aug. 4 Jesus' great prayer. John 17:1-26
- Aug. 5 A prayer on the cross. Luke 23:34
- Aug. 6 Paul's prayer for light and understanding. Eph. 1:15-23
- Aug. 7 A prayer denied. Deut. 3:21-29
- Aug. 8 A common sense prayer. Prov. 30:7-9.
- Aug. 9 What shall we say when we pray? Matt. 6:5-13

Pre-Prayer Circle

The pre-prayer circle can become one of the most blessed experiences in the lives of the Intermediates if an atmosphere of faith and prayer prevails. Here they can learn "what to say when they pray." I John 5:14, 15.

Praise Service

Select Song of praise and adoration, "Praise Him," "O Worship the King," "Majestic Sweetness," "Why Do I Sing About Jesus?" Make all necessary announcements after the first song.

A Worship Service

Call to worship: "Softly Now the Light of day." (After the piano has played this hymn through very softly, let the leader read the words of the first stanza prayerfully as it is played again).

Scripture readings: Matt. 6:5-13 (should follow immediately).

Season of prayer: Let the leader announce that there will be two minutes of silent prayer, after which all will take part in sentence prayers. Close with the Lord's Prayer in unison.

Hymn: "Open My Eyes."

Participation Period

1. The Leader's Remarks: The topic calls for an answer. Jesus, the one to whom prayer was more important than bread, the best source. Speak of the importance of prayer in our lives and therefore the need of knowing how to pray.

"Oh, Lord, by whom we come to God, The Life, the Truth, the Way, The path of prayer Thyself hast trod, Lord, teach us how to pray."

2. Jesus' Example: (Short talks by members) He gave thanks. Luke 10:21. He prayed for others. John 17:9. He prayed for others by name. Luke 22:31, 32. He prayed with others. Luke 9:18. He prayed in the times of crises. Luke 22:42.

His Model Prayer: (Have a short talk on each part).

Worship: Our Father who art in heaven, hallowed be Thy name.

Intercession: Thy Kingdom come, thy will be done, on earth as it is in heaven.

Petition: Give us this day our daily bread.

Forgiveness and Confession: Forgive us our debts as we forgive our debtors.

Protection: And lead us not into temptation, but deliver us from evil.

Faith and Assurance: For thine is the Kingdom, and the power, and the glory.

3. Discussion questions.

4. Testimonies. There would be no better way of closing this part of the meeting than by having a number tell what prayer means in their lives. Several might be asked before the meeting to do so.

Closing Moments

Solo: "If I Have Wounded Any Soul Today."

(Sung while heads are bowed in prayer.)

Benediction: Ps. 19:14.

Questions on Prayer

1. How can we learn to pray?
2. What do you think of the prayers in our society? How can we improve them?
3. Is what we say or what we feel more important when we pray? Why?
4. Is praying always speaking? What is meant by "two way" prayer?

5. How can the memorizing of prayer Psalm and the reading of the prayers of others be a help to us in learning how to pray?

Preparation

There should be much prayer in the preparation for every meeting. There must be an atmosphere of prayer in the assembly room, which means that it should be tidy and attractively arranged. A picture of Christ in Gethsemane in a prominent place will add much to this meeting.

What One Society Does

The Intermediate C. E. Society of the Alexanderwohl Mennonite Church, Goessel, Kansas, was organized about three years ago. We have from fifty to seventy-five active members. The officers—sponsor, president, secretary, treasurer, and program chairman—are elected by the society annually, generally at the end of the year.

Our age limits are not very definite, simply from high school age up, as long as they are interested and care to take part.

We generally take a topic with sub-topics suggested under Endeavor columns and have them discussed by some of the members or an adult. We try to get song leaders for each program and have about fifteen minutes of singing. We also give special programs, such as Easter, musical, or an outdoor program followed by a picnic supper. We also exchange programs with neighboring societies.

We plan to have a consecration service for the young people in the near future.

Another thing we plan on trying is to have some reports on books and reading material which would be of more use to the young people than mere fiction.

We have considerable interest and good co-operation in our group and we heartily extend our best wishes to other groups, and to all who endeavor to organize a similar society.

Velda Richert,
Alexanderwohl Intermediates, Goessel, Kans.

JUNIOR SECTION

Program Suggestions for August, 1936

General Theme: "I will hear what God the Lord will speak."

General outline:

August 2—God speaks to me through nature.

August 9—God speaks to me through those about me.

August 16—God speaks to me through music and pictures.

August 23—God speaks to me through books.

August 30—God speaks to me in the quiet hour.

General aim: To awaken in the junior a sensitive listening to the divine Voice.

Verse for the month—"I will hear what God the Lord will speak." Psalm 85:8.

Song for the month—"Trust and Obey." Verses 1, 4, 5.

Program Suggestions for August 2, 1936

God Speaks To Me Through Nature

1. **Setting**—Nature itself with some small stand for the altar and some marking off for seats and aisles. Twice we have done this by use of flowers. The grasshoppers have taken our flowers here so that we shall have to resort to some other means. Perhaps some big brother could saw an inch thick log into six inch lengths. These could be trimmed with a strip of bright crepe paper and laid to mark off seats. Somewhere on the log I would print a scripture reference of a nature verse. The verse for this month I would put in a conspicuous place.

2. **Call to Worship** by the hymn "Day is dying in the west," sung by a few voices, first from a distance and unseen, then slowly walking toward the altar. 3. **Worship Period**—1) Song in unison, "Softly now the light of day." 2) **Poem**, by a junior using verse 1 and 3 of "The Shadows of the Evening Hour," Menn. Hymnal 23. 3) Reading of Psalm 19:1-3 by a junior. 4) Song in unison, "The Heavens Declare Thy Glory," Menn. Hymnal 53. 5) Sentence prayers of praise, by juniors.

4. Announcements.

5. **Study period.** Aim: To lead the junior to listen to God's voice in nature. 1) Listening to God's voice—in charge of leader. Allow your group to listen for a short time, then lead them to share one with another the thoughts that came to them as they listened while sitting quietly in the nature of God. Call these thoughts "voices of God." 2) **Voices of God in the Morning**—by a junior reading of Ps. 92:1, 2, 4, 5. 3) **Voices of God in the Night**—by a junior closing his thoughts with the reading of Ps. 8:1, 3, 4, 9.

4) **Voices of God Amid the Mountains**—by a junior who has seen them or a guest speaker closing with Ps. 18:1, 2; Ps. 36:5, 6, 7. 5) **Voices of God out of the Waters**—by a junior who has seen the ocean or some mountain rapids or falls or by a guest speaker, closing with Ps. 93:1, 2, 3, 4. 6) **Voices of God from the Deep Canyon**—by a junior who had stood near one or by a guest speaker, closing with Ps. 145:1-4; Ps. 146:1, 2. 7) **Praising God for the Voices in Nature**—in charge of junior chairman who reveals to the group that somewhere on each log is a scripture reference. They could be read as they are found. 8) **Song in unison**: "O Worship the King" verses 1, 2, 5. 9) **Leader's minutes**—a few remarks on "Let us listen." Show the wonderful love of God that He should want to speak to us and when He speaks He wants us to listen and obey. 10) In unison the reading of the verse of the month. 11) In unison the song of the month. 12) Closing prayer by leader. 13) "Abide with me," sung by the voices that sang the call to worship. I would let them sing it softly from their seats as a closing to the leader's prayer.

(Because of the omission of the July 8th issue of The Mennonite, a second program appears in abbreviated form.)

Program Suggestions for August 9, 1936

God Speaks Through Those About Me

1. **Worship period**: 1) Song: "O Master, Let Me Walk With Thee," verses 1, 2. 2) Scripture, Psalm 119:1-8. 3) Song in unison, "Open My Eyes That I May See." 4) Speak to us Now, sentence prayers by juniors. 5) Silent prayer that God may speak to us (while piano plays music of "Nearer, Still Nearer." After one playing, verses 1 and 2 could be read by someone, still with music. 2. **Study period.** Aim: To lead the junior to a sensitive listening to God's voice through those about us and to instill a longing that God might also speak through our life. 1) **Introductory remarks**—by junior chairman. 2) **Minute Talks**—by juniors: 1. How God spoke to me through one who was sick.

(Concluded on page 15)

JOTTINGS

A new organ that will be the largest in Newton, Kansas, will be installed at Bethel College, Newton. The Women's Association of Bethel College sponsored the project and has undertaken to raise funds for the organ. The new electro-pneumatic three manual organ will have 28 stops and nearly 2000 pipes, according to Walter H. Hohmann, director of the Bethel College Music Department and professor of organ. It will replace the present thirty-five year old organ that was one of the first put into a Kansas college. Installation is to be completed by September 5.

The Middle District Conference will hold its annual meeting in the Fortuna, Missouri, Mennonite church, August 27 to 30.

Dr. C. L. Pannabecker, of our China mission, was a guest of the Berne, Ind., church. He preached at the morning service and showed a series of stereopticons, picturing his work in China, at the evening service. He and his family expect to return to China some time this coming fall.

Dr. and Mrs. Herbert Dester are preparing to return to their field in India in the near future. At the home of Dr. Dester, Deer Creek, Okla., a special farewell service was held which included addresses and music and the presentation of gifts. From Deer Creek they went to Berne, Ind., the home of Mrs. Dester, to complete preparations for their return.

Miss Loretta Lehman of our India mission has been spending some time in Kansas recently. She addressed a gathering at Bethel College and another in the First Church, Newton, Kans. She is expected to visit other churches in the neighborhood of Newton. In her addresses she tells of the great awakening now in prospect in India and of the opportunity it is expected to give for the evangelization of that great country.

The Alexanderwohl, Kansas, church recently surprised its pastor, Rev. P. H. Unruh, by arranging a study for him in one of the rooms on the ground floor of the church. The room is splendidly decorated and is much appreciated by Rev. Unruh.

The New Hopedale church, Meno, Okla., at a recent service received twenty-two persons into its membership, nineteen through baptism and three by letter. This congregation entertained the General Conference at its meeting in 1914. An interesting thing about the name of the place is that when the railroad located its station there, it was intended to call it Menno, but someone misspelled the word and it became Meno.

Relief workers estimate that famine in China this year has already killed 5,000,000 persons in northern Szechuan Province; other millions are considered doomed in the worst drought the province has ever experienced. Large scale rehabilitation projects, largely financed by the government, are under way.

Rev. Jacob H. Janzen of Vancouver, B. C., was in Newton, Kansas, attending the meeting of the Board of Publication. He came directly from a meeting of the Conference in Drake, Sask., over which he had presided in the place of the regular chairman, Rev. David Toews, who was absent in Holland, attending the Mennonite World Congress. While in Newton, Rev. Janzen preached in the First church.

Many years ago there was a Mennonite congregation not far from Allentown, Pa., known as the settlement. The old log church, dating back to Revolutionary times, was in an out-of-the-way place so that during the winter months no services could be held. One fine spring morning, when the first service of the season was to be held, Rev. Moses Gottshall arrived to do the preaching. He was possessed of a rich, strong voice, and shortly after beginning service, a swarm of wasps, disturbed by the sound of the preaching, became active and drove minister and worshiper from the building. The congregation at Settlement has long disappeared and what is left of the building now serves as a shop. Only the cemetery is being cared for.

Strangers often pause before the Germantown Meeting House to read the inscription placed on the retaining wall. The marker says that immediately after the Battle of Germantown Meeting House, which stood directly on the battle line, a British General Agency was shot from his horse by a sniper hiding behind the Meeting House. Singularly enough in recent years there lived in Philadelpia a celebrated physician and professor, Dr. Agnew, whose reputation for professional skill was world wide. Dr. Agnew is said to have been a descendant of the General who lost his life in Germantown more than a century before.

The late Rev. Jacob Snyder of Roaring Spring, Pa., once happened to be at a distant county seat and learned that a man bearing the same name as himself was in prison awaiting execution for a murder which he committed while intoxicated. Jacob Snyder, who had a wide acquaintance among state officials, immediately interested himself in the case and succeeded in having the prisoner's sentence commuted to life imprisonment. After that he frequently visited the prisoner and was the only person outside of the prison walls who concerned himself about him.

Rev. Elmer Basinger, who took up the work as pastor of the Summerfield, Ill., Mennonite church July 1, after closing several years of service in the Wayland, Ia., church writes that he is settled in his new position. His month's vacation among friends and relatives in Ohio was a great help to him and refreshing.

The Summerfield, Ill., Mennonite church is planning to celebrate its seventy-fifth anniversary some time this fall. The various committees have been appointed and are now working to make the necessary preparations for the proper observance of the event.

TENTATIVE PROGRAM

for the Meeting of the Board of Publication, at
Newton, Kansas, July 16-18, and 20, 1936

Opening Devotion, Thursday at 9:00 A. M.

PART I. ORIENTATION OR STUDY

- A. Reports, Suggestions or Recommendations by Board Members:
 1. By the secretary—M. J. Galle.
 2. By the treasurer—E. W. Baumgartner.
 3. By the chairman—J. R. Thierstein.
 4. By the representative from Canada—J. H. Janzen
 5. By other members of the Board who wish to make this contribution.
 6. By brethren from the outside who may see fit to speak to us by letter or orally.
- B. Reports, Suggestions or Recommendations by our Workers:
 1. By our business manager—F. J. Wiens.
 2. By the editor-manager of "Der Bundesbote" and "B. B. Kalender"—C. E. Krehbiel.
 3. By the editor of The Mennonite, including the main part, and by the Y. P. Committee on their section—S. M. Grubb, D. D. Eitzen.
 4. By the editor of "Das Lektionsheft und "Der Kinderbote"—C. H. van der Smissen.
 5. By the editor-in-chief of the English Quarterly—A. Warkentin.
 6. By the editor of the Year Book—L. Hostetler.
 7. A possible word from our printers: The Berne Witness Company, the Herald Publishing Company, the M. B. Publishing House.

PART II. BUSINESS

1. Consideration of the problem of concentrating all of our activities:
Editing, printing, publishing, handling of the Book Concern, etc., in one place.
Such concentration would mean greater efficiency, saving of time, energy, and expense. — If we should decide to concentrate, where should it be? Berne, Indiana? Newton, Kansas? Or what other place?
2. Acquiring our own Printing Plant:
Such a plant is getting to be a necessity for our increasing publication work.
A well-managed printing plant is profitable. Other Mennonite groups have printeries and have made money, while we have made debts. If not ready to go it alone, should we join an established printing concern?
3. Our Periodicals:
Der Kinderbote—Does it serve a really felt need in its present form? If not, shall we revamp it, create a more serviceable sheet to serve children and young people?
Der Bundesbote—Is it what it should be and what its readers want or need? Any constructive criticism?
The Mennonite—What is our and other brethren's opinion of the paper as now edited? What needs to be done to give it more prestige, wider circulation?
Discussion of our financial dilemma with this "Sorgenkind," our perpetual deficit-maker.—Manager Wiens reports it will again make us a deficit of at least \$141.00 this year.
Das Lektionsheft—Does it give the Sunday Schools the service that they are entitled to? Any desire for a change, as to appearance, size, contents, and arrangement?
Der Bundesbote Kalender and the Year Book—What is our opinion, our experience with them?
The Senior Catechism—Does it need any attention? Is there any need of revision?
The Hymn Book—What can be done to further a more general use of it?
Other Publications—of the Mennonite Book Concern, that need our attention?

4. Our Workers:

- a. Consideration and discussion of their reports, problems, and recommendations.
- b. Their election for a two-year period.
1. The business manager—In this connection, should we again unite the handling of all periodicals under one management, as it used to be?
2. The editor-manager of Der Bundesbote and B. B. Kalender.
3. The editor of the Mennonite—Anything to say to the Y. P. Committee regarding their section?
4. The editor of Das Lektionsheft and Der Kinderbote.
5. The editor of the Year Book.
5. Discussion of a possible offer looking toward a conference-owned headquarters and home for our publication and other conference interests.
6. Consideration of bids and letting of contracts for the publishing of our periodicals for the next two years, including the new English Quarterly.
7. Consideration of the problem how we may serve our German Canadian brothers more efficiently, and how we may arouse their interest in our publication work.
8. Consideration of the possibility of creating a business committee within our board.
9. Consideration of the need of a representative of the Publication Board in each conference district, to look after the solicitation of new subscribers and renewal of old subscriptions—the members of our Board to do this, where we have them, and to appoint some good brother, where we have no Board representative.
10. Should we, when electing our editors, especially older persons, not also appoint an assistant who would act in emergencies?
11. How about having branch book-stores in one or two other places in the United States and one or two in Canada?
12. Other business, as yet unforeseen.
13. Close.

DEATH

Henry Heer, son of Samuel and Rosa Baumann Heer, was born near Mascoutah, Saint Clair County, Ill., on November 24, 1872. Mr. Heer's health had been failing for several years, but last Saturday he became critically ill. He peacefully passed away Monday evening, July 13, 1936. Age 63 years, 7 months, and 19 days. On April 16, 1897, he was baptized upon the profession of his faith by Rev. C. H. van der Smissen and received into the fellowship of the Mennonite Church at Summerfield, Ill., of which he remained a faithful member until his death. On July 18, 1920, he was joined in the bond of holy matrimony with Miss Anna Wittenfeld with whom he shared life's joys and sorrows for the past 16 years. He leaves to mourn his departure, his deeply bereft widow, two sisters, three brothers. His parents, two sisters, and three brothers preceded him to the Great Beyond. He is also survived by many nieces and nephews and other relatives and friends. Funeral services were held from his home at Bellville on Thursday afternoon, July 16. The services were in charge of his pastor, Rev. Elmer Basinger, of Summerfield. Burial was made in the Walnut Grove cemetery at Bellville.

Rudolph Henry Krehbiel, son of Christian and Maria, nee Schnebele, Krehbiel, was born March 19, 1866. In his youth he attended the Mennonite Parochial school

and also the public school. Upon his confession of faith he was baptized on September 26, 1880, by Rev. Christian Schowalter, joining the Zion Mennonite church at Donnellson, Iowa, where he remained a member until the time of his death. On May 15, 1892, he was united in marriage to Mary Lowenberg, who survives him. Wednesday evening, July 15, he became suddenly ill and passed away shortly after, at about 7:15 o'clock, at the age of 70 years, 3 months, and 27 days. The departed is mourned by his widow, five sons, three daughters, two grandchildren, four brothers and two sisters.

Benjamin C. Gerber, son of Christian B. and Magdalena Troyer Gerber, was born near Walnut Creek, Holmes County, Ohio, August 11, 1858, and entered into rest July 15, 1936, at the age of 77 years, 11 months, and 4 days, the end coming very peacefully after an illness extending over several years. He was the second of nine children, three of whom survive, Seth and Henry of Baltic, Ohio, and Amos of Sugar-creek. In his early life he united with the Walnut Creek Mennonite church, but since 1926 was a member of the First Mennonite Church of Sugarcreek. He was married to Sarah Miller on February 29, 1880, and of this union one child was born. His wife preceded him to the life beyond, June 2, 1925. Funeral services were conducted Friday, July 17, at the Union church. Rev. Lester Hostetler officiated, assisted by Rev. Alvin W. Miller. Interment was in Shonesville cemetery.

MIDDLE DISTRICT CONFERENCE

Fortuna, Missouri, August 27-30

CONFERENCE THEME: "THE CONSTRAINING LOVE OF CHRIST"

Thursday Evening, 7:30

Song service.....Rev. Adolph Friesen
Devotional Service.....Fortuna Church
Address of Welcome.....Rev. C. H. Dirks
Conference Sermon.....Rev. A. R. Keiser
Closing

Friday Forenoon, 9:00

Devotional Service.....Rev. H. T. Unruh
Special Music

9:30 Address: "Evangelism in our Conference"
Rev. J. J. Esau

10:00 Business—

1. Receiving Delegates Certificates
2. Minutes of Preceding Session of Conference
3. Order of Day
4. Appointment of Committees by the President

11:00 Bible Hour.....Dr. A. Warkentin

Friday Afternoon 1:30

Devotional Service.....Rev. Elmer Basinger
1:45-2:15 Address.....Rev. Carl Landis
2:15 Business—

1. Granting of Complimentary Votes
2. Report of Educational Committee
3. Report of Evangelization Committee
4. Report of Trustees

3:15 Bible Hour.....Dr. A. Warkentin
Business Meeting of the Women's Missionary Society

Friday Afternoon 1:00

Hymn

Devotionals.....Mrs. Clyde Dirks
Minutes of the Last Meeting.....
Special Music.....Fortuna Society
Report of Girls' Work.....Miss Inda Sprunger

Business

Roll Call—Response with Scripture or a Thought.....
Special Music.....Girls' Societies
Closing Prayer

Friday Evening Session 8:00

Hymn

Devotionals.....Mrs. J. S. Schultz
Special Music.....Local
Address—"China".....Miss Frieda Sprunger
Special Music.....Girls' Societies
News Flashes.....Mrs. Selma Sommers
Remarks.....Girls' Societies
Address (15 minutes).....Miss Loretta Lehman
Offering

Special Music.....Local
Inspirational Address (15 minutes).... Inda Sprunger
Closing Prayer

Saturday Forenoon 9:00

Devotional Service.....Rev. E. S. Mullet
Special Music

Address.....Rev. A. H. Leaman

10:00 Business—
Our Educational Program
1. Report of Bluffton College
2. Report of Witmarsum Seminary
3. Election of Officers and Committee Members

11:00 Bible Hour.....Dr. A. Warkentin
11:30 Closing

Saturday Afternoon 1:30

Devotional Service.....Rev. C. H. Suckau
Social Music

2:00 Business—
1. Recommendations
2. Choosing Place for next Conference
3. Unfinished Business

2:30 Bible Hour.....Dr. A. Warkentin
3:00 Closing

Saturday Evening

Young People from Fortuna and the Iowa churches
in charge

Sunday

Local church in charge of Sunday morning service

Sunday Afternoon 2:30

Program in charge of Educational Committee

Sunday Evening

7:30 Informal Hour.....in charge of W. S. Shelly
8:30 Evangelistic Message.....Rev. A. H. Leaman

ALL-MENNONITE YOUNG PEOPLE'S RETREAT

August 3rd—9th, 1936

Brethren Retreat Grounds, Shipshewana Lake,
Shipshewana, Indiana

One Week of Information, Inspiration, Fellowship

The Brethren Retreat Grounds at Shipshewana Lake is owned and operated by the Church of the Brethren for purely religious purposes; it is free from all commercial amusements and outside distractions, thus making it an ideal place for quietness, meditation, prayer, and Christian fellowship.

The beautiful small lake with its colored reflections gives an ideal setting for a sunset service, and brings back with new meaning many of the holy experiences which our Lord shared with His disciples on the shores of Galilee.

Purpose of the Retreat

To gain a clear conception of God as revealed through Christ through prayer, meditation, and the study of His Word.

A clearer conception of our task as it relates itself to ourselves and to our fellowmen.

To inspire each Retreator to the cooperative labor in the tasks of the Church.

THEME—"LABORERS TOGETHER WITH GOD"

Cottages rent from \$12 to \$15, depending on the size cottage needed.

Daily Program

(Central Standard Time will be used)

6:30 Rising Bell.
7:30 Breakfast
8:00-8:30 Quiet Hour (held in Tabernacle)
8:30-9:15 First Recitation Period
Eitzen—"Studies in the Acts of the Apostles."
Landes—"Problems of Modern Conflict and a Program for Peace."
Keiser—"Personal Religion."
9:20-9:50 Chapel (Daily)
9:50-10:30 Music Period and Chorus Singing—
Burkhard
Hartzler—"Worship Experience and Program"—
(Those who prefer not to take music are required to take this course.)
10:40-11:25 Second Recitation Period.
(The courses of the First Period will be repeated here. Students will register for two out of three courses.)
12:00 Lunch
1:00-2:00 Quiet Hour and Rest Period
2:00-5:00 Recreational Period. Mr. Aron Jantzen of California will have charge of these activities.
5:45 Dinner
6:30-7:15 Sunset Hour conducted by Rev. Hartzler
7:30-8:30 Evening programs

Information

1. Bring your Bible, note book and pencil.
2. Bring your own bed linens, blanket, personal toilet articles, and any articles you may wish for enjoying games.
3. Bring your musical instruments. Both wind and string instruments are desired.
4. The opening social on Monday evening will be for the purpose of getting acquainted and introducing our Retreat theme.
5. Registration will take place Monday afternoon as soon as you arrive and have been located. Have your money ready to make payment at time of Registration.
6. Chapel exercises will again be conducted by the various church groups.

Camp Rules

1. Bring your bathing suits. Boys are requested to bring shirts with trunks.
2. Each group staying in a cottage is required to bring an older person who will act as the sponsor. This person will be responsible for the general conduct of the group and for the care of the cottage. A great deal of confusion can be eliminated if you write and state the size of your group in order that we may be able to reserve a cottage to suit your needs.
4. Automobiles remain parked until close of Retreat.
5. No smoking or unchristian conduct permitted by any Retreater on grounds. This Retreat may prove a greater blessing to you than you think. We want you to conduct yourself that you may get the blessing.

Camp Address

Brethren Retreat Grounds, Shipshewana Lake, Shipshewana, Indiana

Retreat Expenses

Registration\$2.00
Ground Privileges 50
Saturday Evening Wiener Roast..... .15
Meals (in hotel)..... 1.10
Board and Room (in hotel)..... 1.35

Nature of the Retreat

While this has always been considered an All-Mennonite Retreat, emphasis is being placed this year on the All-Mennonite idea. There are various Retreats held throughout our conferences and states, but those are quite local in their scope and pertain mostly to one particular group, while this Retreat which has been held for a number of years, has been built up with the idea of including all the conferences of the Mennonite Church. It is anticipated that various Retreat groups will send delegates to our Retreat this year, making it more truly All-Mennonite.
The Mennonite church has a great heritage of which we can be truly proud. It has given to us ideals and principles which can only be effectively propagated by united effort and it is the hope of this Retreat that it will result in a more wholehearted co-operation between our Mennonite groups thus result in the carrying out of the spirit of the New Testament that we are "LABORERS TOGETHER WITH GOD."
For further information address the Chairman of the Retreat Committee.
Committee:
Earl Salzman, Chairman, Topeka, Ind.
Harry Yoder, Treasurer.
President Rosenberger (Bluffton).
Elye Schrock .
Marguerite Geiger.

JUNIOR SECTION

(Continued from page 11)

2. How God spoke to me through one who was kind.
3. How God spoke to me through one who was poor.
4. How God spoke to me through one who was blind.
5. How God spoke to me through one who was courteous.
6. How God spoke to me through one who was sad.
7. How God spoke to me through one who showed love.
8. How God spoke to me through one who stood for the right.
9. How God spoke to me through one who was punished.
10. How God spoke to me through one who obeyed promptly.
11. How God spoke to me through one who was reverent.
I would prepare a sheet of poster paper with the heading "God Speaks to Me Through Others," and at the bottom the words "Lord, Speak Also Through Me." Ask each junior to bring a picture to illustrate his talk. These could be pinned on one by one as the talks are given. Later these pictures could be posted on and the poster remain on the junior walls as a reminder to them.
3) Special music, "Somebody Did a Golden Deed."
4) Read the verse of the month in unison.
5) Listening—by leader. In a story or a talk lead the junior to listen to the Voice of God through others and instill in him the longing that God might speak also through us.
6) Poem, "I Would Be True," by a junior.
7) Closing song—"Take My Life and Let It Be."
8) Closing prayer by leader.

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| 126 Burton Street Folks. § Anna P. Wright. | 64 Our Bible. Charles Leach and R. A. Torrey. |
| 166 By Ways Appointed. Briggs P. Dingman. | 44 Overcoming Life, The. D. L. Moody. |
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, AUGUST 4, 1936

No. 30

THE OKLAHOMA CONVENTION

Just a Few Thoughts

I was glad to attend again this year the "O. B. A." Commencement, the twenty-fifth anniversary celebration of the "O. B. A.," and the yearly convention, although we are not staying in Oklahoma just now.

These conventions are certainly inspiring, because they are almost entirely of an inspirational nature. Very little business. Little "Modernism" has so far come among us there. Perhaps modernists keep away from us down there for fear of not being understood by us "simple folks" of Oklahoma (close to Arkansas!)

The conventions are growing, in number at least, so that no church building is large enough. Even the convention tent, seating over 1000, is not at all large enough when the weather is good. We have very good highways in Oklahoma, and cars, too!

This year's convention was held in Cordell in the large town auditorium, seating 1500 people, and a great many listeners were standing along the walls, in the halls, on the sidewalk, and seated in their cars. Those outside were reached through loud-speakers. The feeding of the multitude (one-half of five thousand on Sunday) was done with the help of the restaurants and in the nice town park. Families had brought their eats with them. In this way even smaller churches, like this Sichar church, can invite the convention, if there is a good sized town near by.

We want the interest to grow. The next convention is to be held at Inola, which is located near the Arkansas line—200 miles from anywhere (i. e. from any Mennonite church), and 300 to 400 miles from the southern and the western churches. There the attendance may not be so large. But—the language becoming more and more English, the American neigh-

bors are becoming more interested, and they help to swell the crowds. Yet the Inola people are resourceful, they will entertain us royally. Everybody come!

There is very little business at these conventions, as the programs and the reports show. The only missionary project of the convention is the "O. B. A." (a Bible school and Christian High School combined, at Meno.) This Academy belongs to all of the Oklahoma churches. There is a corporation, the members of which are from among the Mennonites only; the convention elects two directors and the corporation five. The Oklahoma churches belong to the Western District Conference and to the General Conference, and are sharing in all conference undertakings.

This year the newly built schoolhouse of the "O. B. A." at Meno drew much attention, of course. Even the Kansas churches are hearing about this. The interest taken in this new building—so very much needed—was good. The promises and subscriptions were very good. But the poor crops made it seemingly impossible to get enough cash. Therefore appeals are being made to our Kansas churches at this time. The Oklahoma churches, in by-gone better days, have helped various Mennonite undertakings in Kansas and other States (we do not mean the Conference undertakings and missions), and so we feel that it is not at all out of place at this time to solicit help from Kansas, when Oklahoma has especially suffered from droughts. Our conferences have passed resolutions that they wish the few remaining Mennonite Academies to be kept up, and therefore recommend that they "visit" the Conference churches from time to time.

This new building is not completed: Only the main part could be built, and that not without debt. It had been decided to build "without debt" if at all possible. And it would have been possible to build at least this main

part without debt, had not so many failed us. So remember,—the building is not finished, and the collecting of building funds will be continued. If possible, I shall follow the repeated requests to assist in further solicitations for our "O. B. A."

A great help came from the old (red) brick schoolhouse, which was donated to the O. B. A.: 36,000 brick, much good dimension lumber, window panes, etc. The condition was that about \$2500 should be subscribed before tearing down the house. This condition was more than met, according to the report given at the convention, including a great deal of donation labor promised. Thus the material which had 25 years before been dedicated to Bible school purposes, was now rededicated to the same purpose. (That's the way we do business in Oklahoma—sometimes!)

Another brief word about building without debt. (Many were not present at the convention.) We could still have built without debt, had not so many of the donors insisted on building more substantially, while we were at it, and "the majority rules" in America. So let no one blame the building committee too much; they were pressed from several sides. And we hope that all are glad to see this good looking, strong building on the additional school site. Our young people are worth our best efforts. Let us all be much concerned about paying the debt (only about \$1.50 to each church member in Oklahoma), and about soon finishing the other part of the building, the east wing.

If all remains tolerably quiet, we hope to meet many Oklahoma folks at Inola in 1937—if the Lord tarries.

Yours for "good old" Oklahoma,

J. B. Epp, Beatrice, Nebr.

CORRESPONDENCE

Activities of second quarter of Grace Mennonite Church of Pandora, Ohio. Sunday evening, April 12, a reception was held in honor of the members who had recently been received into the church. A fellowship period was held and light refreshments were served. A program followed, consisting of music, an address of welcome, the response, informal talks, and the presentation of membership certificates.

In April, also, the Grade School children's choir of Bluffton, Ohio, under the direction of

Miss Ruth Bixel, furnished special music at a morning service.

On Mother's Day, May 10, a service of consecration of little children was held. The pastor, Rev. Whitmer, delivered an appropriate sermon entitled, "A Great Mother."

In the evening of the same day the Bluffton College Gospel Team had charge of the evening worship.

May 31, the evening service was in charge of the Women's Missionary Society.

Rev. Elmer Basinger, newly elected pastor of the Mennonite church of Summerfield, Ill., occupied the pulpit of the Grace church at the morning service of June 7th.

In the evening the church was privileged to hear the Young Women's Chorus of the First Mennonite church of Berne, Indiana.

June 28, the Young People's Choir rendered Gaul's "The Holy City" under the direction of Mrs. Florence Stucky. Soloists were Miss Lois Steiner, soprano; Miss Hilda Amstutz, alto; Gordon Hilty, tenor; Mr. Reno Hilty and Mr. Earl Dean Steiner, baritone. Miss Eulalia Steiner presided at the organ, and Miss Anna Ruth Steiner at the piano.

Our pastor, Rev. Whitmer, is at present in Kitchener, Ontario, where he has assumed the pastorate of the church of the Rev. A. K. Weber for a six weeks' period in a pulpit exchange. Rev. Weber has assumed the pastorate here for the six week period. A welcoming reception was given at the church for Rev. and Mrs. Weber upon their arrival here, July 2nd. They are occupying the parsonage during the absence of Rev. and Mrs. Whitmer.

Dwight Sommer, a graduate in music, gave a very interesting piano recital at the church Sunday afternoon, July 12. The program consisted of compositions by the great masters as well as two compositions of his own.

Two marriages have occurred among members of the church—Miss Jean Brown and Mr. Reno Hilty, January 25th; Miss Jeanette Schumacher and Mr. Francis Lehman, May 3; Miss Helen Jeanette Huser and Mr. Homer Baumgartner, June 4; and Miss Grace Harshe and Mr. Francis Lehman, June 12.

Mrs. Sidney Steiner, Corr.

Second Mennonite Church, Beatrice, Nebr.
Dear Friends: Having sent no reports from here for some time, we must say that we are very grateful to our Lord for the many good

gifts He has bestowed upon us. However, it would not be so good for our spiritual welfare if the Lord would not send us a cross or a burden to carry. Therefore we should be thankful to God as He says Matt. 12:29, 30: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." For a follower of Christ it should be a privilege to be worthy to carry a cross, as our Master has given us an example.

My dear wife has been sick for several months and has suffered much pain, but she is able to be up again. We hope that she will soon regain her health if it is God's will.

We have had in our midst Rev. P. P. Wedel and Rev. J. E. Entz. The brethren came here to help celebrate the twenty-fifth anniversary of the Mennonite Deaconess Hospital. The celebration was in our beautiful Christian church and the meetings were here Sunday, July 19, at 2:30 in the afternoon and at 8:00 in the evening. The hospital has been well patronized in these twenty-five years, as the Lord has been very good. Also the management is in capable hands. Rev. M. Horsch had the text Jas. 39:4, "What have they seen in Thine house"? He concluded his talk by hoping that the patients have seen Jesus.

Several weeks ago we had the privilege of hearing some Negroes sing some spiritual songs in our church on Sunday evening, which were well received. It is Rev. Horsch's pleasure to invite our Negro friends to show them our friendship, as we all are brethren in Christ.

One Sunday evening our young Bible scholars gave us a fine program. They have memorized many scripture verses. Misses Louise Epp and Dorothea Claassen were the teachers.

Rev. P. P. Wedel has come here in the interest of India and China. We had the privilege to hear him speak to us on Monday night, July 20. His text was John 4:34-38. The harvest is white, therefore we must help to bring in the harvest, as thousands are waiting for our prayers and gifts.

It is very dry, as we have not had any rain for about six weeks, and the corn is suffering. But the Lord is able to do wonders, as we have experienced so often. We had fine returns from the winter wheat, from 15-45 bushels per acre, and oats from 15-35 bushel per acre. The Lord has been good to us.

John Wiebe.

A FEW CONFERENCE IMPRESSIONS

The conference of ministers of the Northern and the Western District, held in Henderson, Nebraska, was a new venture. It was appreciated by those present; but only so few were present, not even all who were on the program. Had it not been for the many visitors from the local church, the large church would have appeared very empty during the day. The only reason for this poor attendance very likely was the distance: with the exception of the few churches in Nebraska, the distances are from 250 to 600 miles. From Texas and Montana it is still farther. Whether another attempt will be made to hold such a joint session, remains to be seen. Distances can become too great even for cars and good highways.

As to language, the Northern District is still more German than the Western. But nearly all ministers from both conferences understand both languages. The spirit of the conference was good, and the theology was conservative, prophetic, and premillennial.

The papers read were excellent. We are to have the opportunity of reading them in our papers. Only the very helpful discussions cannot very well appear in print.

One subject in particular interested me, and that is: Our spiritual duty toward our non-Mennonite and non-Christian neighbors. For well-known (?) reasons (whether legitimate reasons or not, I shall not here discuss) our Mennonite churches have mostly cared only for themselves and for the young people of our own families—and this not any too well! Now we begin to wake up to our neglected spiritual duty towards our immediate neighbors: A piece of "Home Mission" work in a larger sense than heretofore. The reason why this interests me in a special way is, that as a missionary I have long felt our great lack in this direction.

Even if we try to keep our German mother tongue in meetings among ourselves, I have long felt that we should have regarded the English language (besides it being the official language of our land) as a missionary language, with which we should help to evangelize our neighborhoods.

Another reason for my special interest in this subject was that our son Theodore, until now minister at Goltry, Okla., and our daughter, Ida, are feeling led to step out into just such work of helping to evangelize the neigh-

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borhoods. He argues thus: If we Mennonites feel and know that we have the Truth, and some special truths are revealed to us, this must urge us to want to impart these also to others—spreading them near and far, beginning at or near home, I hope that this new venture of our children (together with a few other young people) will be a success, and that it will be recognized by our people.

When I expressed a few apprehensions regarding our son's new venture, he came back at me in this way: "Papa, you should be the last one to try to dissuade me—you yourself have been my teacher in Mennonite History, and you impressed it upon our minds how our Mennonite forefathers had been home missionaries, preparing the way for the Reformation . . . now I want to be just such a worker." And when I told him that this subject had been thoroughly discussed at the conference, he said: "I wish I had been there!" I received great encouragement in this direction from the paper read at the conference and from the discussion that followed.

Our son is "beginning in Jerusalem" — at home, in the neighborhood of Meno and Goltry. For the summer his program is full, but in fall very likely he will be available for other neighborhoods, where churches may wish to have assistance in such "evangelizing of the neighborhoods." Our son wants to remain a Mennonite, of course, and work with and for Mennonites wherever possible.

(I have not even the slightest intimation from Theodore, that I should write this.)

Several young men in Kansas and other

places are much interested in such work. They should be encouraged.

At previous conferences this matter has been discussed, but it has not gotten much farther, so far.

Many Mennonite workers who are well prepared, especially young men, we cannot employ; we have too few churches, schools, missions, etc. They are obliged to work with other denominations, or independently. (They are often severely criticized for preferring (?) to work with and for others). These should be encouraged to remain Mennonites, we should keep in touch with them, and employ them as far as possible. Let them be our "extension workers," even if unofficially. Hospitals, Old People's Homes, historical societies, publishing houses, schools, etc., if managed by Mennonites, are unofficially connected with our conferences, and how much has been said about "extending" our non-resistance principle! How much is really **done**?

Our colleges and other schools are doing a great deal in this line (as far as they are truly "Mennonite"). From there teachers and other workers are going out by the scores and the hundreds into all the country and the world, "extending" our Mennonite views and principles. And a number of personal undertakings by individual Mennonites have later been taken up by the conference.

Indeed, conferences are helpful and suggestive in many ways!

Yours in His service,

J. B. Epp, Beatrice, Nebr.

When light divine had touched the hills,
By slumbering Galilee,
The golden waves then rolled afar
Toward the western sea,
And when the men had knowledge of
The Holy One of God.
They journeyed forth through all the land,
And spread His fame abroad.

Oh, tender One, oh, mighty One,
Who never sent away
The sinner or the sufferer,
Thou art the same today;
The same in love, the same in power,
And Thou art waiting still
To heal the multitude that come,
Yes, whosoever will. —F. R. H.

MISSIONS

THE CONVERSION OF TIMOTHY

Dr. Harvey Bauman

Timothy was an evangelist and pastor in Nagpur, Central Provinces, India, working for the Church of Scotland Mission. He would preach regularly on Sundays. The sermons were fully as good as the average Indian preacher preaches. During the week he went out to the districts and bazaars to proclaim the Word of God. He put in the required amount of time and at the end of the month regularly drew his salary. The missionaries in charge were fairly well satisfied. He himself thought he was earning his money and doing what was expected of him. However, nothing "happened." The church did not grow. His sermons, though well prepared and well delivered, did not bear fruit. In fact, as the years passed by he seemed to get less and less effective. This continued for fifteen to twenty years.

During this time as a pastor in Nagpur, he visited a neighboring mission in Yeotmal, Free Methodist Mission. Here he was asked to preach on Sunday morning. He delivered an average sermon. At the end of the service in front of the church he lit a cigarette. He knew that the habit of smoking was tabooed in that mission. He wanted to be smart and show them that this strictness was folly and that it was not necessary for a Christian to refrain from the use of tobacco. The people naturally were shocked by his brazenness. They all remembered this and Timothy would hardly get another invitation to preach in Yeotmal.

Timothy had other bad habits and "small" sins which made him backslide slowly but surely, though unconscious to him. This affected his work. He became boastful, proud, irritable, and hard to get along with. Finally he had to be dismissed. He had become a detriment rather than a help to the church. Timothy secured odd jobs here and there and for two years or so eked out a living the best he could. He was drifting down and down, farther and farther away from his Master.

The condition of the Yeotmal church in the meantime was far from satisfactory. The missionaries there desired an Indian leader who was not forthcoming. Finally, on December 1,

1935, they started daily prayer meeting, praying especially that God would send them such a leader. Some days they had a fair turnout. Other days only four, three, two, or even one would come to the meeting. Their hearts were cold. The missionaries, however, continued to pray. The Spirit began to work on the heart of Timothy. He felt a call to go to Yeotmal. But he resisted the call. He had a change of heart, gave up smoking and all his bad habits and sins. The call to Yeotmal continued to come to him. But he said: "They will not listen to me after I have offended them the way I did." Finally he gave in and went to Yeotmal. He was given another opportunity there to speak. His subject was "Power and the Word." During the sermon he made a clear confession of his past life, the bad habits he had now given up. His humble and sincere confession moved the audience. One after another got up and confessed his sins. A revival broke out. Timothy went out to the jungles where a retreat was in session for Christian workers. A revival broke out there too. Soon the whole Christian community was alive for Christ. They began to bring others to Christ and now there is a great ingathering. God is mightily using Timothy in his new field. Prayer had brought the desired leader to Yeotmal just before the close of December.

Let us remember that things like this are happening all over India today. The Spirit of God is at work. May we all yield to His guidance!

DR HARVEY GIVES SOME INTERESTING IMPRESSIONS

On the 17th I returned from vacation on the hills. We had great spiritual feasts there. At the Mussonie Convention Rev. J. L. Gray gave four fine messages: (1) The Crisis of Failure, based on Peter; (2) The Crisis of Doubt, based on John the Baptist; (3) The Possibility of Renewal, Jeremiah 18:6; (4) The Supreme Enrichment—the giving of the Holy Spirit, whereby Christ can constantly abide with us instead of only interrupted appearances with the disciples.

The next week we had the Landorer Conference.
(Concluded on page 9)

THE PEACE PAGE

Aim: A vital, Christian, intelligent peace program

Dr. E. L. Harshbarger, Editor

President, General Conference Peace Committee

MEDITATION

And the fruit of righteousness is sown in peace of them that make peace.

But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

James 3:16-17.

HEAR YE, MENNONITES

The editor of this page has been privileged to attend the Carnegie summer session of international law at the University of Michigan. Of special interest to Mennonite readers are the views of Dr. James Brown Scott, Director of the Division of International Law of the Carnegie Endowment for International Peace. Dr. Scott was present at the Hague Peace Conference, was an adviser to the American delegation to the Paris Peace Conference in 1919, and is everywhere recognized as a notable authority on international law.

On numerous occasions during the summer session he expressed the opinion that world peace is impossible unless it is based on justice. It cannot be just unless it is based on the imperishable principles of the New Testament. In conversation with the writer he showed an intimate knowledge and a keen appreciation of the traditional Mennonite position on peace and war.

Is not this another clarion call for increased activity on the part of Mennonites? What are we doing — *doing*, not merely hoping — to bring our generation to a realization of the Christian view on this momentous question?

IS THE LEAGUE DEAD?

Thoughtful students of European affairs have asked the question repeatedly in recent weeks, especially since the Italian rape of Ethiopia in defiance of League action.

No, the League is not dead! Its work in regard to labor, health, and social questions has been, is, and will continue to be of great and lasting importance. Should it achieve nothing else its creation would be justified.

The League has failed miserably, however, in restraining the large powers from undesirable international acts. The chief reason for this failure has been its reliance on force as the sole means of enforcement. This failure was prophesied by certain enlightened leaders at Versailles in 1919, but due to the influence of other impassioned leaders of the day force was made the cornerstone of the Covenant.

Appeals to force have failed against the great powers because sovereign states are reluctant to use force lest the action prove to be a boomerang against them; it has failed because it engenders fear, hate, greed, and lust for power; it has failed because forces secure only a temporary acquiescence in the status quo, never a positive will-to-peace. The latter can be created only by an intelligent policy of love and mutual service.

Let the Christian people of the world make their voice heard immediately. Let the League Covenant be revised accordingly. The process will be slow, but it will be steady and move sure.

PROJECTS

1. Gather materials on war and peace and send them to your Mennonite college library.
2. Send news items, suggestions, short articles, sermonettes (100 words), projects, etc., to the editor of this page.
3. Plan now to support the second Kansas Institute of International Relations with prayers, money, and students.
4. Study the reorganized Mennonite Peace Society. Write to Rev. Carl Landes, Secretary.
5. Would you like a question box in connection with this page? If so, inform the editor and send your questions.

WHAT CAN I, AS A CHRISTIAN, DO FOR PEACE?

Louise M. Kemp

(Editor's Note.—The Young People's Association of the Eastern District Conference offered as a prize for the best essay on "What Can I, As A Christian, Do For Peace"? the payment of all expenses to the Green Lane Retreat. The author of the following was the winner, is sixteen years of age, and is from the Hereford church, Bally, Pa.)

We are living today in a world of turmoil and strife. A world in which we, the people, are constantly growing farther and farther away from God and His Holy Word! Above all, a world in which there is always looming above all other dangers, the danger of WAR. War, with all its hardships and heartaches—its trials and tribulations! Oh, is there NO way by which the nations of the earth can settle their petty jealousies and disputes, and unite in a spirit of "brotherly love," the way Jesus, our Savior, so longs to have us do?

Surely there is some way which this critical problem facing the world today can and must be solved. I think that every living person should make this his problem and give it the proper consideration. With cooperation from everyone a solution can be found. I have read and thought about this subject a great deal and the question that arises in my mind is, "What can I do to help establish peace? The following five ideas, properly carried out, are my suggestions for the furtherance of peace.

First comes prayer. From childhood on I have been taught to say "Thy kingdom come, Thy will be done on earth as it is in heaven." For a long time these words meant nothing to me, but now I think of their meaning. Before the kingdom of Christ can come to earth, peace must reign among the inhabitants. For this I can pray, and pray wholeheartedly. It is not within my power to lead world-peace conferences or sway whole audiences by lengthy orations on the subject, but as a Christian it is within my power to pray that the various groups of people may at last be induced to lay aside their grievances and follow again in the footsteps of God, so that the kingdom of Christ may at last come to earth.

However, praying alone will not help. I must try and make my prayer come true by living the right kind of a life. In my reading,

which I have done on this subject, I so often noticed how open-minded Christ was in all matters He had to decide. He never favored any one man, or group of men in particular, but He looked at both sides of the question. That is what I can do. I can be open-minded towards everybody and everything and so create a friendly and Christian spirit. How good it would be if some of our leaders today could, too, be open-minded instead of always thinking first for their personal gain!

Furthermore, I think it is a crime that such ill feelings exist among the different nationalities of people. There is no reason for this. If we would all remember that everyone is equal in the sight of God, the whole problem would be solved. There is no reason to look down upon a person just because he is a foreigner. He has every right to the blessings of God and life that anyone else has. I have several acquaintances of foreign nationality and I think I will be working for peace if I respect and treat these friends and their countrymen in a Christian manner.

Also, I must remember that there are still many people in the world today who have never heard God's Word. How can we expect to bring about peace unless we all believe in one Savior? The thing to do then, is to send out missionaries to teach these people. For this cause I can pledge my support. Instead of spending my money, sometimes, on little luxuries for myself, I can give it to some missionary fund. This, though small, will be a help to a cause which can do much for world peace.

Finally, I can not only give support to foreign missionaries, but I can try to be a missionary myself, right in my own community. If there are people who do not attend Sunday School or church, I can perhaps persuade them to come and hear the Word of God. If this is not possible, I might be able to teach these people myself. Perhaps I would not be such an excellent teacher, but at least I could try to do my best.

This is what I believe I, as a Christian, can do for peace. No doubt it is not much, but it is the "code" that I have adopted for myself, and I shall try my uttermost to live up to it.

World peace is a momentous issue! I think we, the youth of our nation, should meet it as a challenge, work together, put our trust in God, and then I am sure we shall come through victorious with banners flying high "For Peace and Democracy"!

THE SUNDAY SCHOOL LESSON

August 9, 1936

Saul Converted and Commissioned

Acts 9:1-9, 17-19; I Tim. 1:12-14

Golden Text.—I was not disobedient unto the heavenly vision. Acts 26:19.

Saul of Tarsus would have been an outstanding person in any age or in any land in which he might have lived, for he was possessed of a personality that could not be suppressed and of a mind far beyond the average. God has ways that we cannot understand and one of these was the way in which Saul was prepared for the great work for which Providence had destined him. He was born and raised in a heathen city and land. His future activities were largely to be among heathens. He was familiar with the language of literature and trade. With a command of the Greek he was able to preach in practically every land in civilization. Probably bred in a well-to-do home, he was nevertheless taught a trade so that in the future he never lacked the means of livelihood. His training at the feet of one of the most celebrated teachers of the Bible made him a master of the Word. His residence in Jerusalem during his young manhood enabled himself to understand his people, the Jews, no matter where they happened to be scattered and to sympathize with their hopes and fears. The death of Stephen, which he observed, and the sufferings of the numerous Christians whom he helped to persecute, must have made an impression upon his mind that only reached the crisis when he was on the Damascus road, ready to vent more hatred upon the Christians.

On the way to Damascus to arrest and lead to punishment the Christians he might find there he still thought he was obeying his conscience, but we get a hint concerning a mental struggle when he is told that it is hard for him to kick against the pricks. Unlightened conscience is not a safe guide, as Saul discovered. We must be in accord with the Word of God and in tune with the Spirit of God if we are to follow our consciences rightly.

The light that struck Saul to earth was not simply a glare of normal sunshine. It was a manifestation of the power of God. Here was Saul threatening and going on to bring punishment to innocent people whose only crime was that of believing in the Son of God who came

to earth to redeem them, but God, in an instant showed him His might and power. It was a light from heaven. Heaven had plans for his future and had destined him for one of the greatest works that God ever commissioned man to do.

The voice of Jesus came to Saul as to one whom Saul had fought and opposed as though he, in his feeble way might stand in the way of the Gospel's progress. No one can fight against God. No one can so injure the progress of the Gospel as to stop or suppress it. The whole story of Christianity has been one of a survival and a triumph over the might and power that earth and hell might bring against it. "The blood of the martyrs has been the seed of the church." Paul did not realize that the killing of Stephen, in which he had a part, was to be a means for spreading the Gospel to foreign parts and now, when he tried to end it at Damascus, he had a light from heaven with which to reckon. He who said, "I am the light of the world," could even be a light to proud, energetic, but mistaken Saul and halt him on the way to continue his dark deeds—yes, could even make him a light bearer.

Saul's surrender came in a few simple words, but so very much was implied in them, "Lord, what wilt thou have me to do"? It meant an instant surrender, it meant also a willingness to obey absolutely. In this surrender Saul shows a readiness to go anywhere, to do anything, to say anything, to endure anything, and to give up anything that the Lord would have him give up. In Saul's conversion we have something to learn about conversions generally. The past sinful life of the sinner is forgiven, there is a submission to the will of the Lord and a break with the past. From henceforth Saul was no more the instrument of the High Priest or any one else. He was the instrument in God's hands for saving souls, not destroying lives.

We note that the first test that came to Saul was that he was to rise and go to Damascus and there he was to receive instructions concerning his future. We here observe that the first command given him was a call for the exercise of faith. He was to believe and go. All the future of his career was one of believing and going, never doubting or questioning the leadings of God. It was a walking by faith and not by sight.

There were no people on earth that Saul

hated so much as the Christians and there was no person on earth that Ananias feared so much as Saul. Here Ananias had his faith tested, too. He was to go and not question or even be instructed what to say in advance. Ananias went. Much of the future Christianity depends upon the obedience of Ananias. Suppose he had feared to go or had fled from his task as did Jonah of old. What would have been the story to tell?

The assuring thing to Ananias was that Saul was praying. The praying man or woman finds that God is ready to respond to his or her needs. Saul the enemy became Brother Saul. There are great possibilities in all men. When they become converted they are one in the great family and household of faith.

The next thing we learn of Saul is that he became a witness to the people of Damascus. The proof of conversion is in the readiness with which one witnesses. There can be no Christians unless there are witnessing Christians. Saul's gratitude is expressed in the words, "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

"TO THE POOR THE GOSPEL IS PREACHED"

"I would rather be a leper with Christ, than healthy without Christ."—A leper of the East.

"I have never been converted, and do not expect to be."—Leader of Men's Class in Y.M.C.A.

The first was spoken by a maimed, but gloriously saved patient in a Leper Home. He is a commentary on Rom. 5:3 and II Cor. 1:2-4. The second was said in my hearing in the Y. M. C. A. in Chicago by a leader of a Men's Bible Class which I attended. The first smote on his breast and said: "Be merciful to me a sinner," and "I say unto you, this man went down to his home justified."—JESUS. The second said, "I have no need of conversion, I was trained in my home to be a Christian," "Verily, verily I say unto thee, except a man be born anew (from above) he cannot see the Kingdom of God." JESUS.

We are so happy when working among the outcastes of India, and such our lepers are in a real sense, we are dealing with hungry souls; with souls that see in Jesus alone satisfaction, pardon, peace, joy. I can give many instances to substantiate this statement. For nigh on

to six months, 51 lepers, men and women, have been under instruction preparatory to baptism. Mrs. Isaac's Bible Women and three or four of our leper Christians have instructed these candidates regularly. Periodically, I gave tests as to what they had learned and whether they were growing. When the day of final examination came, I said to Ankai, a leper woman: "Ankai, you will have to wait, because it seems to me that you are not quite ready for the important step of becoming a Christian." With deep emotion she said: "I do love Jesus and I do want to become a Christian, and the only reason that I could not attend instruction class regularly was that my toes had been amputated and I was confined to my bed." Needless to say, she was one of the number that was baptized on Friday, the 20th of March. I trust that she, as well as all others, understood my message on Romans 10:9, 10. Here are babes in Christ for whom we solicit your prayers.

P. A. and Martha Penner, Champa, India.

MISSIONS

Dr. Harvey Bauman Gives Some Interesting Impressions

(Continued from page 5)

ence, at which five papers were given on: (1) Five Year Plan in China; (2) The Kingdom of God Movement in Japan Under Kagawa; (3) The Oxford Group Movement. These are the movements for God and are bringing people into the Kingdom. Kagawa seems to be criticized in America, but I am afraid he is much better and truer than his critics. He believes in the Individual and the Social Gospel. The individual gospel which does not reach out to his fellow men is useless and is not the Gospel of Jesus Christ. We need both. The writer of the paper made this strong statement: "He who does not believe in the Social Gospel is a priest and Levite passing by on the other side." We need balanced minds, the whole Gospel that is meant for all people and for the transformation of human society.

We had a fine minister at the Kellogs Memorial Church—Rev. Drummond. One morning he preached on "What Owest Thou"? In the course of his sermon he made this quotation: "Foreign mission is not charity; it is justice. It is part of the debt we owe to the people of the world." Yes, Christ paid it all, all to Him we owe," not none to Him we owe, as some sing it.

June 22, 1936.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Amelia Mueller
Halstead, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

A Vote of Thanks

With this issue Miss Amelia Mueller, of Halstead, lays down the pen, and yields the editorship of the Young People's section to another.

Mennonite Youth owes a vote of thanks to Miss Mueller for services well performed,—service in the spirit of service. Hers was one of those hidden-away tasks, the existence of which most of us take so much for granted. She worked quietly and effectively, and passed on to us the challenge to "faint not."

Mennonite Youth Forum

In a recent issue of **The Mennonite** a voice from the Pacific coast suggested that a needful thing is a Forum column in which Mennonite Youth may voice its hopes, aspirations, and opinions. We are heartily in sympathy with this suggestion, and we invite your contribution to this column.

Facing the Mennonite Church, our Mennonite communities, our Mennonite educational and other institutions, stand many problems and challenges,—real life-and-death problems. They are not problems which our forefathers **did** not solve, for lack of vision. They are problems which in the nature of the case take time and devotion. They demand not only the devotion of one leader, but of many; and the lifetime not of one man, but of whole generations. They are not so much the problems which our forefathers never tackled, but they are problems which they did not have the time to finish. The thought we wish to present here is this: If we do as well in our generation as they did in theirs we shall have done nobly. We shall have nothing to be ashamed of.

They faced geographic frontiers; we face

social frontiers. They faced problems of organizing local communities; we face problems of a world community. They schemed for intelligent production of goods to satisfy the needs of their day; we scheme for worthy consumption of goods for a day to come. They schemed to get along with Nature; we scheme to get along with our fellow men. They schemed to make religion and its comforts real in their everyday life; so do we. Fundamentally, though we tackle different problems in a sense, yet we tackle very similar problems in another sense.

Use this column; it's yours.

Help for Imprisoned C. O.'s

Sir:

In these days of armed crises, when the deadly military time tables are again being prepared, may we bring to the attention of your readers the fate of some hundred or more young men who are resisting the encroachment of militarism on civilian life? We refer to the war resisters imprisoned in over a dozen countries of Europe for refusal to do their military service. They are giving their lives for this cause of peace, often with no hope of ever regaining their liberty. There is much which can be done to strengthen and support them.

For instance, after seven years' effort, the War Resisters' International has been successful in obtaining the release of a Frenchman who had been exiled for this reason for nineteen years in French Guiana. A quotation from a letter written just after his release will perhaps indicate better than anything the spirit in which these men are serving the world:

"After having been cut off from the world of living men during nineteen years of exile for having resisted war; after having suffered numberless tortures more frightful than death; I have refused to allow hate to enter

my heart, having retained in the midst of all these perils, the Ideal of Peace and Love of one's fellow men."

Further information will gladly be given and financial help will be gratefully welcomed, and should be sent . . . to the Fellowship of Reconciliation, 2929 Broadway, New York City, which will forward gifts. They should be designated, War Resisters Fund.

—Christian Century.

INTERMEDIATE DEPARTMENT

What One Society Does

Many years ago the C. E. Society of the First Mennonite Church, of Berne, Indiana, allowed our young people to organize an Intermediate C. E. Society. During these years many of us have enjoyed the Christian influence of this organization. At present we have an enrollment of nearly 200 members.

We meet every Sunday evening, unless hindered by other church activities. Forty-five minutes is the usual time allowed for our program, which consists of approximately eight short discussions and two numbers of special music besides group singing of songs and choruses.

When we become thirteen years of age, the Look-out Committee of our Society asks us to become members. Nearly all of us look forward the age of thirteen when we may join Intermediate, but we regret reaching the age of nineteen, when the days of Intermediate are ended.

Every January and July new officers are elected for whom a very impressive installation service is conducted by our pastor. Another impressive program given during the year is the one in remembrance of Christ's birthday. This spring we rendered an Easter program consisting of songs, scripture verses, and a reading. The Senior C. E. was invited and the program was given to raise funds for the Lima Rescue Mission.

We as a society enjoy making others happy. Our flower committee collects baskets of flowers for the Sunday services. After the evening service we distribute the flowers to the sick members of our church.

In all our activities we owe much gratitude to our Superintendent, Miss Helena Liechty.

It might be of interest to the readers of The Mennonite to know what the Intermediates of the First Mennonite church of Reedley, California, are doing.

We are not a very large group, being only about twelve on the average, every Sunday night. We elect our officers twice a year, having a president, vice-president, secretary, treasurer, prayer meeting chairman, missionary chairman, social chairman, lookout chairman.

Every week the prayer-meeting chairman and the superintendent of the C. E. plan a meeting with the leader. We open our meetings with a song service, led by the song leader. After announcements, the leader reads the scripture and makes a few remarks on the topic. When possible we have special music, as everyone enjoys it. After sentence prayers and the offering we have discussion on topic questions having been given out in the morning.

One Sunday evening our group went to visit a sick boy and we had our meeting there. On the way back to church we stopped at the home of a sick man and sang for him.

Several other times we had meetings in homes. The Sunday before Christmas we had a special Christmas program in the home of one of the members. Another time we went to a home and just sang the greater part of the evening.

As a missionary project we fixed a Thanksgiving Basket for a poor sick man in town. The members brought food from home, such as canned food, fruit, eggs, and nuts. One of our group took it to the lady.

The Intermediates helped the young people sponsor a missionary play for the church. The money we received from an offering taken then, was sent to the Portland Mission.

Rachel Friesen.

INTERMEDIATE CHRISTIAN ENDEAVOR

August 16, 1936

Topic: Why Is There So Much Crime in the World Today?

Scripture Reference: II Timothy 3:1-5

For Quiet Hour Meditation

Aug. 10 The purpose of law. I Tim. 1:5-11

Aug. 11 Malignant sin. Rom. 1:28-32

Aug. 12 Crooked leaders. I Sam. 8:1-5

Aug. 13 Love of money. I Tim. 6:10

- Aug. 14 The cure for crime. Eph. 4:23-32
 Aug. 15 Back to the law. Exodus 20:1-17
 Aug. 16 Why is there so much crime in the world today? II Tim. 3:1-5

The Week Before

Announce your topic for the following Sunday, and ask your members to cut as many headlines from newspapers reporting a crime as they can find during that week. Have a large bulletin board, or a piece of plaster board, and plenty of thumb tacks. Mount all the headlines you can find, and those which the members bring in. Have this display in a prominent place during the meeting. If there is any doubt in anyone's mind that there is much crime today, this should be convincing.

Prayer and Praise

Psalms 66:18 is a fitting verse for pre-prayer circle, one of the requirements for answered prayer. Open the meeting with a stirring song service. The following songs are suggested:

"I Love to Tell the Story"

"More About Jesus"

"Who Is On the Lord's Side"

Make any necessary announcements during this period.

A Worship Service

Hymn: "Yield Not to Temptation."

Leader: Psalms 1:1-3.

Hymn: "Thy Word Have I Hid in My Heart."

Scripture Reading (By someone appointed beforehand): II Timothy 3:1-5.

Sentence Prayers: (Write prayer suggestions on slips of paper and give them to five or six of the more timid members, asking them to take part. Others will follow.)

Hymn: "Christ Receiveth Sinful Men."

Discussing the Topic

1. The Leader introducing the topic might call attention to the headline crimes that have been committed during the week as proof of its prevalence. Most of the sins of today existed in Paul's day. Our purpose is to understand some of its causes.
2. Short talks on: Love of money, the cause of crime. Give illustration. Broken homes, poverty, desire for a thrill, liquor, movies, as causes of crime can be treated in the same way.
3. What the Bible teaches:

Man's evil heart. Jeremiah 17:9.

Sin is universal. Romans 3:23.

Love of money. I Timothy 6:10.

The author of sin. Ephesians 6:12.

4. Cures for Crime:

a. Changed conditions. Suggest changes in conditions that would relieve some of the crime.

b. Changed hearts. The Bible cure for crime. Ephesians 4:23-32.

Closing Moments

Hymn: "Let the Lower Lights Be Burning."

Leader:

A matchless honor, all unsought,
 High privilege surpassing thought
 That Thou shouldst call us, Lord, to be
 Linked in work-fellowship with Thee;
 To carry out Thy wondrous plan
 To bear Thy messages to man;
 In trust with Christ's our word of grace,
 To every soul of human race.

Author unknown.

Something to Think About

Statistics of the United States Department of Justice in the Uniform Crime Reports, show that two-thirds of all arrest for crime in 1934 were young men and women between the ages of fifteen and twenty-four. The ratio of young criminals is higher in this country than any country in the world.

In a recent survey made in the city of Fresno, California, it was discovered that only 827 boys out of 1,628, from the fourth to the sixth grades enrolled in the public schools in that city are enrolled in any Sunday School. Other cities would probably run about the same. Is there any relationship between these two reports? Is the church doing its part? What is your church doing to win the boys and girls who have a tendency to go wrong? Is there an attitude of helpfulness or fear of contagion?

JUNIOR DEPARTMENT

It seemed I could not hear God's voice speaking to me through music and pictures in these days of heat and grasshoppers, unless it was through the music of the wind in dry leaves and the pictures of barren trees and bushes and flowers that are no more. So it is that you find this program substituted for the one originally planned. (See general outline in previous issue.)

Program Suggestions for August 16, 1936

"God Speaks to Me in Strange Voices"

(Heat, thirsty land, flood, dust storms, persecution, grasshoppers.)

1. **Setting.** Posters could be prepared by Juniors on each of the above "voices" and these be placed in plain view of Juniors.
2. **Call to Worship** by prelude playing, "O Worship the King."
3. **Worship Period**
 - a. Drawing near, Psalm 121, read by a Junior.
 - b. Group rise for "The Lord is in His Holy Temple."
 - c. A voice from the group saying, "Be still and know that I am God."
 - d. In unison, Psalm 23. Seated after this.
 - e. In unison, hymn, "Before Jehovah's Awful Throne."
4. **Announcements**
5. **Study Period.** Aim: To lead the Junior to understand that heat, thirsty lands, floods, dust storms, persecution, grasshoppers are God's voices that call us to Him.
 - a. Introductory remarks by Junior chairman.
 - b. How God spoke to a people who forgot Him — talks by Juniors.
 - 1) A dark picture (picturing sinful Israel) Amos 2:6-3:12.
 - 2) Once God tried to call them back (voice of hunger), Amos 4:6.
 - 3) Twice God tried to call them back (voice of thirst), Amos 4:7, 8.
 - 4) Three times God tried to call them back (voice of mildew and palm-worm), Amos 4:9.
 - 5) Four times God tried to call them back (voice of pestilence and death), Amos 4:10.
 - 6) Five times God tried to call them back (voice of destruction), Amos 4:11.
 - c. What happened to the people that did not listen to all these voices that called them back to God. Amos 4:12. Let this Junior conclude with God's punishment of Israel by captivity.
 - d. Song in unison, "In the Hour of Trial," 1, 2.
 - e. How has God spoken to the American people in the past years? Talks by juniors:
 - 1) Voice of the heat.
 - 2) Voice of thirsty land.
 - 3) Voice of flood.

4) Voice of dust storms.

5) Voice of persecution (to us through Russia).

6) Voice of grasshoppers.

- f. Are WE listening? What might happen if we do not? Discussion period in charge of leader.
- g. Pledge—in reading verse of the month in unison.
- h. Shall we murmur or give thanks? —by guest speaker, showing how God's love is revealed in all that He sends us.
- i. Sentence prayers of thanksgiving for the love of God revealed in every hardship; also asking for help to obey each voice of God.
- j. Read in unison the song of the month.
- k. Closing prayer song:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.

What One Society Does

The Junior-Intermediate C. E. of the Hanston Mennonite Church meet every Sunday evening in the basement of the church, while the Senior C. E. have their meeting upstairs. The Junior-Intermediate C. E. has nine members, ranging in ages from eight to fourteen years. All the members come whenever they can. Some have received awards for perfect attendance for a quarter. The children take turns in presiding at the meeting. Our programs open with songs, scripture, and prayer. Then the supervisor introduces the topic for the evening and the children respond with discussions, Bible verses, poems or stories. Since each child brings his Bible, we have a Bible drill in which each Junior-Intermediate takes part. The one finding the passage first reads it. After studying our Mexican neighbors we wrote letters to Mexican children and are now awaiting an answer. We have finished the first year of memory work of the three-year course suggested by the International C. E. This fall we will start on our second-year course. When we close our meeting each Junior or Intermediate offers a prayer. Then we go upstairs quietly and remain for preaching services.

JOTTINGS

The recent meeting of the Board of Publications held in Newton was attended by all of its members. The nearest one to the Eastern section of our church lives 800 miles away, while half of the Board live on the Pacific coast, which is three thousand miles away from the oldest portion of the church in eastern Pennsylvania.

The Board of Education is preparing a special issue for The Mennonite which is to appear shortly. The Board expects to use considerable space of this paper at regular periods to make our people acquainted with the work of our schools and keep them in touch with the institutions which represent their sacrifices and concerns of years.

A year ago the General Conference was in session in Upland, California. It was one of the most impressive gatherings in the history of our church. One of the outstanding features was the admittance of several of our mission churches into full membership in the conference. The splendid social opportunities of the Conference are recalled as the best ever experienced by Conference delegates.

The Annual Ohio-Indiana Mennonite Young People's Conference met Saturday and Sunday, August 1 and 2 in the First church, Bluffton. Subjects of interest to young people were discussed. Representatives came from fourteen Mennonite churches in Ohio and Indiana. Visitors from the eastern part of the state stopped off on their way to Lake Shipshewana Mennonite retreat. Officers of the convention are: Delvin Kirchofer, president; Minerva Hilty, vice president; Mildred Tschantz, secretary; Orlo Sprunger, chairman of the program committee.

Rev. D. J. Unruh, pastor of the Lansdale, Pa., church, has resigned to accept the pastorate of St. John's church, Bluffton, Ohio, to succeed Rev. Toevis, who will move to Idaho shortly.

One of the oldest Mennonite families in Eastern Pennsylvania to hold annual reunions is the Fretz family. August 8 is the date of its forty-eighth annual reunion held in the Deep Run Mennonite Meeting House Grove. Rev. Allen Fretz is pastor of the Deep Run church and always takes a lively interest in the annual gatherings of his family and relatives.

According to an item in the Berne, Ind., Witness the first Mennonite church in that village was erected in 1856, but a congregation had been gathering in homes nineteen years prior to that and, in 1879, the second church building was erected. In 1912 the First Mennonite church, the largest in the denomination, was completed at a cost of \$56,829.20, and every cent was paid long before the dedication with a balance of \$70.09 in the treasury, so that on the Sunday of the dedication a collection taken amounting to \$483.82 was sent to Mennonite missions.

At the celebration of the fiftieth anniversary of the Salem church near Dalton, Ohio, on July 26, the speakers were Rev. J. E. Amstutz of Trenton, O., Rev. Lester Hostetler of Upland, Calif. Short talks were also given by Ivan Badertscher, Delvin Kirchofer, and D. W. Bixler of Bluffton, Calvin Hofstetter of Massillon, Clair Studer of North Canton, Milton Tschantz of Greenwich, and Harrison Zuercher of Van Wert. Special music was also a feature of the celebration.

Rev. P. R. Schroeder, president of General Conference, who recently returned from the Mennonite World Congress held in Holland several weeks ago, will give a report of the meetings at Souderton, Pa., August 7, before returning to his home in Freeman, S. D.

Rev. J. Quiring, formerly serving as a professor in Bluffton College, is connected with Columbia University, N. Y., in a research capacity. Rev. Quiring arrived from Russia many years ago and since that time has been much in demand for conducting evangelistic services and giving Bible lectures.

The heat wave sweeping over the United States also reached Canada and inflicted more damage and cost more lives than it did in the United States, affecting chiefly the prairie provinces of Alberta, Saskatchewan, and Manitoba, where nearly 200 persons were killed by sunstroke and prostration, says the New York Times. In Ontario 500 of them died, half of them in Toronto. One third of the expected crop was withered. The 225,000,000 bushel wheat surplus held by the Dominion Government as a result of the Bennett administration five years of pegging, will be reduced to 125,000,000 bushels or less. Relief measures include distribution of food and feed to farmers and debt adjustments.

An interesting old building preserved as a landmark in Fairmount Park, Philadelphia, on the original site is the old Rittenhouse house erected by William Rittenhouse, the first Mennonite minister in America. A tablet on the outer wall announces that here David, the great-grandson of William Rittenhouse, was born. This David was a noted scientist and political leader during the period of the Revolutionary War. He was also one of the founders with Benj. Franklin of the American Philosophical Society. The land surrounding this homestead was once largely in the hands of the Rittenhouse family and the section was known as Rittenhousetown. The late William Unstead and Mrs. Gibbons, members of the Germantown church, who were Rittenhouse descendants, lived in comfortable homes in this section. Shortly after the Civil War the Germantown Mennonites did evangelistic work in this section under the leadership of Rev. Frances Hunsicker and a company of some thirty converts worshipped there regularly. With the passing of Rev. Hunsicker nothing more was heard of this group.

The Burkholder family of Pennsylvania and a pioneer Mennonite family, plans to hold its annual family reunion in Hershey Park, Hershey, Pa., on August 20.

Our Brother, Rev. J. B. Epp, who sends us this week two very interesting accounts, one concerning the Oklahoma Convention and the other the impressions of the Northern and Western Ministers' Conference, raises several questions and comments upon them which we are glad to pass on to our readers, sharing the hope with him that some valuable discussions may result.

1. We Mennonites have been, for some reasons, not only quite conservative, but also somewhat exclusive, in that we do not as a rule solicit members from sources other than our own Mennonite families; sometimes only from Mennonites of our very own conferences. Is that biblical? Is it right?
2. The church language becoming more and more English, it is no longer such a barrier as it has been in many places.
3. Are we afraid perhaps of losing our identity by taking in members from circles other than our own Mennonites?
4. Those churches which have some experience in the lines indicated, may serve us with their findings, if they will.
5. These few questions may bring to the minds of the readers additional questions relative to the subject; please let us have them.

DEATH

Christian August Krehbiel, son of the late Mr. and Mrs. Christian Krehbiel, was born on January 25, 1858, on a farm near Donnellson, Iowa. He lived most of his life in Donnellson, spending the summers in California and Colorado. On September 24, 1871, he was baptized by Rev. Christian Schowalter, and became a member of the Zion Mennonite Church of Donnellson, Iowa. He was active in this church all his life, serving as Sunday School superintendent and deacon for a number of years. On April 8, 1883, he was married to Margaret E. Krebill, who survives him. He is also survived by three brothers and two sisters. One brother, Rudolph Krehbiel, preceded him in death July 15, 1936. Mr. Krehbiel reached the age of 78 years, 5 months, and 23 days.

TENTATIVE PROGRAM FOR THE
WESTERN DISTRICT CHRISTIAN
ENDEAVOR CONVENTION

to be held at Eden Church, Moundridge, Kansas,
Sunday, August 9, afternoon and evening
THEME—IDEALS WORTH LIVING FOR
Afternoon Session—2:30
Chairman, David Wedel, President of Conference
Worship Service
Music—Men's Chorus.....Eden Church

Talk—A Unified Mennonite Church
Walter Dyck, Elbing
Music.....Deer Creek, Oklahoma
Talk—Cooperative Living.....Henry Martens, Buhler
Music.....First Mennonite, Newton
Talk—International Understanding
Amelia Mueller, Halstead
Talk—A Life of Sacrifice.....Sam Goering, Moundridge
Music.....Herbert Boehr, Bethel College
Delegate Session—4:30
Luncheon for Delegates served by Eden Church
Entertainment for delegates provided during luncheon
by Christian, Hutchinson, and Pawnee Rock Societies
Business Session immediately following luncheon. (As
last year, the business session will be open to anyone
who cares to attend and take part in the discussion.
Voting is limited to delegates.)

Evening Session—8:00

Chairman—David Wedel

Music—Male Quartet.....C. O. Heidebrecht, Inman
Address—To be announced.....
Closing Service
Each society is asked to choose one delegate for
every twenty members or fraction thereof if there be
less than twenty. Names of delegates and a twenty-
five cent registration fee for each delegate should be
in the hands of the secretary no later than July 29.
Signed—The Program Committee:
David Wedel, President.
J. Marc Jantzen, Vice President.
Vivienne S. Musselman, Secretary-Treasurer.
Edna Goering.
Menno Schrag.

CONFERENCE AT BLUFFTON

On Wednesday, June 10, following the Commence-
ment exercises, ministers of the Eastern, Middle, and
Central Conferences met in the Bluffton College Chapel
with the administration and faculty of the College in
order to discuss the work of the institution. Each of
the conferences was well represented. A number of
members of the Board of Trustees were also present.
Rev. E. J. Bohn was elected as chairman of the
day's sessions, and Rev. Jerry Sauder, Grabill, Ind.,
was asked to serve as secretary.
The afternoon topic of discussion was "What does
the Church expect of the College"? This topic was
presented by Rev. E. Troyer, representing the Central
Conference, and the discussion opened by Rev. A. J.
Neuenschwander, for the Eastern Conference.
At the evening session the topic was "How Should
the Church Support the College"? Rev. P. E. Whit-
mer of the Middle District spoke to this subject after
which Dean J. S. Schultz opened the discussion. The
presentation and discussion of all topics was con-
structive and helpful.
Before adjourning, the ministerial group expressed
its attitude toward the institution by passing the fol-
lowing motion: "That in appreciation of the splendid
fellowship experienced today with the officers and fac-
ulty of Bluffton College, we pledge ourselves to en-
deavor to create a student body of three hundred for
the 1936-1937 school year."
Another motion provided that copies of the resolu-
tion be sent to all ministers of the Eastern, Middle,
and Central Conferences.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, AUGUST 11, 1936

No. 31

REPORT

of the Meeting of the Board of Publication recently held at Newton, Kansas.

The meeting was opened by the chairman in the usual way and with a season of prayer, in which all those present participated.

Then, for the purpose of orientation, reports were heard, from the officers of the Board, its representative from Canada, the business manager of the Book Concern, and the editors of our publications, which were followed by thorough discussions.

In the discussion of the report from Canada, given by Rev. J. H. Janzen, it was seen that some of the items of special concern between the Canadian brethren and our Board, and the Conference as well, were:

1. Realization of the fact that ours is "The General Conference of the Mennonite Church of North America," with emphasis on the last two words. We were made to feel that the needs of the churches in the States have been served more adequately than those in Canada.

2. That we here are too prone to forget that the brethren in Canada are still essentially German, in language, sentiment, and customs, while we in the States are rapidly turning English, in language and otherwise. And this difference is apt to bring on the danger of estrangement between the two sections.

3. That at present the churches there are in real need of two things: a) A German hymnbook. They feel that our Gesangbuch does not meet their requirements. And even though it did, the plates for this book, from which fifteen editions have been printed, are now worn out. b) A book depository, principally for German books and other reading material. Initial steps for meeting the finest need have already been taken. In an effort to pave the way for meeting the second, the following resolutions were passed:

"That in order to comply with the request of the Canadian Conference, we recommend that the Brethren J. H. Janzen and David Toews, together with a third member chosen by them, be asked to act as an exploratory committee to work out and submit to this Board a plan for the extension of book depositories in Canada, to provide suitable literature for our Canadian churches." (Res. 1.)

"That the Publication Board approach the Executive Committee of the General Conference to secure, if possible, as a mission gift, \$1,000.00 of the Jubilee Fund to aid in establishing a Mennonite Book Depository in Canada, as soon as a feasible plan can be formulated by the exploratory committee of Canadian brethren appointed by the Publication Board for this purpose. It is understood that such a business shall remain under the control of the Publication Board. (Res. 3.) — Note: It has since been learned that the remnant of the Jubilee Fund has been invested and that only the interest accruing from it may be used. Hence another way has to be found.

Another important topic for discussion was the concentration of our publication activities and plant in one place. It is ridiculous to do the editing of a paper and the printing of it in places 1500 miles apart. Such an arrangement is serious handicap to both factors. And Brother S. M. Grubb, Philadelphia, who has unjustly suffered under this system, deserved our sympathy all along, even when the Mennonite was printed in Indiana. So, since Newton, Kansas, is regarded as a sort of center for our Conference, our thought focused on it.

Again as there are two printing plants under Mennonite control in operation there, and as, the Board of Publication, resp. the Conference, have felt that we would be benefited by having and operating our own printing plant, some of the brethren had visions of a possible merger of all three interests in a strong Mennonite

publishing house at Newton. With this in mind, representatives of the three groups met during the session of the Board of Publication to consider the possibilities of such a united establishment. But matters did not yet seem ripe for any initial step in that direction.

Then the Herald Publishing Company of Newton and the Board of Directors of Bethel College, which also operates a small printing plant, made us separate overtures. To the former firm the Board's reply was in part: "Resolved, that we appreciate the offer made to our Board, but in view of the rather unsettled condition with reference to the General Conference printing for the future, we do not deem it advisable to take any definite step in the direction suggested."

To the offer made by Bethel College the reply (abbreviated) was: "— — — the Board of Publication sincerely appreciates the truly advantageous offer made by the Bethel College Board of Directors — — —, but owing to the fact that our Board has, as yet, no capital — — — we feel it is wise to postpone the acquisition of a part or a whole printing plant until the time when we have the necessary funds — — —."

When the bids for our printing were opened, it was found that one or the other of the Newton firms was the lowest bidder. And though the Board reserves the right to reject any or all bids, this coincidence, too, helped to centralize our printing in Newton. And contract for the years 1937 and 1938 were awarded as follows:

To the Herald Publishing Company: "Der Bundesbote," "Der Bundesbote Kalender," and "Das Lektionsheft."

To the Bethel College Printery: The Mennonite, "Der Kinderbote," the Christian Sunday School Quarterly (our own publication beginning with the coming year), and the Yearbook.

Yet another proposition was checked up to our Board. A certain brother had presented to the Executive Committee of the General Conference a plan whereby the Conference might get the use and, eventually, possession of a store building in Newton. And since the publication interests would have the largest share in the use of the property, we were asked to give an expression. For reasons which need not be given here our Board could not well recommend acceptance of the offer.

Then the election (re-election of our workers for a period of two years was taken up, as follows:

Rev. C. H. van der Smissen as editor of "Das Lektionsheft."

Rev. J. H. Janzen as editor-in-chief and German part of "Der Kinderbote," with Mrs. Ernestine Kline of Upland, Cal., as contributing editor, if she is willing.

Rev. C. E. Krehbiel as editor and manager of "Der Bundesbote" and "Kalender."

Brother F. J. Wiens as manager of the Book Concern, with Freddie von Gunten as clerk and bookkeeper.

Rev. Lester Hostetler continues as editor of the Yearbook for 1937. As he seems to prefer his release, Rev. A. S. Bechtel, Deer Creek, Okla., is to be asked to edit the book for 1938.

As Rev. S. M. Grubb, valued editor of the Mennonite for twenty-five years, has been sick a great deal of late and had to be assisted considerably, and since editing the paper at such a great distance makes the work still more strenuous, the Board felt that it should not conscientiously jeopardize his health and recovery to health further by asking him to continue in service.

In casting about for a substitute, however, it found it quite difficult to discover a suitable person who would be willing to move to Newton and do the work for the small salary paid for it. They then "Resolved" (in spite of the vigorous protest of the Brother), to ask Dr. J. R. Thierstein to serve as temporary editor of the Mennonite, beginning January 1, 1937 — — —."

The Y. P. Committee which has charge of four pages of the Mennonite, had already appointed Prof. Bernhard Barga, Newton, as editor-in-chief of their section.

The Board took further action as follows:

"That Brother F. J. Wiens consult Dr. S. K. Mosiman to revise the syntax, punctuation, and check up on the errors in Bible references in our new English Catechism — — —."

"That in our effort to place our conference papers in a larger number of Mennonite homes, we need some brother (or brethren) in each conference district who is willing to do a little extra missionary work in directing the taking of subscriptions and renewals."

"That hereafter all money received from the churches not otherwise specified shall be reserved by our treasurer to build a fund with

which we may eventually come into possession of our own printing plant — — —."

"That the Board of Publication sincerely thanks Bethel College for the use of the comfortable room in the basement of the Science Hall, as well as other accommodations, and especially for the hospitality shown our members during our session here, July 16-20, 1936.

"That we express our appreciation to Rev. C. E. Krehbiel for his efforts to obtain special transportation rates for members of the Board.

"That we give our vote of thanks to Dr. Thierstein for all arrangements he made for this session of our Board and for his kind consideration of our comfort.

The chairman and secretary were instructed to write Rev. Grubb, thanking him for his long and faithful service as editor of the Mennonite; also Brother P. H. Berg, manager of the M. B. Publishing House, for their good work and for the help they have been to us in saving on our printing.

"That we close this session with a season of devotions, with Rev. J. H. Janzen as leader."

All members of the Board were present. The business manager of the Book Concern also sat in much of the time, and Rev. C. E. Krehbiel part of the time.

The members are: J. R. Thierstein, Newton, chairman; J. M. Suderman, Buhler, vice-chairman; M. J. Galle, Odessa, Wash., secretary; E. W. Baumgartner, Berne, Ind., treasurer; J. H. Janzen, Vancouver, B. C.; A. J. Richert, Los Angeles, Calif.; F. J. Wiens, business manager.

By a Member of the Board.

TO THE CONGREGATIONS OF THE WESTERN DISTRICT CONFERENCE

The time for the forty-fifth session of the Western District Conference is rapidly approaching; but since no invitations were extended to the conference at the close of her session last fall by any congregation asking the conference to convene in her midst, the conference officers would again announce to the congregations that they are ready at this time to receive invitations to this effect. Any such invitations should be sent to the Conference Secretary within three weeks in order that further necessary steps might be taken with regard to conference matters. If no changes are made, the date for the conference is set for October 21-23.

In the name of the Western District Conference,

P. P. Wedel, President.

Abraham Albrecht, Secretary.

THE RACIAL PROBLEM IN GERMANY CHALLENGES THE CHRISTIAN WORLD

By Frank Ritchie, Executive Secretary,
American Christian Committee for
German Refugees

When you mention the plight of refugees from Nazi Germany to a Christian, he immediately expresses his sympathy for the Jews. He is completely unaware that thousands of Germans who are fleeing from the Nazi terror are members of his own faith—Christian, who because they are non-Aryan, that is, because they have even as little as one-eighth Jewish blood, are victims of racial persecution to the same extent as are the full-blooded Jews.

This has been the grave error of world opinion in reference to the German refugee problem — the error that the problem is solely a Jewish one. As a result, the Christians of the world have largely left to the Jews the matter of caring for the thousands of men and women, who, with their families, are leaving their homeland, which has become intolerable, to seek a haven elsewhere. These people are in the majority of cases without funds or employment. Economic conditions in Europe make it extremely difficult for them to be absorbed through the regular channels of work. In a few scattered cases they are receiving help from friends or relatives. But the majority must depend upon relief agencies like ours for the very necessities of life.

The Jews in the United States, Great Britain and other nations, moved by the poignant sufferings of their fellow-believers in Germany, victims of this ugly persecution, age-old plague of anti-Semitism, have answered the call magnificently. A vast Jewish network has spread over the world, providing the fund necessary for immediate relief and eventual settlement and rehabilitation in Palestine and other countries.

But what of the Christian refugee? There have been, up to this time, no agencies organized to care for them. Few limited funds outside of those secured by the Friends have been raised among Christians in the United States or Europe to provide adequately for their

THE MENNONITE

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Young People's Department.....B. Bargaen
Bethel College, Kansas

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

needs. The service now being rendered these refugees in Europe must be reinforced quickly with many or the service will be withdrawn by necessity. The Jewish agencies have, in so far as their funds permit, attempted to help, but is it fair to ask the Jews to carry a burden which is rightfully ours? Is it not time now for Christians to realize that the German refugee problem is their responsibility too—and that this responsibility must be met immediately if the Christian brotherhood is to have a vital significance? The longer we delay in placing these refugees in countries where they are acceptable, the more pressing and expensive becomes the task in a country where they are temporarily existing.

View in its larger aspects, anti-Semitism in Germany is not merely a local epidemic. Inflamed by the false and wicked racial Nazi philosophy, the fires of racial hatred are spreading rapidly, until they threaten to endanger the world. Everywhere German Fascism and its ridiculous Aryan worship is rearing its ugly head and the world is in danger of reverting to the dark days of the Inquisition. It means not alone racial oppression, but political enslavement, the deprivation of the rights of free speech, free press and assembly. Fascism has planted the seeds of these flowers of evil in its very soil, and they grow quickly and wildly. We must stamp them out now lest they overrun the world. To assist these unfortunate refugees in their distress is one way in which Christian America can start flowing currents of goodwill and better understanding.

This is the larger danger of Hitler's National Socialism, with which we must be concerned. But in its more immediate effects, there is the stark fact that at least 2500 non-Aryan Christians who have fled from Germany are now facing acute poverty and starvation. A poignant picture of conditions comes to me in a letter from Paris.

" . . . The subway doorsteps, benches and bridges are very often the only beds for these men who have had comfortable houses at home in their better days . . . Some of them cannot stand the change in their life physically and die of illness and starvation, others commit suicide. Few are so remarkably strong in body and mind that they can stand it for a while and say that the experience did not hurt them because they know now what a life in misery means in a big city like Paris, with the winter before them. It would only make them fight all the more for better conditions.

" . . . Very often we cannot bear to think of the outrageous injustice of it all. Why should a man, because he is a Jew, a Catholic, a Social Democrat, a Pacifist, a man of honest conviction, who has been working and saving and also helpful to others, now go about homeless, timid, humiliated, like a beggar? Surely he cannot go without the only comfort in life which he may find—without friends. Surely it is our duty to turn a friendly world's opinion towards him who faces the wintertime without a home, without food, without a right to stay and live and work anywhere."

This letter speaks only of the men who have more physical strength to endure suffering. How much more intolerable it is for women and children.

The non-Jewish refugees are divided into two major groups. There are the non-Aryan Christians who are compelled to leave Germany because of racial discrimination; and there are the Christians who are subjected to intellectual and political persecution because they refuse to conform to Nazi beliefs. In this latter group are professors, writers, pacifists, socialists, clergymen and liberal thinkers of every profession. There are also many whose integrity of spirit makes it impossible for them to live in Germany while National Socialism destroys intellectual, religious and political liberty.

These refugees in many cases have an excellent cultural and educational background. The Central File of Refugee Professional Work-

ers, in July, 1935, listed among the Christians 88 doctors, 135 lawyers and economists, 71 chemists, engineers and architects, 53 artists, 241 philologists and journalists, 39 social workers, 10 laboratory workers, and 57 secretaries, clerks, etc. These people have regarded themselves and have been regarded as pure Germans of Christian faith and practice. But in Germany they are unwanted because one of their forbears, either a parent or grandparent, was of Jewish origin.

It was in response to the desperate needs of these non-Aryan Christians and at the request of James G. McDonald, High Commissioner for Germany refugees, that the American Christian Committee for German Refugees was recently formed with leaders of the Baptist, Congregational, Lutheran, Friends, Methodist Episcopal, Protestant Episcopal, Presbyterian, and Reformed denominations as members. Dr. S. Parkes Cadman is chairman, and Dr. Henry Smith Leiper is Secretary. It is the first organized movement in the United States through which Protestant church members can render financial assistance to their suffering German brethren and cooperate in a great humanitarian task.

DIRK PHILIPS

Dirk Philips, a contemporary of Menno Simon, was born in 1594 in Lewarden. Though years younger than Menno, there existed between these two men a very intimate relationship.

Of his childhood and youth, or his educational advantages, we have no record, but we do know that he ranked highest in education among the Netherland Baptist-minded. He was well versed in Latin and Greek.

The first knowledge he and his brother Obbo had of the Anabaptists was received from emissaries of the Anabaptists of Muenster. Both, however, kept clear from their extravagances and united with the quiet and non-resistant Baptist-minded, by whom Menno had been chosen and called as pastor in 1537, after having renounced a lucrative position as Roman priest. After laboring together for many years, Dirk Philips went to Danzig, where Menno had organized a congregation, and became the first pastor of that congregation.

Some historians think that Menno, Dirk Philips, and Leendert Bouwens divided the north

German territory, Philips taking Prussia, Menno Holstein and the Netherlands, and Bouwens East Friesland; but it is not probable that there was any agreement between them to that effect, though they labored in these regions. After the death of Menno, Philips came to Emden to adjust matters between the Friesland and Flemish brethren. In this he did not succeed. He died in Emden in 1568 or 1570.

A Romish author says of our good friend Dirk Philips: "Dirk Philips, after the death of Menno, too, kept his cause. In his zeal he was in no way behind Menno, equaled him in popular eloquence and surpassed him in learning and knowledge of sciences. Of this we have sufficient evidence from some of the books that were lately published by him."

Ten Cate writes of the relation between these two men and says, "Nothing was more necessary for Menno than a friend to whom he could impart all his views, to whom he could often pour out his burdened heart, and with whom he could confer and receive advice and encouragement in all his depressions and sufferings. Such a friend God gave him in Dirk Philips." "On the other hand it must have been a great blessing for Philips that he found Menno. Their characters and dispositions were very different and on that account they were almost indispensable to each other. What Menno was in amiableness and gentleness, Philips was in power and steadfastness. When Menno was too greatly disheartened, then his friend could inspire him with new courage; when Philips went too far in his zeal, he needed Menno's moderation as a bridle to keep him within proper bounds. Consequently it was not until after Menno's death that on account of his severity in excommunication (which had been severe enough before) he lost the esteem of many even in his own denomination. So long as they stood together they worked differently, their characters made it natural, but with the same uprightness, love for the word of truth and faithful adherence to their Lord in the founding and upbuilding of the congregations. If, in their ways, they sometimes differed it can be justly believed that they always remained true friends."

In 1552 Menno writes, "Therefore I will say with our faithful and very beloved brother, D. Philips, that we do not desire to use the excommunication for the destruction of men." And in 1554 he says, "We are not so separated and

Dirk is and we are entirely of the same opinion and I hope by the grace of God we will forever remain united." In another place he says, "Dirk Philips, our brother, and I have formerly (I mean anno 47) talked the matter over with the pastors and brethren and after two years it was again decided that one should accommodate ones self to it (the excommunication) according to circumstances."

So, by the co-operation of these two eminent men our denomination was brought into a flourishing condition. Not that they founded it, but gave it more unity and stability, while at the same time they extended the bounds thereof."

The only book which we have of him is his "Hand-book of the Christian Doctrine and Religion." This handbook of Christian doctrine and religion consists of eleven tracts and three letters. It is a book that has proved a great blessing to many of God's children. May the name of this contemporary and co-worker be remembered and honored by the Mennonites.

(Translated from the Dutch by C. van der Smissen, in the Year Book.)

GOVERNMENT TO TAKE RELIGIOUS CENSUS

An official statement by the Secretary of Commerce of the United States, Honorable Daniel C. Roper, announces that the Decennial Census of Religious Bodies, which since 1906 has been taken at ten year intervals by the Census Bureau of the Department of Commerce, is to begin at an early date.

Due to the failure of Congress to make the necessary financial provision in the appropriation bills there was a probability, earlier in the year, that the Census of Religious Bodies might be discontinued. When the officials of the Federal Council of the Churches of Christ in America learned that the census was in jeopardy, they reported the situation to the highest authorities in all the major denominations and invited their cooperation in making a united appeal to the Department of Commerce, to the committees on appropriations in the Senate and the House of Representatives, and to the President of the United States, in behalf of the census. A widespread concern throughout churches of all faiths was expressed. The General Conference of the Methodist Episcopal

Church, the Presbyterian General Assembly and some of the other denominational conventions which met during the spring also took official action emphasizing the value of the religious census and urging that it should not suffer interruption.

Although Congress adjourned without making financial provision for the religious census, the Department of Commerce, with the active cooperation of the President of the United States, devised a plan for continuing it. By authorization of the President, who took a personal interest in the problem after the concern of the churches had been interpreted to him, an allocation from W. P. A. funds was secured for the specific purpose of the religious census. In its announcement confirming the arrangement for the census the Department of Commerce stated that "interest has been manifested in this work by practically every large religious organization of the United States."

Commenting on the recent announcement of the Department of Commerce concerning the census, Rev. Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America, said today:

"The Decennial Census of Religious Bodies, which was first taken by the Bureau of Census in 1906 and repeated in 1916 and 1926, has come to be regarded as incomparably the most comprehensive and authentic source of information concerning religious institutions in this country. It gives invaluable data concerning their numerical strength, their gains and losses, their expenditures and income, the value of their property, their forms of organization, their educational agencies, and their philanthropic work. To have allowed it to be discontinued would have meant a serious loss not only to church leaders but also to students of social influences and social trends. I am sure that in all church circles there will be grateful appreciation of the step which the Secretary of Commerce and the President have taken to assure the continuance of the religious census."

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him . . . neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Heb. 12:5 and Prov. 3:11, 12).

FOREIGN MISSIONS

A FEW GLIMPSES OF OUR TWENTY-FIFTH CHINA MISSION JUBILEE

"Mr. Shen, will you walk"? "Yes, I will walk." "But it is 45 miles"! "What does that matter, I am sure going to that celebration." "And so are we" (from several quarters). "Is Mr. Chang going"? Is Mrs. Sun going"? "But surely we can't all go! Who will stay home and watch the gate, and feed the chickens"? "But just think, one of China's great evangelists will be there, that will be a great treat to hear this beloved man speak, and then — only once in 25 years can we get together like this, where we all get together." Then from many voices came the question, "Just how can we arrange the work so I can go to Kaichow"? Such was the lively "talk of the town" among our Christians for several weeks.

Then came midnight of April 24th, all over the field Christians stirred, they could sleep no longer, many smiling faces could be seen around dim little candle lights, and there were many buzzing voices. The folks were up and off for Kaichow. Our Mission Jubilee celebration had begun though it was two days before the meetings started.

By Sunday morning over 800 of our church members and many enquirers had arrived at Kaichow. Rev. H. J. Brown had come a few days earlier to Taming to get the main speaker of this Jubilee Convention. Because of overcrowded trains, evangelist Wang Ming Tao had to take a later train, arriving at Taming Saturday night. Thus our plans to go earlier had been spoiled. Thanks to Brother Brown's car we could make the 45 miles to Kaichow Sunday morning. As we approached the East-Suburb Church Rev. Wang asked me, "What is that big crowd doing on the street? Is there a big market on today"? I replied, "No, that is the crowd in front of our church." So it was. The first meeting had already opened, but there were hundreds of people who desired to enter and listen in, but the church was full. Later overflow meetings for non-church members were conducted in the adjoining high school building.

On entering the church, I saw every seat filled to the limit with quiet, attentive listeners — so different from our usual gatherings, where

non-Christians and many children attend. It came to me forcibly that twenty-five years ago almost to the last person of these members had not as much as even heard that there was One True God and a real Savior Jesus Christ. Now they were worshiping Him with eagerness and joy. What a change! What wondrous working power of God was here manifest! What marvelous grace that could change so many lives from darkness and bondage of sin into lives of spiritual peace and joy!

When I thought on these things that first day of the Jubilee I experienced a great thrill. My soul was flooded with joy and praise to our Mighty Savior, who in His infinite mercy hath wrought such vital changes.

It was a great experience for the Christians to get together like that. Many of them had not been away from their homes but a few miles at best and did not know how other Christians were getting along. Since they are back home again they have dropped many remarks as to their experiences. From these we gather that two outstanding factors of value came out of the eight days of Jubilee meetings as regards the effect on the church members. One was the consciousness of a spirit of fellowship and oneness—this is worth while in field wide cooperation, especially now on the eve of a better organized Conference of all our Chinese churches. The other was the spiritual feast each one could enjoy. Many have expressed their deep appreciation of what God had done for them through the meetings as a whole and in particular through the excellent spiritual messages given by the visiting evangelists.

One already manifest result is the new determination and joy with which a number of Christians are going out to witness for Christ. The Lord bless them!

The last day of the celebration Mr. James Liu gave a short review of the 400 years' history of the Mennonites. To the Chinese Christians, especially those who have studied church history, this was an interesting treat. Mr. S. F. Pannabecker, chairman of the Mission, had been asked to give a last "Charge to the Christians of the Mennonite Mission Field." He enumerated several things for which they could be thankful. One of these was the fact that missionaries had come from foreign lands to

evangelize. Then that we now have already second generation Christians to whom we can look for leadership. He charged them to keep the faith which they now have in Christ, to work out a church autonomy which would be truly indigenous; not depending upon foreign missionary control. He showed how a church that lives must be founded upon a zeal to evangelize.

With this opportunity we wish to express our deep appreciation for your prayers and gifts that have made this foundation work in God's Kingdom here these past years possible. And we, Chinese and missionaries alike, are glad to have had a small share in this work the Lord has enabled you to do here. This work is the Lord's and we count on His leading and His blessing to **CONTINUE THE MARCH FORWARD IN FAITH!**

Yours, bound by the love of God, and for Him,
W. C. Voth.

REPORT OF CHAMPA HOSPITAL

Dr. Theodore and our staff of compounders and nurses are doing good, faithful work. We have this year treated over three thousand patients in our day dispensary and we have had three hundred and fifty inpatients. Most of the inpatients have been medical and obstetrical cases. We have had some major and minor operations which Dr. Dester and Dr. Theodore performed. Twice Dr. Dester came to help us out. He performed several operations and saw some of our serious cases. Dr. Cochrine from England has also operated here and saw some of our cases. We welcome these doctors and only wish the road between here and Basna would be such that Dr. Dester could make regular calls.

Our experiences are many and varied. I wish we could write up many of them and let the people at home share them with us. I shall write about one of our experiences here at the hospital.

Tetki Bai was a Hindu from Champa. Her husband was a man from Bengal and of a different caste. Because she was not of the same caste as her husband, she became an outcaste. To be an outcaste in India is a serious thing. An outcaste is ostracized from society. In this particular case she was not treated as one banished from society, but she received more honor and respect after her marriage than she did

before. Her husband had money, and for this reason she was not treated as an outcaste.

Tetki had been in labour for four days and was making no progress. Under a general anaesthesia and by means of instruments she was delivered of a still born babe. She seemed to do fairly well for about a week and then became worse. She became fearful and was afraid she would die and become a demon. This is a common Hindu belief that if a woman dies in childbirth she becomes a demon. We tried to show her that they who put their trust in Christ need not fear, and that Satan has no power over their souls. But she said she would not take the name of Jesus nor could she put her faith in Him. A struggle for physical and spiritual life now commenced. Again and again when I entered that room did I realize that we were not fighting against flesh and blood, but against principalities and powers. She screamed, she fought, she raved, she seemed to be in the clutches of Satan. She was facing eternity, and she was afraid. We prayed for her, we pleaded with her, but she would not yield herself into the loving care of Him who takes away fear and gives us victory even in death. She passed away **without Christ. Eternity Without Christ!** She was one of the many who go to a Christless grave. God grant that we may be able to save many, that they may be spared from such experiences.

The rains seem to be over, but we are still having very warm weather. We hope it will soon get cooler. We are now getting our soil ready and we will soon plant our gardens.

Sincerely yours, Loretta Lehman.

FORWARD OR BACKWARD

By F. J. Isaac

One day I stepped into the house of a Chamar and found there before me another visitor, who was reading to them from the holy books of the Hindoo religion. I quietly listened a little while and then prepared to go. But they called me into an inner room and showed me an idol which they had just made and ornamented and then worshiped. "But why the idol"? I asked. "You are Satnami chamars and your caste does not worship idols. Why go backward and commit this sin"? They all admitted that what I said was right, and added, "But we have done this now." And I saw only a look of triumph

(Concluded on page 10)

THE SUNDAY SCHOOL LESSON

August 16, 1936

Sowing and Reaping

(Temperance Lesson) Gal. 6:1-10

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

Paul in writing to the Galatians, has some splendid practical advice which may be applied to Christian practices of all times. When he writes that which the Spirit of God has preserved for the ages we should all the more give the strictest attention to what he has written. In many respects the Galatians were like ourselves. They were easily moved and sometimes not in the right direction. Once they were ready to give their very eyes for the Apostle and again they were ready to listen to and entertain those who would do all they could to break down what the Apostle had built. We want to be so grounded in the truth that we will not be easily led to fall away from that which has been given us.

Paul speaks of the man overtaken in a fault. He means literally being caught in the act of committing the fault. This is a serious situation, but the advice is to restore such a one. The word here used means to mend as a broken limb is mended. To be sure the one who is given to the fault must be in the proper spirit of penitence. There can be no forgiveness of any sin unless one regrets from the bottom of his heart that sin. Not only is the one who has lapsed to be considered, but those who would correct him must be considered also. There must be a spirit of meekness. The proud heart unfits one to discipline others. None of us have anything about which to glory. We are what we are by the grace of God. All of us are likely to fail and fall. The warning is that we also may be tempted. As a matter of fact we are often tempted. Sometimes circumstances are such that we cannot yield to temptation, but that does not make us any more the more perfect. The thief may be a thief at heart, but have no chance to steal. The impure person may be foul in mind and body, but without opportunity to satisfy his desires and there is no special credit in that. Two miles from where the writer sits there is a community of several thousand people. They do not steal, they do

not get drunk, they do not injure any one, and there are many other things they do not do, but it is all not credit to them. We would not like to see them turned loose on the community all at once, for they are prisoners in jail doing time for crimes they have committed.

There is a saying, "Put yourself in the other fellow's place." It is well to keep this in mind. Who can tell what would be our reactions were we subjected to the temptations of others? It is dishonest to steal a loaf of bread, but suppose one has a wife and children crying for bread, how honest would we be if it were easy to take one from someone's doorstep?

We are commanded to "bear one another's burdens." No one lives to himself. The troubles of my neighbor, whether I would have it so or not, are my troubles too. Where there is sorrow there we belong as those who bring comfort. Where there is misery and suffering, the law that we are our brother's keeper applies to us. Where there is sin in the community there we belong as soldiers of righteousness, fighting the powers of sin. Paul would have the Galatians know specially that each has a part to bear in the work of the church. All are to share with those who communicate or teach the good things they happen to possess. The leaders in the church who were giving their time and energy needed support and here such support is pointed out as a duty imposed upon all who have anything to share and this means that all have something to share, and it is their business to share it with those who are doing the work of the leadership.

The figure of sowing is not a rare one in Scripture. Jesus uses it in the parable of the sower. The application is always so plain that it needs little or no explanation to make it clear. First place God is not mocked by our sowing. It must be done with real seed and in the real place and in the rightly prepared ground. No one can just go through the motions of sowing and expect a crop. Then it is a law, both of the natural and spiritual life, that like beget like. One does not expect grapes from thistles or fruit from weeds. In our lives the same thing enters. We are all of us subjected to the law of the harvest. However, God has not left those without redress who, though having sown bad seed desire sincerely to change their lives and the fruit of their lives. The gardener knows how to graft and by a simple process changes the nature of the tree and

makes it bring forth good fruit. The regenerated person is by the grace of God a new creature. God changes his nature and he brings forth good fruit, not from the old seed but from the new life implanted into him.

There are two kinds of sowing. Sowing to the flesh and sowing to the Spirit. The Christian by his life and service to God sows spiritual things. The non-Christian sows to the things of the flesh and gets what he is after—fruits of the flesh.

The final injunction in this lesson is not to weary in well doing. There are many opportunities to do well to all men and especially to those who are of the household of faith. There is danger of fainting, however. The Christian life must be a tireless life if it is to benefit by the blessings possible by service and faith.

THE AMERICAN BIBLE SOCIETY AT THE TEXAS CENTENNIAL

A collection of Texas pioneer Bibles is perhaps the most popular feature of the American Bible Society exhibit in the Hall of Religion at the Texas Centennial Central Exposition at Dallas. A check made on the first of July (24 days after the opening of the Exposition) showed that thirty-six states and more than a dozen foreign countries were represented among the thousands of registered visitors to the Hall of Religion who paused to examine this unusual collection gathered from owners all over the State.

Particular interest is being shown in the two oldest Bibles in the exhibit: one, an English "Breeches" Bible, published in 1615 and brought to Texas by a member of the Peters Colony, one of the earliest settlements in Dallas County; the other a first edition of the one-volume Czech Bible, published in 1613, buried in a field for safety during the persecutions in Bohemia, and later brought to Texas by Moravian settlers seeking religious freedom in a new land.

A special division of the historical section is devoted to old photographs, Bibles, and documents telling in graphic fashion the story of the early activities of the American Bible Society in Texas, from the appointment of the first agent for Texas in 1834 through the founding of the Texas Bible Society in 1839 and the establishment of the first Texas Bible Depository in Galveston in 1853. Here may

be seen portraits of the Rev. Sumner Bacons, the first agent for Texas; David Ayers, pioneer layman, who brought the first stock of American Bible Society to Texas; and the Rev. Robert Alexander, one of the most famous of the Society's agent in West Texas, as well as Bibles carried and distributed by these early workers through the dangers and hardships of the pioneer period.

Of further interest to the visitor is a large decorative map, covering one entire wall of the exhibit room, giving him an opportunity to find the location of the Bible distribution center nearest his home and to visualize the worldwide scope of the American Bible Society's work. A balopticon shows in colored slides the processes of translation, publication, and distribution of the more than 7,000,000 volumes of Scripture which go out annually through the ten Home Agencies, twelve Foreign Agencies, and fourteen Subagencies which the Society maintains throughout the world. Still other slides show the work of the Society in providing Scriptures for the Blind, several volumes of which are on display in the exhibit of Bibles published by the Society.

Students of history are attracted by the frieze of paintings depicting the history of the English Bible from the time of Caedmon through the beginning of Bible Societies in the nineteenth century, while a display of facsimile pages from famous English Bibles pays further tribute to the early translators who first made the Bible available to the English-speaking peoples.

FOREIGN MISSIONS

(Continued from page page 8)

in their eyes. (The outcastes of India are everywhere seeking for opportunities to raise their social status. Reformers throughout the country also insist that the higher castes should help them to rise. Therefore it is a common thing to see the outcastes imitating the ways of those above them—also worshipping those idols which until now were the exclusive property of the castes.) So these particular Satnamis thought that they were taking a step forward by having the elephant-headed God of Wisdom in their house and forgot that the old heritage of not being idol worshipers was a treasure which they were throwing away.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Amelia Mueller
Halstead, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

One of the features of the Washington State Christian Endeavor and Sunday School Convention, held at Menno Church, June 7 and 8, was a contest of peace declamations and orations by representative young people. Copies of the various speeches have been received. If these speeches, in turn, are representatives of the enthusiasm which courses through the veins of Mennonite Youth things look hopeful.

We shall present in this and future issues such items as we can, in the space allowed to us. This week we present, in full, the winning declamation, "Peace," read by Margie Aeschliman, of Colfax, Washington. It occurs to us that this article bears not only your reading, but that you clip it, and let it become the starting point of your C. E. scrap book. Whenever you find a good item like this, save it for use at some meeting of your C. E. society. Someone is always looking for "something good," and in time you will have a splendid "home made" library of excellent materials, right at your finger tips. Well, this is only a suggestion. If you like the idea of scrap book for your C. E., or if you have a scrap book of your own, why not send some of your choicest "gems" to the editor of the Young People's Section. Perhaps we can share it with others through these columns.

But, back to Miss Aeschliman's article. Here it is:

PEACE

(First Prize)

Margie Aeschliman, Colfax, Washington

With the old wounds still unhealed, and the old scars
An angry red across the minds of men,
What is this ominous sound—these "rumors of wars"?
Oh, merciful God, surely never again;
Surely never as long as the old earth stands,

Through any imagining, could there be need
Of that stark horror! Dear God, stay the hands;
Blot out men's avarice, their jealousy and greed;
And wipe one word forever from our tongue:
"War,"—the fiend, the wastrel, wipe it out;
"War,"—the hideous slayer of the young.
God, help us rise above it, help us shout
Our freedom from it to the farthest star:
"Never, never again shall there be war!"

Peace! Peace! It is a beautiful word, it, and its meaning. It holds the feeling of warm tranquility in its sound. The comfort and contentment this word resounds are as a dear hand's soft caressing, and through its melodious sound old lost lullabies are found. Peace! It is a tender word! It is the answer to humanity's desperate needs. It is a holy word—a white fulfillment with something of Christ in every letter! The simplicities of life are in its keeping. The sweet memories of a tranquil home, the scent of sweet flowers in a quiet garden spot! The soft rustle of leaves in the morning breeze! They all depict **one word**, my friends: the essence of which is Peace!

In the utter quiet of a pleasant evening, whatever day has brought of shadow, comes a peaceful calm like a healing dew. There is a slow weaving of lavender dusk on hills and valleys. There is the evening song of a lark, making such sweet music as earth cannot equal nor heaven surpass. The evening stars take watch and stand in pure, still loveliness against azure skies. Today's distress, the burden of tomorrow, dim like dreams as the essence of peace, pervades the world. As sure as heaven, as sure as love, unto a weary land, this blessing is ours if we but keep it.

Let us keep Peace! Whatever else be lost among the years, let us keep Peace, still a shining thing. Whatever doubts assail us, what fears encompass us, let us hold close like a warm cloak on a wintry day, that mantle with its blessed meaning for the heart of men.

God will not look you over for certificates, diplomas, and degrees, but for scars!

The roots of jealousy, worldly ambition, and desire for wealth, have no place in the world of peace. There must be a **brotherhood** of man, founded on pure love and friendliness. Our Redeemer has truly said that "Where love is, peace and joy abide." Let love and joy so thrive in the heart of men that there will be no room for roots of evil to sprout. Let the human minds be so engrossed with the fruits of peace that there can possibly be no room for the thistles of hatred, enmity, and greed. Let us find "that peace of God that passeth all understanding," in our own lives, in our community life, and in our national life—and then shall the angel's song come into its own: "Peace on Earth, Good will toward men." "My peace I leave with thee; my peace give I unto thee, that your joy may be full."

Program Materials

Just how much do you Senior Society program committees depend upon program materials published in **The Mennonite**? Unless there is a very positive demand for this type of material, your editors feel that the very limited space which is at our disposal might profitably be given over to other material which is fairly crying to be published. Those who would like to follow the International C. E. topics regularly would do well to get in touch with the C. E. Quarterly, 419 Fourth Avenue, New York City. The price per year is 75 cents. The Mennonite Year Book also gives the International topics.

INTERMEDIATE DEPARTMENT

Christian Endeavor

August 23, 1936

Topic: Favorites From An Ancient Hymnbook
Psalms 23:1-6

For Quiet Hour Meditation

- August 17: A psalm Jesus quoted. Ps. 31:1-5
- August 18: A singing soul. Ps. 33:1-22
- August 19: Why do the righteous suffer?
Psalm 73:1-28
- August 20: An exile's song. Psalm 137:1-6
- August 21: God's omnipresence. Ps. 139:1-18
- August 22: When the long night is past.
Psalm 126:1-6
- August 23: Favorites from an ancient hymnbook. Psalm 23:1-6

Pre-Prayer Circle

"Be still and know that I am God." Psalm 46:10. Spend some time in silent prayer, suggesting subjects for prayer during this time. Prayer verses from the Psalms might be written on slips of paper and given to those present. Ask them to begin their prayer with the verse given to them.

Praise in Psalms

Select songs that are based on the Psalms. Read the passage from the Psalm before singing the song. The leader should announce the topic of the evening before the song service begins, and speak of the book of Psalms as a hymnbook. The following hymns and Psalms are suggested:

"The Spacious Firmament," Psalm 19.

"Still, Still With Thee," Psalm 3:5.

"He Leadeth Me," Psalm 23.

"Whiter Than Snow," Psalm 51:7.

Make any necessary announcements at this time.

Worship in Psalms

(Prepare a copy for each member. In case this is not done, let the president read the response.)

Hymn: "O Worship the King" (instrumental)

Leader: "O Lord how manifold are thy works,
In wisdom Thou hast made them all;
The earth is full of Thy riches."

Response: "I marvel in the year's swift round
How new delights are ever found.
But dearer far than ought I see,
God's loving presence is to me;
This makes the world divinely fair
That He is in it everywhere."

—Julia War Howe.

Hymn: "This is My Father's World."

Leader: "Who made heaven and earth,
The sea and all that in them is."

Response: "In the beginning God created
heavens and the earth."

Leader: "Who covereth the heavens with
clouds, Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains."

Response: "The heavens declare the glory of
God; and the firmament showeth His
handiwork."

Leader: "Praise God in His sanctuary;
Praise Him in the firmament of His
power."

Response: "Great is Jehovah and greatly to

be praised. I will extol Thee, my God, O king; and I will bless Thy name for ever and ever."

Hymn: "Fairest Lord Jesus."

Responsive reading: Psalm 147.

Leader: (Ask them to join in worship of God in prayer after the leader quotes Psalm 65:1, 2, and remain with bowed heads until the song has been sung.)

Solo: (Unannounced while heads are bowed): "Open My Eyes."

—Adapted from "Worship and Praise."

Presenting the Topic

This can be done through a number of short talks, or a longer address by the pastor or a Christian teacher of literature on "The Meaning of the Psalms."

Short Talks on Special Psalms:

The Shepherd's Song. Psalm 23.

A Song of Man. Psalm 8.

A Song of Thanksgiving. Psalm 100.

An Exiles Song. Psalm 137.

A Song of God's Law. Psalm 119:1-8.

A Song of God's Creation. Psalm 104.

A Song of Repentance. Psalm 51.

A Song of Forgiveness. Psalm 32.

Close with the singing of "Savior, Like a Shepherd Lead Us," and the benediction verse, Psalm 19:14.

JUNIOR SECTION

Program Suggestions for August 16, 1936

God Speaks To Me Through Books

- 1. **Setting.**—Perhaps an easy chair, an end-table with books, magazines and newspapers, and the soft glow of a lamp would help in leading the junior to "think on these things."
- 2. **Call to Worship** by junior playing "Jesus Calls Us." When all are in seats, let one voice sing the last verse of this song.
- 3. **Worship Period**
 - 1) Hymn in unison — "The Beautiful Stream." Rise for last verse.
 - 2) In unison—"The Lord is in His Holy Temple."
 - 3) One voice—Psalm 62:1, 2.
 - 4) Voice two—Psalm 62:7.
 - 5) Voice three—Psalm 63:3.
 - 6) In unison—Psalm 16:14. Seated.
 - 7) Hymn in unison—"Even Me," verses 1, 2, 3.
- 4. **Announcements.**

5. **Study Period.** Aim: To lead the junior to realize that God wants to speak to us in the reading hours and to lead him to feel his responsibility in the choice of his reading material.

- 1) Introductory remarks by chairman.
- 2) **Have I Thought About This?**—Questions to be answered by juniors in minute talks.
 - a. Is all that is written in this world good for us to read?
 - b. Why is there so much written of which we must beware? (Let this junior bring the thought that bad literature is one of Satan's strongest tools with which he would draw us away from God.)
 - c. Should we ask advice of some older person in the choice of our reading material? Whom could we ask?
 - d. What is the test of good reading material? (Let this junior bring the thought that when God can speak to our hearts through that which we read, then it is good.)
 - e. Does the time that we spend in reading also belong to God? (Let this junior conclude with the thought that God has placed with us the responsibility in choosing that which will not lock Him out but will allow Him to come and speak to our hearts.
- 3) **A Reminder**—reading in unison, Phil. 4: 8. In charge of chairman.
- 4) **Does God speak to us through the daily newspaper?**—by a junior bringing out these thoughts:
 - a. Accident cases say to us, "Be ready."
 - b. Flood or heat or storm disasters say to us, "I am the mighty God, return unto me."
 - c. Prison cases say unto us, "Be honest, be pure."
 - d. Rains and harvests say to us, "Be thankful."
- 5) **How God spoke to me through a book**—discussion period, in charge of leader asking that the juniors share one with another and leader closing with the thought, "Let us obey when God speaks to us."
- 6) In unison reading of verse for the month.
- 7) Song in unison—"Trust and Obey."
- 8) Closing prayer.

JOTTINGS

Upon his return from Europe and before starting for his home in Freeman, S. D., Rev. P. R. Schroeder arranged to meet with the people of the Eastern District Conference at Souderton, August 7th, and give a report of his visit to the Mennonite World Conference held in Holland and the World Sunday School Union held in Norway. He also visited his former parish, Berne, Indiana.

Dr. C. H. Smith of Bluffton College returned from a European tour, August 8. Besides attending the Mennonite World Congress in Holland he joined the Sherwood Eddy party of American teachers and social workers to study conditions in Germany and central Europe.

The Song Festival held in the Perkasio Park, Pennsylvania, was one of the most interesting events ever given in the Eastern District Conference. A chorus of 300 voices, drawn from ten churches, under the direction of Professor Russell Lantz, rendered popular and classic sacred music in a most inspiring style. The audience that filled the large auditorium and a considerable space outside, was thrilled. Practically every Mennonite church in the district was represented in the gathering and a large number of the community were also present. Professor Lantz was at his best and the choir seemed to have caught the fire of his enthusiasm. It is generally agreed that this will by no means be the last song festival to be given in the Eastern District Conference.

The Congo Inland Mission, doing work in Africa, has on its staff workers coming from various Mennonite groups. General Conference is represented by four, Central Conference by six, Defenseless Conference by eight, Conference of Defenseless Brethren in Christ in North America by four, Mennonite Brethren by one, Missionary Church Association by one, and Bethel Church, Inman, Kansas, by two. There are eighteen workers on the field, six are home on furlough, and two are under appointment. The Congo Missionary Messenger is edited by Rev. A. M. Eash, Chicago, and is printed at Mennonite Publishing House, Scottsdale, Pennsylvania.

Mrs. R. Petter, of our Montana mission, gives us this bit of information concerning a picture being made on the Cheyenne reservation at Lane Deer: "The Paramount Film Company of Hollywood, California, has been on the reservation for about two weeks producing a new picture entitled 'The Plainsman.' The Government suspended all work projects during the time so that the entire tribe could move to the Tongue river, opposite an island which was found suitable to reproduce especially the Beecher fight on the Platte river in 1868. The film company asked 500 Cheyennes to act as warriors in representing the fight. Dummy horses are used and even some white men dressed up as Indians to help in the picture. The Company pays well, besides gives food."

The editor is obliged to Rev. P. R. Schroeder, president of General Conference, who represented the church at the World Mennonite Conference in Holland this summer for a splendid postcard showing the village of Weierhof and the Realanstalt which until recently nationalized, was a Mennonite institution. On the card are indicated the Mennonite church and the home of Dr. Neff, the pastor. Brother Schroeder's message reads: "Greetings to you and the readers of The Mennonite from Weierhof, the fortress of our faith in the Palatinate. I have eaten European food, seen European castles, heard European music, traveled in European passenger trains, watched European soldiers parade, enjoyed European hospitality, but through it all there is mysteriously felt the minor key of a longing for help that throws us all together onto the infinite resources of the Christ of Calvary, the Lord of Righteousness. I embark August 2 in Cherbourg, hope to arrive in New York August 7, and home August 11."

Members of the Inman Mennonite church, Kansas, surprised their pastor, Rev. J. E. Kaufman, by bringing their tractors and plowing his land for him which he intends to plant into wheat this fall. With several tractors in operation the work was quickly finished.

It is estimated that thirteen of Europe's smaller powers are increasing their armaments expenditures this year, observed the Christian Science Monitor, by a total of 74,000,000 pounds, of which 56,000,000 pounds is accounted for by Germany's eight neighbors, Czechoslovakia, Austria, Switzerland, Netherlands, Belgium, Denmark, Sweden, Lithuania, the remaining 18,000,000 pounds going to Finland, Hungary, Turkey, Yugoslavia, and Portugal. Analysis of the foreign policy of these countries shows that none have any aggressive intentions against their neighbors; some of them trusting in the League's system of collective security, had scaled down their defensive budgets before the advent of National-Socialism in Germany, remilitarization of the Rhineland, and annexation of Ethiopia by Italy accelerated the rearmament race of the great powers. Huge sums are diverted from social to military budgets at a time when most of the small nations are just beginning to recover from a long drawn-out depression.

Delegates from fourteen Mennonite churches attended the Young People's Conference held over the week-end August 2 in the First church, Bluffton, Ohio. Discussions of religious problems of the day from the viewpoint of youth were the features of the meetings. "Walking with Christ" was the Conference theme. The regular Sunday night union service of the town was held in conjunction with the Conference. Dr. Emmet Harshbarger of Bethel College, Kansas, and a former resident of Bluffton, was the speaker.

DEATH

Aaron B. Bechtel, was born in Montgomery County, Pennsylvania, December 26, 1862. He was married to Miss Elmira Weiss, daughter of Samuel and Elizabeth Bechtel Weiss. To this union two children were born, one son and one daughter. The son has preceded the father in death. He was baptized by Rev. N. B. Grubb on Good Friday evening in 1888 and has been a faithful member of the First Mennonite Church for 48 years. For 25 years he served as Sunday School treasurer, and for over 30 years he served on the Board of Trustees. His counsel will be missed by all. He has been a faithful husband and father and always a good provider for the family. His health has been failing for the last several years, but he was a good patient, hoping to regain his strength. A few weeks ago he went, with his family, to Ocean City to spend a quiet summer. July 26 he was called to his eternal reward at the age of 73 years and 7 months. He leaves to mourn, his wife, one daughter, one brother, and many relatives and friends. Funeral services were conducted on Thursday, July 30. Rev. J. J. Plenert officiated, assisted by Rev. N. B. Grubb, Rev. A. J. Neuenschwander, and Dr. Elmer E. S. Johnson.

HOME MISSION BOARD

REPORT FOR JULY

INCOME

For Saskatoon Church

First, Nappanee, Indiana.....\$ 60.00

General Fund

Bethesda, Henderson, Nebraska	68.72
Men's Chorus, Berne, Indiana.....	4.90
First, Berne, Indiana	218.71
Bethel, Langdon, N. Dak.....	10.50
Eden, Inola, Oklahoma.....	11.85
First, Wadsworth, Ohio.....	28.20
Women's Miss. Meeting, Pacific Dist. Conf.....	19.00
Grace, Pandora, Ohio	60.00
Interest	58.42
Brudertal, Hillsboro, Kansas.....	61.27
Interest, Trust Fund.....	19.75
Adult C. E., Immanuel, Los Angeles, Cal.....	10.23
A Mission Friend	5.00
First, Halstead, Kans.....	41.83
Bethel Fortuna, Missouri	7.48
S. S. Zion, Donnellson, Iowa.....	16.10
Mennonite Church, Ransom, Kans.....	11.47
Menonite Church, Pulaski, Iowa.....	10.15
Men's Chorus, Berne, Indiana.....	21.53
First, Berne, Indiana	158.35
West Zion, Moundridge, Kans.....	80.00
S. S. First, Mountain Lake, Minnesota.....	30.31
S. S., Bethesda, Henderson, Nebr.....	33.99
First, Allentown, Pa.....	22.22
First, Bluffton, Ohio	138.00
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Buhler, Buhler, Kansas.....	17.59
First, Geary, Oklahoma.....	9.70

S. S., Bethel, Lustre, Montana.....	22.02
Bethel College, Bethel College, Kans.....	12.63
Zion, Donnellson, Iowa	25.00
Christian, Moundridge, Kans.....	81.30
Bethesda, Henderson, Neb.....	77.37
Bergtal, Pawnee Rock, Kans.....	29.60

Total.....	\$1458.97
Paid out on orders, salaries and repairs.....	1057.01
Tax on Checks	.16

We gratefully acknowledge the receipt of these gifts and thank each giver. May the Lord bless these efforts. Sincerely yours,

A. J. Neuenschwander, Treasurer.

Quakertown, Pa.

LEADERS OF PREACHING MISSION ARRIVING

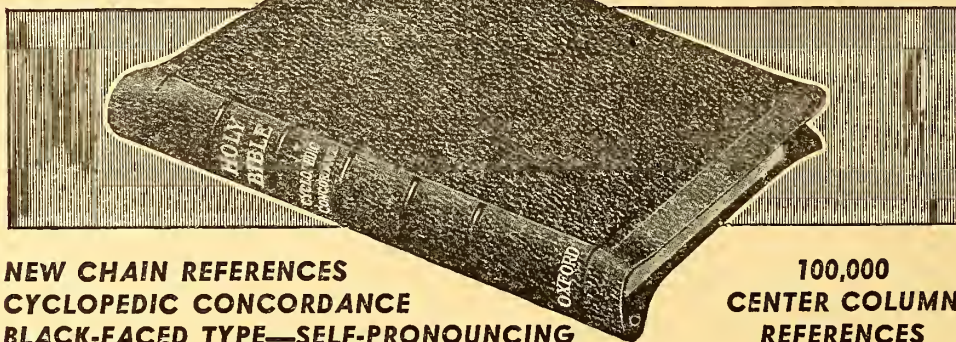
The leaders from abroad who are to participate in the National Preaching Mission this fall have already begun to arrive in this country. T. Z. Koo, of China, the brilliant interpreter of Christianity to the students of both East and West, arrived from the Orient in July. Principal John S. Whale, of Chestnut College, Cambridge, England, reached America July 31. Dr. E. Stanley Jones, of India, generally recognized as the foremost foreign missionary from America, will reach our shores on September 7. Miss Muriel Lester, of Kingsley House, London, the social settlement she founded for social and religious work among the poorest classes, arrives on October 19. Henry L. Henriod, of Geneva, the Swiss who has risen to a place of outstanding religious leadership in Continental Europe as the executive of the Universal Christian Council for Life and Work, arrives at the end of October.

A setting-up conference in preparation for the National Preaching Mission will be held at Jenkintown, Pa., September 8-9. Beaver College will be the host of the conference. At this time the speakers who are to be associated with the National Preaching Mission, the members of the National Committee and representatives of the cities to which the Mission will go will be conferring together concerning the final arrangements. Conferences for spiritual preparation will also be held in the early fall in the various cities in which the Mission will be conducted.

While the itinerary of the National Preaching Mission is limited to twenty-five cities, the program of the Mission is being made nation-wide through the supplementary plan for simultaneous preaching missions in local parishes in all denominations, covering an entire week in November. A special handbook entitled, "The Eight-Day Preaching Mission" has been issued by the Federal Council of the Churches of Christ in America for the guidance of pastors in conducting preaching missions in local parishes.

Use your gifts faithfully and they will be enlarged; practice what you know and you shall attain to higher knowledge.—Arnold.

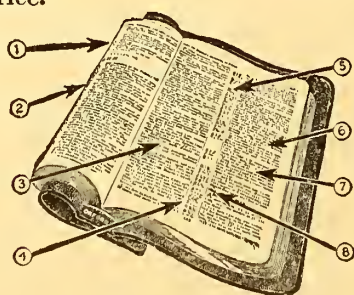
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have brought thee out of the land
of E'-gypt, out of the ^phouse of

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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, AUGUST 18, 1936

No. 32

"YE HAVE NOT BECAUSE YE ASK NOT"

James 4:2

The president's sermon for the Pacific District Conference, held at Pratum, Ore., June 18-21

D. D. Eitzen

Even in an audience of kindred minds like ours, there is a great diversity of opinion on almost every possible subject. However, most of us in our sober moments would agree that life as we find it is barren and comparable to a desert, and that the pursuits of man are a quest for something that is satisfying and abiding. Thinking of life as a desert, man is in constant search for cases that will quench the thirst of the soul. In the Psalms we read "As a hart panteth for the water brook so my soul crieth for thee, O God," or in another Psalm, "My soul thirsteth for thee, O God, my flesh longeth for thee in a dry and thirsty land where no water is." Of course, the Psalmist did not travel in air-conditioned railroad cars and did not have the facilities of our modern life. But, do you feel that those things which add to our physical comfort satisfy the soul? There might be those who would maintain that worldly pleasures do not satisfy because of false inhibitions—that Mennonite conscience. The testimonies of those who have chosen to have "their fling," however, would still substantiate that nothing which adds to the physical comforts and pleasures of man really satisfies the soul. St. Augustine chose to transcend the bounds of the chaste life taught by his mother, St. Monica. It is after he discovered himself a slave to sin that he prayed, "Thou, O God, hast made us and our soul is not at rest until it rests in Thee."

In this day of universal education, we are all the more convinced that "knowledge is power." The truth of this is particularly demonstrated

in the life of Paul. However, his university training at Tarsus and the wisdom of Gamaliel would not furnish him the "peace that passeth understanding." Indeed there are many fountains from which men drink but they thirst again, but "whosoever drinketh of the water that I shall give him shall never thirst."

Travelers in a desert usually travel abreast so that when one discovers an oasis the others in the caravan may get the benefit of this discovery. As a fellow traveler and seeker for the water of life which truly satisfies I have discovered as have many others before me the oasis of prayer—a transforming and an abiding friendship with Jesus. I am shouting the news of this find to the rest of our caravan of this generation. Tennyson states emphatically that more things are wrought by prayer than this world dreams of. There is a cloud of witnesses to this same truth. Indeed, "Our soul is not at rest until it rests in thee." What satisfaction man finds in "waiting upon the Lord."

Prayer is a very natural thing for man. A wounded soldier was asked by his chaplain whether he ever prayed, to which he answered, "Sometimes. I prayed last Saturday in the battle of Fort Wagner. I think everybody prayed then." Dr. Roy L. Smith tells of an incident when he was called to the home of a father whose son was at the point of death. The father was not a praying man. He had never manifested interest in any form of religion. In this hour, however, he called upon Dr. Smith not that he might relieve the physical suffering of the boy or help him otherwise, but he wanted him to pray. This spasmodic type of praying, however, does not produce lives "that overcome the world." Jesus says, "Man ought always to pray." In another instance we are admonished to "pray without ceasing." The value of this type of prayer-life is illustrated in an incident in Dwight L. Moody's life. He was on board a ship which

was overtaken by a storm. The Christians on board ship met for a prayer meeting and looked to Moody for leadership. Moody, however, was not present. He was found on deck in perfect composure, observing the clouds and studying the lightning—listening, as it were, to the voice of God. When asked why he was not attending the prayer meeting he answered, “I am up with my praying.” Is not that an illustration of victorious Christian living? Regularity of eating is considered an essential factor to maintain health. Daniel discovered this same truth with regard to his spiritual health. He prayed in the morning, he prayed at noon, and in the evening. In the meantime, he met the emergencies of life, trusting. “In quietness and in confidence shall be your strength.”

The emergencies of life can be met in a Daniel-like fashion only when we have a God-perspective of life. This God-perspective is gained only as we “wait upon the Lord” and “mount up with wings as eagles.” Attending a popular sale in a large department store where immense crowds fill the building, one readily concludes that the whole world is upside down and out of gear. It is quite refreshing then to take the escalator and as one slowly ascends these moving stairs to behold the milling throngs below in orderly streams. We need that airplane view of life. It is then that Romans 8:28 becomes a satisfying reality in our lives. So often when we face disaster and discouragement we feel that something is out of gear—God’s hold on the affairs of life is slipping. “Why should such suffering be my lot when I trust an omnipotent God”? we ask impatiently. As the bewildered soul mounts up with wings of faith to behold life with a Romans 8:28 perspective, he sees that suffering of necessity is a part of a Christian’s life as well as that of a sinner’s. Often the saint suffers most in that he is suffering vicariously. The difference, however, being that the Christian of prayer suffers for a purpose which changes his burden to a voluntarily assumed cross. What a difference! It is then we experience that “his yoke is easy and his burden is light.”

In essence Jesus was never tempted not to be the long-looked-for Messiah, but to be the Messiah without the cross. This was true of the temptations in the wilderness. It was true throughout his life and in the garden of Gethsemane. “If it be possible” he prayed “let this

cup pass from me.” One of his statements indicates that He was tempted to call upon twelve legions of angels to protect Him. Peter’s promise to be loyal because of his implicit faith in Him, and his evident disappointment when Jesus failed to employ His supernatural power for self protection certainly was another temptation to avoid the cross. But no, when He saw that the cross was inevitable to save man, He continued to pray “Not my will but Thine be done.” Gethsemane revealed to Him anew that man’s redemption from sin required the infinite, humanly unfathomable love of God to forgive. The only possible way to reveal this eternal truth required the supreme sacrifice—the shedding of divine blood. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” Hence, “Christi Blut und Gerechtigkeit, das ist mein Schmuck und Ehrenkleid, damit will ich vor Gott bestehen, wenn ich zum Himmel werd eingehn.”

As a fellow traveler in a desert I am calling your attention to the oasis which might be called, “Ye have not because ye ask not,” or “Man ought always to pray.” Why? 1. Because our soul is not at rest until it rests in God. 2. To meet the emergencies of life with a victorious faith—to understand Romans 8:28. 3. To overcome the temptations of serving God without assuming the cross. (Matt. 10:38-39).

Such victories are not wrought, “save by prayer.” “Man ought always to pray.”

ORDINATION SERVICE

As Brother Walter H. Dyck has accepted a call to the Burrton Mennonite Church, he will be ordained to the ministry at his home church in Elbing on Sunday, August 23. The service begins at 10 A. M. There will also be an afternoon service.

Zion Church, Elbing, Kansas.

H. J. Dyck, Pastor.

ARE WE READY FOR HIS RETURN?

Olin Krehbiel

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye

men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10-11.

The Scriptures are full of evidence pointing to the return of the Lord Jesus. The above is but one of these references and in this case it was the angels that foretold of that great event. Christ Himself spoke on numerous occasions of His return. (See Matt. 26:64; Mark 13:26; Luke 21:27; John 14:3.)

The two parables, the one on the talents and the other about the ten virgins, are familiar to everyone and yet many have failed to note the reason why Jesus used them. He was trying to show the importance of being prepared for His return. Since we do not know the exact time we art to be ever ready and watchful.

I wonder if some church people would not have heart failure if Christ was to come tomorrow? They are like the five foolish virgins who were not prepared when the cry came that the bridegroom cometh. There are many who have fallen asleep and don't seem to expect His return. Today we have those who reason that because the disciples thought Christ would return again in their day and He did not, therefore He will not come. But Jesus said, "For in such an hour as ye think not the Son of man cometh."

The reason many are not ready today is because we have those who make light of the fact of His return. The Apostle Peter spoke of this condition when he said: "Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

How are we to be ready or what does it mean to be prepared for His return? First it means that we must be right with God, and that comes by faith in the Son as our Savior. It is through the cross of Christ that we have access and fellowship with God. Second, we are to watch. Watch for what? Watch for the return of Christ. Luke 21:28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And verse 36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things — — —."

Third, we are to pray. Pray for the lost that their eyes may be opened. Pray for the believers that they may stand true in the hour of trial and temptation and that they may grow in their christian life. And pray for the Lord's return. When we say, "Thy kingdom come," do we mean it? Fourth, we are to work and keep busy. We are not to sit down and wait or try to figure out a date when He will come. No, we are to be active in the service for the King. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

CORRESPONDENCE

Wayland, Iowa. To the Readers of The Mennonite: May 24, Prof. D. E. Jones, principal of our high school, gave a special temperance talk to the Sunday School.

Rev. Basinger and family spent the Sunday at Donnellson, Iowa, where Rev. Basinger delivered the morning sermon. Rev. David Wedel, Goessel, Kansas, preached in our church both morning and evening. He stopped off here on his way home from Colgate Theological Seminary, Rochester, New York. It was also on this Sunday when a group of our High School students sang at Moline, Ill. The chorus was under the leadership of Prof. Ivan Kortkamp.

May 29, in the evening we tendered a farewell reception to the Basinger family and also Miss Louise Imhoff. Rev. Basinger and his family left for Summerfield, Ill., where he had just recently accepted a call, while Miss Imhoff went to California. May our loss be their gain! Rev. Basinger has served our congregation for almost nine years. God will truly reward this brother's faithfulness while he served here. Since the departure of the Basinger family in the early part of June our church is without a pastor and shepherd.

May 31, Rev. Basinger delivered his farewell sermon.

June 14, Rev. H. A. Fast of Hartford, Conn., preached for us both morning and evening. The Gospel Team of Parsons College in Fairfield also furnished part of the program in the evening.

June 15, the Bluffton College Gospel Team, consisting of five of its members, gave us an inspiring program consisting of musical numbers and a sermon by Russel Mast. J. Winfield Fretz, the Field Secretary, was also with

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

the group in the interest of the college. The other members were Harold Kaufman, Normal, Ill.; Hiram Hilty, Versailles, Mo.; J. J. Miller, Goshen, Ind.; and Hiram Diller, Columbus Grove, Ohio. In the afternoon of June 16, these young men went to sing for some of our old people. One of these old people who enjoyed the music very much, has since gone to his reward. May God bless these young men for their cheerfulness brought in song.

July 15, Missionary E. B. Steiner, wife and children, Bradford and Elizabeth, were in Wayland. Rev. Steiner, assisted by his son Bradford, showed a series of slides in the city park after the band concert. These dear people must have had some remarkable experiences. May the dear Lord bless their faithful efforts! The pictures depicted some wonderful scenery in connection with their work.

July 18 and 19, the young people of the four Iowa churches held their annual retreat at Pulaski. There was a large delegation there from Noble and Donnellson. Our church was also represented.

On Friday, July 31, the Iowa churches had their Get-Together meeting in our church. In the forenoon we had a program in the church and in the afternoon a social gathering in Allen's Grove at the west end of town.

August 2, Rev. and Mrs. Alfred Habegger, missionaries in Busby, Montana, for eighteen years, were in our church giving us in a very interesting manner some of the experiences they have been privileged to enjoy among the Cheyenne Indians. They had with them four

of their children, Helen, Esther, David, and Lois.

We have had a great heat during this summer and hardly any rain. About an inch of rain fell during the night of July 24. It relieved the intense heat somewhat. It is still hot today, August 2.

May God bless all the readers! Sincerely,
Mrs. Selma C. Summer, Church Corr.

Immanuel Mennonite Church, Pratum, Ore.
Since our last report we have enjoyed many special blessings. Our first visitor was Miss Helen Nickel, who had just arrived on furlough from India. She gave us a very interesting as well as informing message on the work in the Janjgir district where she had labored. We want to thank God as well as her for the visit to our church.

On May 25, our pastor, Rev. J. M. Franz, went to Colfax, Wash., to hold a series of meetings in the church where P. R. Aeschliman is pastor. Our Sunday School Superintendent, Homer Liesy, joined him on June 2 and assisted in the services. From there they went to the Menno church to take part in a three-day S. S. and C. E. Convention, June 5-7. They reported a profitable and helpful time in each place.

The Ladies' Missionary Society had charge of the evening service on May 31. A missionary program was rendered.

The Pacific District Conference to which we had looked forward for months with much expectation, has become history, but the blessings remain with us. We can truly say we were not disappointed, for it indeed was a time of sitting together in heavenly places and enjoying the riches of the grace of God made known to us through the messages from the Word brought by the different speakers. The sessions were well attended. Sunday, the last day of the feast, brought many from the various surrounding communities. Preparations had been made for an overflow crowd by placing seats on the east side of the building and installing a loud speaker system so all could hear the services. During the noon meal the young people sponsored a program of vocal and instrumental music, which was very much appreciated and enjoyed by all.

On July 12, Miss Martha C. Pohnert, a missionary from Alaska, gave us a most interesting
(Continued on page 8)

FOREIGN MISSIONS

342 VILLAGES SURVEYED FOR INTENSIVE EVANGELISM

Bq P. J. Wiens

Birra, via Baraduar, C. P., India.

Dear Members of the Mission Board:

Greetings! Let me begin this report by quoting first a poem by Theodora Thomson, copied from "The Indian Witness."

"Oil for the Lamps of India"

Oil for the lamps of India;
Light for her shadowed ways;
With its searching, golden rays;
Dispelling her ancient darkness;
Joy for the hearts of India
Freedom for all her slaves,
And a song of glad rejoicing
Echoing down her days.
Yea, Christ for the lives of India
His light for her stumbling ways
His guiding hand in her seeking
His freedom—her song of praise.

The above poem was inspired by the beautiful title of a now famous book, "Oil for the Lamps of China."

Yes, India needs the Light of Christ and His gospel to lead the masses who are at present on the move into the right path that will land them all at Jesus' feet, and not to the Brahman's feet, before whom they have been bowing down all these years, and where the upper classes would like to keep them so that they can put their feet on the untouchables' necks. May the leaders of these untouchables not forget that there is no rising to a higher level until the soul of man is set free from the bondage of sin, and that Christ alone can give this freedom. Lead, Kindly Light, Oh Christ, Thou Sun of our Souls!

For the first half of this quarter the two evangelist's families we have at this station were employed to make the survey of this station area to find how many of the untouchables there are among whom work would seem most hopeful. Sonakhan, which is mostly government reserve forest but has quite a number of villages with a large percentage of aboriginals, will be surveyed later. The result of the 342 villages surveyed has yielded the following:

Chamars of different shades.....	31,929
Garas, two kinds	4,702
Ghassias, two kinds.....	1,342
Gor (Gonds)	1,439
Dangchaga (Acrobats)	100
Managan	162

39,674

The work thus far is most hopeful among the first three of the above named classes. At present they are calling from different villages to come there. In a few villages the evangelists have been for longer times of instruction, and the people have begun to study the gospels themselves, but what the outcome will be has to be seen. It is the best to wait till the whole group of one or more villages is ready for baptism. The real motive must also be studied and they must be tested in that before further steps be taken. We shall continue to instruct and pray for them, and in this we know that many at home are joining us, and the Lord will lead the people step by step till they will be ready to forsake all and follow Him, and Him only.

With the coming home of the last of the typhoid patients in January we were of the opinion that they would be the last, but sorry to state that another person, this time a young man, is at present in the Champa hospital with typhoid fever, and was very low yesterday. Have not received the doctor's report concerning him today, but we hope that he may be better. Otherwise there is not much sickness about on the mission station. There is not much work at the dispensary, although some people had severe fever spells.

THE CHINA MISSION SILVER ANNIVERSARY

(By H. J. Brown)

How glad and thankful we were that here in the field and at home in America everybody helped along and so we were able to put the Mission Numbers of the Christlicher Bundesbote and The Mennonite in the hands of the readers before our celebration here began. The committee had to contend with real difficulties, but the Lord has helped through it all. His praise and honor for evermore! I am sure

that this was a good plan. In spirit and prayer our friends and dear supporters could be with us during those wonderful and blessed days.

This was the first time in our Mission's short history that around two-thirds of our Christians from the whole field could be together in one meeting, and that for an eight-day conference. The church holds about a thousand people, and the eight hundred church members with the over hundred visitors from other mission fields filled it up fairly well. The inquirers, that is people under instruction but not baptized, had the high school auditorium for their meeting place. In this way, since there had to be an overflow meeting, the matter was regulated.

The lodging problem was met by using the two big evangelistic tents, the Bible school, and the basement of the high school building. It was our aim to provide sleeping quarters for everybody. At first we intended to also use the church in the city, but on account of the restlessness of the community, the magistrate could not grant passage into the city after dark, and so our plans had to be changed.

Meals were served only to church members and guests from other mission fields coming as delegates. There were two big kitchens going, one for the gentlemen and one for the ladies. Our funds were very limited and Chinese eat a lot, but the food committee did fine work. There was no waste, no overeating followed by doctor bills, but still everybody had sufficient.

The registration committee had a very important job, for on its work depended three possibilities: admission to meetings, lodging, and dining rooms. It provided each church member with a silver button or pin, and for a whole week that little thing worked magic.

The ushering was done by a large committee. This also was a very important work. Faithfulness met with some opposition, but soon even this was regulated. People soon learned that with large groups order is quite necessary. What seemed an unnecessary inconvenience at first proved a decided advantage to all later, for each had his and her place or seat.

We were very thankful indeed to be able to obtain the services of Mr. Wang Ming Tao. For years our mission had extended an invitation to him, but he is always busy and has to restrict himself to larger places. This time, however, he was led to answer our call. His

messages were very good for the Christian audience before him. They were practical and demanded self-examination. We do believe that through this series of meetings the Christian standard among our people has been decidedly raised.

The second speaker was Rev. Wang from Tsao Chowfu. He, too, is full of life and has good messages. He spoke mostly to the inquirers or overflow meeting. If the material food was somewhat sparingly given out, not so the spiritual, there was enough and more for anybody's digestion.

But we must also mention the historical meetings, where the history or important events of our mission was reviewed. Twenty-five years of evangelistic work, medical work, and educational work bring a lot of experiences, that may not be known to the greater number of the group, and still they have been a vital factor in the building up of the mission. If only someone now has the time and ability to write them up. They surely would make a large book, and many a one would find them so interesting that the book would not be put down before the reading of it was finished.

Music also helped very much to beautify the celebration and lift souls closer to heaven. The committee on music did a good work. Short choruses were taught every day. Different groups and choirs gave many choir selections. How thankful we are that the dear Lord gave willing hearts and hands! Each one brought his best, and thus we had a wonderful celebration from beginning to the end. Now we have entered upon the second twenty-five years of service. May they be even richer and bring much greater results for the salvation of men and the glory of God!

There is joy in heaven over one sinner, and over one backslider returning. Fix your thoughts upon these two outstanding pictures—a loving, Heavenly Father, waiting for the backslider; and the heart-sick, home-sick wanderer from the Father's fellowship. Then remember that there is but one way Home. Reverse your attitude, face right about, and from your home-sick heart pour out the prayer of confession of your sin, and you will find the open arms of the unchanging, loving, waiting Father ready to enfold you.

—Dr. T. C. Horton.

THE SUNDAY SCHOOL LESSON

August 23, 1936

The Gospel For All Men

Acts 11:5-18; Rom. 1:15-18

Golden Text.—For God so loved the world, that he gave his only begotten son that whosoever believeth on him should not perish, but have eternal life. John 3:16.

The lesson brings to us two men who prayed. Cornelius, the Gentile, prayed and God sent to him Peter, who had been also in prayer in the distant city of Joppa. Prayer is a bond that brings together all kinds of people who love God and seek to do His will. The fellowship of prayer is world-wide. We have fellowship in Christ with those who live on the other side of the earth, speak a different language, and live under conditions unfamiliar to us. But, as those who love the Lord, we all may approach God, the giver of every good and perfect gift. In this fellowship of prayer there is blessing that is not for one alone. The prayers of Cornelius and of Peter were related. They had to do with the praise of God and the salvation of souls.

Both Peter and Cornelius saw visions. Peter, on the day of Pentecost, declared that the day of visions had arrived. Visions set before us better things to be attained. It is one thing to see a vision, but that is not complete. We must do our part toward making the visions come true. Jesus had set a glorious vision of a world to be won to Him when He commissioned His disciples to go unto all the world to preach and baptize in His name. Here came the time when Peter must be moved to do something to make the vision come true.

We learn something of Cornelius. He was of another race and lived under different circumstances, but he had learned to love God and his people and he spake the language of prayer. We learn that he was a giver of alms. This is an important part of the right kind of a life. One who is ready to share what he has with less fortunate ones is a person who has a sense of responsibility. He is conscious of the fact that all he has is entrusted to him as a steward and that his possessions belong to God. His part is to administrate the trust, so that he may give an approved account of his stewardship.

Peter's past had been one of an exclusive Jew.

He did not associate with those of other nations and he did not eat the food that others of other nations ate. To him there were many kinds of food that were unclean and made the eater unclean. He had to learn that the wall of partition was broken down and that merely keeping up the form of his religion had no particular virtue. The vision came no doubt as a shock, but God said that the things that He had cleansed were to be used as coming from Him as blessings and nourishment. This prepared Peter for what was to come, for he was soon openly to break another chain that bound him to the past. He was to enter into intimate relationship with a Gentile. The great message of Christianity to the world is that all men are brethren and owe to one another a brother's part. Hitherto this truth had not sunk deeply into the minds of the disciples, even though Jesus revealed Himself to the Samaritan woman as the Messiah and held up the good Samaritan as the good and dutiful neighbor. It is interesting to note that to Peter came the opportunity to go beyond the wall of partition. He was the leader of the little band and what he did would have its powerful influence.

Cornelius obeyed God and sent for Peter and Peter obeyed God and went to Cornelius. Here we have a picture of the blessings that come to those who are obedient to God. The fact is that without obedience, which is a large part of faith, nothing can be accomplished to the glory of God and the salvation of souls.

There were witnesses to the conversion of Cornelius. This brings to the fore the fact that conversion must be open. There is no such a thing as a secret convert to God. The whole life of the converted person will reflect conversion. Indeed, all Christians are "the light of the world" and must let their lights shine to the glory of God. Peter's visit might have been secret, as might the call to him from Cornelius, but what, think you, would have come of that conversation? Our answer is, nothing.

The evidence that was most convincing to Peter and that had to be accepted by those who were inclined to doubt the propriety of Peter's visit was the presence of the Holy Ghost and His part in the procedure. It reminded Peter of the time when the Holy Ghost came upon the believers upon that memorable day. The Spirit's witness is the assurance of

God's acceptance. It is the Spirit of God giving witness to our spirits that we are the children of God. True conversion is accompanied by the Spirit's presence and witness.

There is a humble touch to Peter's speech to the elders when he says: "What was I that I could withstand God"? The man or woman who does withstand God is simply the fool. It is fighting against Him in a hopeless and sinful resistance. We ask ourselves the question: Do we ever withstand God? He surely does open to us daily some opportunity to lead someone to the light. If we miss our part we are withstanding God.

The passage from Romans added to our lesson introduces to us one who more fully than even Peter carried the Gospel to the Gentiles. Paul had for a time withstood God, but it was useless. When he did yield to Him he became the great herald to the Gentiles who carried the Gospel to distant lands and to distant peoples.

CORRESPONDENCE

(Continued from page 4)

ing and informing message concerning her labors in that needy field, during the C. E. hour.

On July 26, graduating exercises were held for fourteen of our young people who had recently completed the teacher training course. Diplomas were presented by the superintendent Homer Liesy. The pastor gave a short message.

August 2, was a very special day. We had the privilege as well as pleasure of having the Era Steiner family with us. Mrs. Steiner spoke to the Sunday School and showed some articles they brought from their fields of missionary labors. Mr. Steiner gave the message of the morning. In the evening he held an open forum during the C. E. hour, and after that he showed some of the slides of their work and travels during the last eight and a half years in India. May God's richest blessings be upon them as they go from place to place, telling of the needs of that field and what God has already done. How it should stir our hearts anew to pray and give that the Gospel may be brought to these millions of people who are without God and without hope.

The following visiting brethren have visited us and brought messages from the Word. Bro. Wiebe from Dallas, Oregon; D. C. Zimmerman, Sterling, Kansas; Wm. Egle, Stratton, Nebr.

We also wish to give recognition to the Wenger Sisters Quartet which has given a number of very fine messages in song. The Wenger family from Pandora, Ohio, is visiting with relatives in this community.

Mrs. Jno. L. Merryman, Corr.

First Mennonite Church, Newton, Kansas. August 1, 1936. "The Church's one Foundation is Jesus Christ, her Lord . . . With His own blood He bought her, and for her life He died."

Recent messages at the First Mennonite Church of Newton, given by a number of visitors as well as by the local pastors, to a large extent emphasized the thought of the above lines. Jesus Christ, the church's impregnable foundation, alone gives unfailing hope and encouragement to press onward. May this foundation always be sought as the one and only anchor in the changes of time.

Following a thorough course of catechetical instruction, the First Mennonite Church had the privilege of adding more than thirty young members to the congregation through baptism early this spring. Soon afterward two additional members, Mr. and Mrs. John Kroeker, who had recently immigrated into this country, were accepted into the church, Mr. Kroeker through baptism. At this time the church also celebrated the Lord's Supper, which was well attended.

Missionary W. F. Unruh of India was the guest of the church on Sunday, June 21. Referring to the great social movements taking place in India at the present time, he stressed the great need of increased efforts to bring the Gospel to the millions in that country.

On the evening of June 19, Rev. J. E. Entz entertained approximately 150 young people out on the beautiful lawn at his farm home, as is his annual custom. Also at this occasion Rev. W. F. Unruh was the principal speaker.

Among the recent visiting ministers here were Rev. P. H. Richert, pastor of the Tabor church; Dr. E. G. Kaufman, president of Bethel College; Rev. Abr. Unruh, Winkler, Man.; and others. The messages brought by these visitors greatly served to the edification of the church. Rev. Unruh, who is taking several courses at the Bethel College summer school, is assisting with the work of the Sunday School training class each week.

(Concluded on page 12)

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Bernhard Barga
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Western District C. E. Convention

"Ideals Worth Living For" was the dynamic theme of the Western District C. E. Convention, held at the Eden Church at Moundridge, Sunday, August 9, with David Wedel, Canton, presiding.

It was a meeting shot through with the idea of letting the ideals become effective in Christian living and Christian program of activities. The business session was determined that a clear-cut plan of procedure, and statement of purposes and ends to be obtained be adopted, and did adopt some far-reaching plans for the support of the Institute of International Relations, for the support of the Bethel College Young People's Retreat, and committing itself to the task of returning to India at least one of the missionaries now on furlough.

A splendid slate of officers for the coming year was elected, and we can look forward to a period of united efforts on the part of young people in this part of America in the year to come. This is only a very brief report of the convention. Your editor hopes that a more detailed report will be available for publication soon.

The Hope of the Church of Tomorrow in the Youth of Today

Written and read by David Schrag, Monroe, Washington, Washington State C. E. Convention, June 7 and 8

This topic brings us face to face with the much-disputed question: Is there a church of tomorrow? Has the church of Jesus Christ a future? If it has, what will it be? What will be its mission?

Some time ago the Kiwanis Club, of Monroe, secured the chaplain of our C. C. C. Camp as principal speaker at the regular luncheon hour. Of course, the churchminded people were curious just what this religious leader of our boys in training would have to say about the conditions and problems our C. C. C. camp brings with its arrangements. To the consternation of the people who still hold fast on "the blessed hope of the church" and its future, he made this statement: "The church has lost its usefulness and is, therefore, obsolete, and so, in the future, will be shelved with the antiques." Now, then, if the leader of the C. C. C. camp, who is eating out of the hands of the honest-to-goodness taxpayers, takes such an attitude toward the Church of Jesus Christ of today, what will become of the Church of tomorrow? Therefore, let us face the honest question: Will there be a church of tomorrow? What will it be like?

But along side of this ominous condition let us place another fact: that the church of Jesus Christ has recently celebrated its 1900th anniversary. For over 1900 years the church of Jesus Christ has been marching on with an increasing progress, carrying out its commission to the ends of the world; holding high its banner, "Be ye reconciled to God," before every nation, tongue, and tribe. Let us remember that the Gospel message is today proclaimed, taught, and chanted in over 900 languages. Let us remember that the religious statistical report of 1934 gives an increase of 4,765 preachers in the United States only, with 2,565 more churches, and 1,223,064 more communicants. Let us remember that the various branches of the Mennonites have now 1,694 preachers, 987 churches, and 107,935 communicants in the United States. The church is "marching on," because He who was dead and now liveth for-

Happiness does not consist in the absence of, but in the mastery of one's passions.

evermore, even Christ Jesus our Lord, all-glorious and over-all victorious, is its head and leader and defender. It has marched on against the forces of darkness, superstition, ignorance, misery, and vice, and the organized forces of the Prince of this World.

With Christ as its captain of salvation, it was victorious over the onslaught of heathendom in the first three hundred years. It stood the test of corruptive forces from without and within through the dark medieval ages. It has gathered and united a people out of all nationalities and races into one divine brotherhood before the throne of grace. It could not fail with a handful of only 120 charter members against a world of opposition, and mountains of obstruction. Therefore, with "Christ—Yesterday, Today, and Forever," as its motto, it will move on till Jesus comes.

About 345 years ago the Spanish army besieged the French stronghold of St. Quinten. St. Quinten, under the commandship of Admiral Coligny, was the last obstacle in the way for the Spanish army on its march into Paris, the capitol of France. Its fortifications had already begun to crumble, and within ravaged hunger and lurked treason. One day the Spanish soldiers shot arrows with a message tied thereto over the walls. The message read: "Surrender and be unmolested." Coligny, the brave commander, tied a message to the shaft of his spear and hurled it into the midst of the Spanish camp. The message read: "We have a King." Meaning: "We believe in Him; our service belongs to Him; and we will defend his rights and interest."

"We have a King" is the slogan for the true church of Jesus Christ. We belong to Him, and stand for His cause; and "from victory unto victory His army He shall lead, till every foe is vanquished and He is Lord indeed."

This church of tomorrow with its blessings and duties is placed into the hands of the young people. The young people of today are to be the leaders of the church's activities. They are to be the preachers, the evangelists, the missionaries, the teachers, the deacons of the church of tomorrow; they will be the welfare workers and the loyal fathers and mothers in Israel. The youth of today are to be the defenders of our most holy faith of our fathers and mothers, for which they stood and suffered persecution, confiscation of their possessions, and banishment from their homes and

fatherland, and endured all the hardships of pioneer life here in this country.

Some years ago a father, a lighthouse keeper, and his two youngsters, a boy of 12 and a girl of 10, had just received their winter's supply of oil and provisions to carry them through the dark and stormy days of winter. With a "God-speed" the coast guard left them in charge of the lighthouse, which is to point the way and the safe path by the dangerous rocks and reefs. Many a sea captain thanked God for the faithful service of this light in storm and fog.

However, it came that the father and lighthouse keeper fell sick and died, and the lighthouse was in charge of the youngsters. But the light kept on shining as before. The youngsters said to themselves, "Father has left us, and we are alone; but the light must shine, and the darker the night the more it is needed. And we must make it to shine and help the mariners in distress."

So also the passing generation of today is looking forward to the young people of today to take over this sacred charge of Jesus Christ to carry His divine light to the uttermost parts of the earth. To the youth of today His command goes: "Go thou also and work in my vineyard, for the harvest is great and the laborers are few."

. . . . The call comes to the young man and to the young woman today as it did to Isaiah: "Whom shall I send; who will be my messenger"? If anyone in all the world has reasons to say, "Here am I, send me," it is the Mennonite young people.

INTERMEDIATE DEPARTMENT

An Intermediate Convention

The Intermediates of the Eastern District Conference held their Third Annual Convention, May 30, in the Zionsville Church.

The program consisted of musical numbers and readings given by members of the different societies. The address was delivered by Mr. George C. Lowe, president of the Pennsylvania C. E.

The prize for the Peace essay contest was won by Miss Louise Kemp, of Bally. The banner was awarded to the West Swamp Society, it having had 100 per cent attendance.

At the present time we have seven societies: Bally, Deep Run, Lansdale, Souderton, Schwenksville, and West Swamp.

Mrs. Emma Rapphold, of Souderton, has been elected district superintendent for the coming year.

Intermediate Christian Endeavor

August 30, 1936

Topic: Friendly Attitudes Toward Other Races

Matthew 8:5-13

For Your Quiet Hour

- August 24 Jesus and a foreigner. John 4:1-14
- August 25 Peter learns respect for other races. Acts 10:34-48
- August 26 Friendly service to foreigners. Luke 10:30-37
- August 27 Educating the Negro, Acts 8:26-35
- August 28 Shepherd of all the world, John 10: 16
- August 29 Grateful foreigner, Luke 17:11-19
- August 30 Friendly attitudes toward other races. Matthew 8:5-13

Prayer and Praise

Galatians 3:28, "One in Christ," can be used to suggest a few thoughts for the pre-prayer circle. The following hymns are suggested for the opening praise service:

The Morning Light is Breaking
Christ for the World We Sing
More Like the Master

Make necessary announcements after the first song.

Suggested Worship Service

Leader announces the topic.

Instrumental Prelude: "Largo," from "New World Symphony," by Dvorak.

Leader: "Jesus taught, and said unto them, 'Is it not written, "My house shall be called a house of prayer for the nations?"'"

Hymn: "In Christ There Is No East or West," stanza one.

Leader: "There shall come a time when each shall to another be as Christ would have him—brother unto brother.—L. Morris.

Hymn (as above): Stanza two.

Leader: Scripture reading, Matt. 8:5-13.

Hymn (as above): Stanza three.

Prayer: "O merciful Lord, who hast made

of one blood and redeemed by one ransom all nations of men, let me never harden my heart against any that partake of the same nature and redemption with me, but grant me a universal charity toward all men. Give me, then, O thou Father of compassions, such tenderness of heart that I may be deeply affected with all the miseries and calamities outward and inward of my brethren and diligently keep them in love. . . . O, that this mind may be in us all, which was in Christ Jesus, that we may love as brethren and endeavor heartily to keep the unity of the Spirit in the bond of peace. The God of grace, mercy, and peace be with us all. Amen."

—Thomas a' Kempis.

Hymn: "Love Thyself Last."

Topic Discussion

Leader's talk: Speak of the need for friendliness among those of different races in our own country; the need of friendliness between nations; Jesus' example; the aim of the meeting: to understand how we can develop more friendliness.

Bible light: Use the daily readings, not to be read in the meeting, but as the basis for short talks.

Discussion questions.

Closing moments

"A Pageant of Peace and Friendship," in *Journal of Religious Education* (October, 1935). This is a short pageant and would make a very impressive close. Prayer and benediction verse.

For Your Discussion

1. What are some causes of race prejudice? How old is it?
2. Why is it the duty of Christians to overcome these prejudices?
3. A group of Intermediates were to have a lesson on Mexicans. Most of them contacted Mexican children daily in the public school. When the topic was announced by the superintendent there was an air of superiority among the Intermediates and no interest. After their attention was called to the fact that most of them had had few opportunities and no Christian training their attitude was entirely changed. How does understanding another race help to create friendly attitudes?

4. How does knowing what other races and nations have contributed to the welfare of humanity tend to create friendly attitudes?
5. How do the public schools help to develop friendly attitudes toward other races?
6. Someone has said it is better to do things with people of other races than to do things for them. Why is this true? Suggest some things that might be done.

Something To Do

The discussion of this topic should be followed up with some definite action. In communities where there are many foreigners living, the society might put on an inter-racial social time, at which as many different nationalities are represented as possible, or have a meeting at which someone of another race addresses the group. If neither of these plans are practical, let the Intermediates write friendly letters to young people of other nations. Our missionaries, or the C. E. Union, could supply names.

JUNIOR SECTION

Program Suggestions for August 30, 1936

"God Speaks to Me in the Quiet Hour"

1. **Setting**—in candle light.
2. **Call to Worship**, by music of "Take My Life and Let it Be."
3. **Worship period**—Rise.
 - 1) In unison, sing words of "Take My Life."
 - 2) In unison, speak Habakkuk 2:20.
 - 3) In unison, sing "Holy, Holy, Holy, is the Lord of Hosts." Be seated.
 - 4) Responsive reading—Psalm 145:8-21.
 - 5) Song in unison, "Open My Eyes."
4. **Announcements.**
5. **Study period.** Aim: To teach the Juniors the need of quiet movements with God.
 - 1) Meditation—in charge of junior chairman, announcing that the piano will play the hymn "Nearer, Still Nearer" through once and then all will read the words softly while the music continues.
 - 2) "When can we hear God's voice the clearest"?—by a junior, stressing the "Quiet Hour."
 - 3) "When God Spoke in the Quiet Hour"—talks by juniors:

- a. On Mount Sinai—Ex. 34.
 - b. On an Island—Book of Revelation.
 - c. On Rough Waters—Acts 27.
 - d. In a Dedication Service—II Chron. 6:12-7:3.
 - e. In the Darkness of a Night—Dan. 2: 1-23.
- 4) Song in unison or special voices—"Take Time to Be Holy."
 - 5) "What Might Hinder Us From Hearing God's Voice"—talks by juniors:
 - a. In the quiet hour of our Sunday School
 - b. In the quiet hour of our church services.
 - c. In the quiet hour of our family worship.
 - d. In the quiet hour when I read the Bible.
 - e. In the quiet hour when I pray.
 - 6) "The Secret of a Beautiful Life"—by leader or guest speaker leading the Juniors to feel the need of quiet hours with their Creator. (How can He finish His creation lest He work on it often and it yields to Him?) Stress also the need of a listening heart to which He can speak and, when He speaks, the need of obedience.
 - 7) Reading verse of month in unison.
 - 8) Song in unison—"Trust and Obey."
 - 9) Prayer—by leader.
 - 10) Closing meditation — the singing of "Sweet Hour of Prayer" softly.

CORRESPONDENCE

(Continued from page 8)

Rev Jacob H. Janzen of Canada accepted the invitation of the church to preach at a service while here attending the session of the General Conference publication board. He complied with this invitation of Sunday morning, July 19.

Dr. and Mrs. Abr. Warkentin are spending the summer at Cedar Falls, Ia., where Dr. Warkentin is teaching in the summer term of the State Teachers College.

A varied program of sacred and secular music was given by the Kentucky Harmony Singers, a colored ladies' quartet, at the church on July 3. A large audience attended this program.

Corr.

JOTTINGS

Rev. C. E. Krehbiel, secretary of the General Conference, sends out the following announcement: Brother H. A. Fast, Glastonbury, Conn., has accepted a call as Field Secretary of the General Conference. His aim in visiting the churches will be to promote all of the conference interests, including young people's activities, and to the end he craves the support and prayers of every one who shares in any way in the cause in which the Master has entrusted to our churches. Brother Fast hopes to take up the work in about two months.

The editor is grateful to the Mennonite Publishing House of Scottdale, Pa., for a copy of Menno Simon's Life and Writings, just off the press. The authors are Harold Bender who writes the biography, and John Horsch who furnishes selected translations from the writings of Menno. The work undertakes to give in small compass a comprehensive life of Menno. This being the anniversary year of Menno's renunciation of Rome, the book is timely. Other biographies have appeared from time to time, but are now out of print. This handy little book should be in every Mennonite home. It fills a long felt want for a small popular account of the life of Menno. The works of Menno printed in English and German many years ago were complete and filled a large volume. They are now about out of print. The small but well selected samples of Menno's writing appearing in the book gives one a good idea of his style and the subject matter making up his complete works. Copies may be secured through the Mennonite Book Concern, Berne, Indiana.

More than 200 young people from Mennonite churches in Ohio and Indiana attended the annual young people's convention of that district in the First church, Bluffton, O. Officers for the coming year are: President, Ivan Badertscher, Dalton; Secretary, Mabel Studer, Wadsworth; Program Chairman, Wade Amstutz, Pandora, O. The place for next year's meeting is to be announced later.

The program for Sunday afternoon, August 30, at the meeting of the Middle District Conference, will be in charge of the Educational Committee. It will consist of a song service, devotional exercises, an address by President Rosenberger on the subject "Mining for Truth." Special music will be furnished by the Fortuna church and the meeting will close with a hymn and prayer. R. J. Hirschler, Edison Sprunger, and Clarence Schneck are the members of the Educational Committee of this Conference.

The fiftieth anniversary of the Salem church, Dalton, Ohio, was attended by 1000 persons and over 300 participated in the church dinner held in the church grove. Numerous persons participated in the morning and afternoon exercises. Rev. J. Amstutz of Trenton, Ohio, gave the morning sermon and Rev. A. R. Keiser was in charge of the dedicating service.

The Mennoite Home for the Aged at Frederick, Pa., will hold its anniversary on September 13. This is an outstanding occasion of the church year in the Eastern District Conference. Many visitors from practically all the churches in the Conference are present and the exercises include a place for some outstanding speaker. Dinners served on this occasion have helped to make the Home famous.

Rev. Lester Hostetler of the Upland, Calif., church was a guest of the Wadsworth, Ohio, church and brought a helpful message. Rev. Hostetler and family are spending the summer in their old home congregation, Sugar Creek, Ohio.

The Wadsworth, Ohio, congregation purchased a parsonage five years ago. There remains some debt on the building and several Sunday School classes have been asked to assist in raising sufficient funds to clear the parsonage of debt.

The Landis family, one of the largest of Mennonite origin in Pennsylvania, will hold its twenty-fifth anniversary in Perkasio Park, Perkasio, Pa., on August 29. Music and special addresses will be the order of the day.

Immediately after landing in New York, Rev. P. R. Schroeder, president of the General Conference, left for Souderton, Pa., where he addressed a gathering of representatives of nearly all the congregations comprising the district. Rev. Schroeder gave his impressions of the Mennonite World Congress, the World's Sunday School Convention, and Mennonites generally in Europe whom he had opportunity to visit. He has promised to give the readers of The Mennonite the benefit of his impressions through several articles which he will prepare in the near future.

The Statistician of the Western District Conference requests that the churches of the Conference send him their reports as soon as possible. To date less than half have responded. Address: Olin Krehbiel, 655 Lorraine Ave., Wichita, Kansas.

The Bethel, Wolf Point, Montana, church celebrated an annual Women's Mission and Children's Day which was well attended. Taking into consideration that crops have failed, the \$200 collected for missions was unusual.

Plans are being made for the remodeling of the Berne, Indiana, church. The Berne church is the largest Mennonite church in the country, but still there is need of more room. The Sunday School has grown to a membership of 1400 and room is needed for its accommodation. According to present plans a portion of the basement is to be made available for use.

The last Sunday of July marked the fifteenth anniversary of the pastorate of Rev. Freeman Swartz of the Eden church, Schwenksville, Pa.

DEATH

Marlene Agatha Franz, infant daughter of Julius A. and Agatha Franz, was born in Ritzville, Washington, April 19, 1936. Her short life on earth was peaceful. A two weeks' desperate struggle with bronchial pneumonia soon ended the life on this side. Quietly she passed away from this time the evening of July 15. Age 2 months, 26 days. She leaves to mourn her departure, her mother, father, two brothers, four sisters, grandparents, and other relatives and friends in whose heart she had early found a warm place. In the absence of the pastor, the Rev. P. R. Aeschliman from Colfax officiated, funeral services being held Sunday, July 19.

Mrs. Christian J. Stahly.—Anna Hostetler, daughter of Moses M. and Mary Ann (Mehl) Hostetler, was born near Shipshewana, Indiana, August 20, 1872. She passed away very peacefully on July 11, 1936, at Arcadia, California, after an illness of only four days. In early life she united with the Forks Mennonite church, LaGrange County, Indiana, but for the last few years she was a member of the First Mennonite Church of Upland, California. In December, 1891, she was united in marriage with Christian J. Stahly. To this union were born six children, two sons and four daughters. She is survived by her husband, two sons, three daughters, and five grandchildren. One daughter preceded her to the life beyond.

Funeral services were conducted on July 15, 1936, at the Renaker Funeral Chapel, Monrovia, California. Rev. William Stauffer officiated. Interment was in Live Oak Cemetery, Monrovia, California.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For July, 1936

Foreign Missions, General Treasury

Mission Society, Upland, Calif.....	\$ 25.00
Coll. Women's Miss. Program, Pacific Distr.	
Conference, Pratum, Oregon.....	19.00
Sr. Miss. Soc., Halstead, Kans.....	20.00
Sew. Societies, Menn. Church, Hillsboro, Kans.	103.59
Miss. Soc., Los Angeles, Calif.....	5.00
Total.....	\$172.59

Home Missions

Sr. Miss. Soc., Halstead, Kans., Home Miss.	
General Treasury	\$ 10.00
Sew. Societies, Menn. Ch., Hillsboro, Kans., Do	103.59
Miss Soc., Los Angeles, Calif.....	5.00
True Blue Miss. Soc., Aberdeen, Idaho, Girls'	
Home, Saskatoon, Sask.....	20.00
Total.....	\$138.59

For India

Mary Martha Circle, Lehigh, Kans., Teacher...	\$ 24.00
Miss. Sew. Soc., Menn. Ch., near Avon, S. D.,	
Native Helper	20.00
Sewing Society, Goessel, Kansas.....	36.00
Miss. Soc., Pratum, Oregon, Bible woman.....	15.00
Miss. Workers, West Zion Ch., Moundridge, Ks.,	
Dr. John, Champa.....	150.00

Sew. Soc., Rosthern, Sask., Orphan.....	30.00
Dorcas Miss. Soc., Grace Ch., Pandora, Ohio,	
Dr. Dester Bungalow.....	25.00
Ladies Aid, Hanston, Kans.....	Do. 6.00
North Star Sew. Soc., Drake, Sask.....	Do. 5.00
Miss. Soc., Grace Ch., Lansdale, Pa., Basna	
Station, for Clothes.....	15.00
North Star Sew. Soc., Drake, Sask., Jangjir	
Station, for Clothes.....	15.00
Sew. Soc., Rosthern, Sask.....	Do. 5.00
Bethel Sew. Soc., Hydro, Okla., Mrs. Wen-	
ger's Garden	1.75
True Blue Miss. Soc., Aberdeen, Idaho.....	Do. 5.00
Tabitha Sew. Soc., Sec. Ch., Beatrice, Neb., Do	1.20
Miss. Soc. Grace Ch., Lansdale, Pa., Return.	
Missionaries to India.....	10.00
Coll. Women's Miss. Program, Northern Dist.	
Conf., Munich, N. D.....	Do. 32.20
Salem Sew. Soc., Munch, N. D., Nurses' Sal-	
aries, Jangjir Station.....	5.00
Northeast Alexanderwohl Sew. Soc., Hillsboro,	
Kans., Flood Sufferers.....	10.00
Bergtal Sew. Soc., Winkler, Man., Well, Jang-	
gir Station	8.00
San Marcos Sew. Soc., Paso Robles, Calif.,	
Janjgir Station	10.00
Coll. Joint Meeting of Bethel College Ch. Miss.	
Society and Mission Study.....	23.75
Circle, First Ch., Newton, Kans., Evangeliza-	
tion Work	
Total	\$452.90

For China

Oakleaf Miss. Soc., Mountain Lake, Minn.,	
Bible woman	\$ 25.00
Bethesda Sew. Soc., Marion, S. D., Bible woman	72.00

Total.....\$97.00

Expenses of Ex. Com. and "Miss. News and Notes"

Bethesda Sew. Soc., Marion, S. D.....	\$ 8.00
Sr. Miss. Soc., Halstead, Kans.....	2.50
Miss. Soc. Grace Ch., Pandora, Ohio.....	8.00
Ladies Aid, Hanston, Kans.....	2.30
San Marcos Sew. Soc., Paso Robles, Cal.....	1.50
Rosenort Miss. Soc., Rosthern, Sask.....	3.60
Sew. Soc., Munich, N. D.....	2.50
Bergtal Sew. Soc., Corn, Oklahoma.....	2.00
Napier Miss. Soc., Wolfsburg, Pa.....	.80
Young Ladies Aid, Menn. Ch., Hillsboro, Kans.	1.50
Ladies Aid, Butterfield Minn.....	2.50
Sew. Soc., Turpin, Okla.....	1.00
Miss. Soc., Upland, Calif.....	4.00
Sew. Soc., Goessel, Kans.....	1.50
Sew. Soc., Waterloo, Ont.....	1.10
Tobitha Sew. Soc., Sec. Ch., Beatrice, Nebr.....	.75

Total.....\$43.55

Miscellaneous

Sr. Miss. Soc., Halstead, Ks., Ashland St.,	
Montana, for Clothes.....	\$ 5.00
Salem Sew. Soc., Munich, N. D., Lane Deer	
Station, Montana, for Clothes.....	5.00
Bethel College Ch. Miss. Soc., Newton, Kans.	
Pension Fund	28.00
Do., Education of Hopi Student, Arizona.....	15.00
Do., Rev. and Mrs. Henry Harder, Okla.....	10.00

Mrs. P. C. Friesen, Henderson, Nebr., Miss Mary and Daniel Schirmer, Arizona.....	5.00
Sr. Miss. Soc., Halstead, Kans., Okla. Stations, for Christmas.....	2.50
Sr. Bethesda Sew. Soc., Henderson, Nebr., Pension Fund.....	13.45
Total.....	\$83.95
Grand Total.....	\$988.58
Mrs. Frieda Regier Entz, Treasurer.	

FOREIGN MISSION RECEIPTS

For July, 1936

Emmaus Church, Whitewater, Kans.....	\$ 811.10
Friend, Whitewater, Kansas.....	10.00
Group, Pelee Island, Ontario.....	11.27
Mr. and Mrs. Holdeman, Santa Rosa, Cal.....	10.00
Bergtal Church, Corn, Okla.....	8.97
Mission Friend, Newton, Kansas.....	4000.00
Estate of C. W. Regier, Elbing, Kans.....	1000.00
Mission Friend, Newton, Kans.....	76.00
Bethel S. S., Mountain Lake, Minn.....	71.00
New Hopedale, S. S., Meno, Okla.....	23.29
Bergtal Church, Pawnee Rock, Kans.....	22.36
Friedenstal Ch., Tampa, Ks., Child. Day. Coll.....	11.70
Friedenstal Church, Tampa, Kans.....	10.70
Bethel Church, Perryton, Texas.....	13.29
Menn. S. S., Hutchinson, Kans.....	12.50
Menn. Ch., Wichita, Kans.....	12.03
Interest Trust Funds.....	276.18
Group, Morris, Man.....	6.29
Menn. Mission, Enid, Okla.....	5.77
Jr. C. E. Soc., Immanuel Ch., Los Angeles, Cal.....	2.00
Eden Church, Inola, Okla.....	38.44
Bethel Ch, Langdon, N. Dak.....	46.60
Martha H. Goerz, Newton, Kans.....	30.00
I. I. Penner, Laird, Sask.....	10.00
H. R. Schroeder, Goessel, Kans.....	10.00
Berean S. S. Class, Grace Ch., Albany, Oregon.....	5.00
Lifting through Rev. Horsch, Beatrice, Neb.....	3.00
Swiss Church, Whitewater, Kans.....	55.96
Gnadenberg Ch., Whitewater, Kans.....	29.20
Alexanderwohl Ch., Goessel, Kans.....	183.12
Henry Nickel.....	40.00
Mrs. Benj. Nickel.....	25.00
First Menn. Ch., Mt. Lake, Minn.....	138.69
San Marcos Ch., Paso Robles, Cal.....	51.10
Mission Friend, Beatrice, Nebr.....	50.00
Hoffnungsfeld S. S., Moundridge, Kans.....	49.09
Grace Church, Pandora, O.....	40.00
New Hopedale Church, Meno, Okla.....	26.86
Hebron Church, Buhler, Kansas.....	23.47
Klein Gemeinde, Steinbach, Man.....	20.47
First Menn. S. S., Butterfield, Minn.....	20.00
Immanuel S. S., Los Angeles, Cal.....	19.95
Miss. S. S. Cl., Bergtal Ch., Pawnee Rock, Ks.....	15.00
Menn. Ch. and S. S., Lehigh, Kans.....	7.75
Ebenezer Church, Gotebo, Okla.....	7.00
Mission Friend, Newton, Kans.....	5.00
Zion Ch., Elbing, Kans.....	192.00
Hereford Ch., Bally, Pa.....	100.00
Friend, Freeman, S. Dak.....	100.00
Mennonite Ch., Pratum, Oregon.....	60.10
Menn. Ch., Deer Creek, Okla.....	33.93
Menn. Ch., Kingman, Kans.....	18.44
First Menn. Ch., Madrid, Nebr.....	14.28
Bethel Church, Fortuna, Mo.....	12.12
Mrs. Schrag's S. S. Class, Pretty Prairie, Ks.....	8.80
Zion Choir, Butterfield, Minn.....	8.00
Friedensfeld Ch., Turpin, Okla.....	6.00
Hopi Christians, Oraibi, Arizona.....	4.91
Eden Church, Moundridge, Kans.....	854.71
Bethel Church, Mountain Lake, Minn.....	350.00
Eden S. S., Moundridge, Kans.....	246.77
West Zion Ch., Moundridge, Kans.....	140.00
Menn. Church, Ransom, Kans.....	23.64
Menn. Church, Arlington, Kans.....	20.50
H. D. Voth, Escondido, Calif.....	20.00
Tabor Church, Goessel, Kans.....	110.13

First Mennonite Church, Berne, Ind.....	475.04
A Sister, Berne, Ind.....	100.00
A Sister, Berne, Ind.....	40.00
Men's Chorus, Berne, Ind.....	64.60
Careful Gleaners S. S. Class, Berne, Ind.....	13.35
First Menn. Ch., Aberdeen, Idaho.....	120.76
Hoffnungsau Church, Buhler, Kans.....	102.34
Bethesda Church, Henderson, Neb.....	74.61
Loretta Lehman, Berne, Ind.....	30.00
Sichar Church, Cordell, Okla.....	28.29
Men's Brotherhood, E. D. Conference.....	27.86
A. M. Church, Milford, Neb.....	25.00
First Menn. Ch., Philadelphia, Pa.....	18.93
Menn. Ch., Pulaski, Iowa.....	9.00
Eden C. E. Soc., Moundridge, Kans.....	5.40
Mrs. Anna H. Suderman, Newton, Kans.....	5.00
First Menn. Ch., Beatrice, Nebr.....	249.65
First Menn. S. S., Beatrice, Nebr.....	186.24
Mission Friend, Upland, Calif.....	250.00
Christian Ch., Moundridge, Kans.....	84.15
Menn. Ch., Newport, Wash.....	21.15
A Friend, Allentown, Pa.....	20.00
Mrs. Simon Stucky, McPherson, Kans.....	20.00
Otto Jahnke, Elyria, Kans.....	10.00
Herbert J. Krehbiel, Moundridge, Kans.....	7.50
Zion Church, Elbing, Kans.....	5.00
First Menn. Ch., Bluffton, Ohio.....	276.00
First Menn. Ch., Upland, Calif.....	79.48
First Menn. Ch., Allentown, Pa.....	44.43
Bethel Ch., Inman, Kans.....	38.00
Christian Ch., S. S., Moundridge, Kans.....	31.05
Metn. Ch., Hanston, Kans.....	21.16
Bergfeld Ch., Mountain Lake, Minn.....	181.71
Garden Twp. Ch., Moundridge, Kans.....	85.00
Marie K. Fast, Mt. Lake, Minn.....	75.00
Menn. Ch., Donnellson, Iowa.....	50.00
Second Menn. Ch., Beatrice, Nebr.....	44.85
Mennonite Church, Buhler, Kans.....	36.82
Bergtal Church, Pawnee Rock, Kans.....	21.05
Bethesda Church, Marion, S. D.....	15.00
Mennonite Church, Menno, Wash.....	7.82
Lichtenau Church, St. Elizabeth, Can.....	6.93
Burwalde S. S., Winkler, Man.....	5.00
Bethel S. S., Alsen, N. D.....	1.50
Salem Ch., Munich, N. D.....	125.79
Aganetha Fast, Mt Lake, Minn.....	40.00
Bethel S. S., Lustre, Mont.....	29.78
First Menn. C. E. Soc., Mt. Lake, Minn.....	25.00
Bethel Church, Lustre, Mont.....	21.46
Immanuel Ch., Los Angeles, Cal.....	21.0
Bethel College Church, Newton, Kans.....	20.69
First Menn. S. S., Monroe, Wash.....	17.80
First Menn. S. S., Bluffton, Ohio.....	17.23
Herold Church, Morden, Man.....	7.00
Bergtal Ch., Winkler, Man.....	202.52
Bethanien Church, Watrous, Sask.....	4.00
Zoar Ch., Waldheim, Sask.....	6.35
Eigenheim Ch., Rosthern, Sask.....	.35
Home Mission, Portland, Oregon.....	1.00
North Star Congregation, Drake, Sask.....	75.00
Schoenwiese Church, Winnipeg, Man.....	15.65
Menn. Church, Drake, Sask.....	3.05
Whitewater Sew. Soc., Boissevain, Sask.....	32.00
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treasurer.....	1036.51

	\$14391.25
Balance, July 1, 1936.....	\$ 1252.05
Gifts for General.....	\$13324.05
Gifts for Special Support.....	567.36
Dester Bungalow.....	135.52
Interest and Rents.....	276.18
Pension.....	88.14
	14391.25
	\$15643.30
Paid out on Orders.....	\$14113.50
Paid out Direct.....	346.93
	14460.43
Balance in Bank, Aug. 1, 1936.....	\$1182.87
Respectfully submitted, J. E. Regier, Treasurer.	

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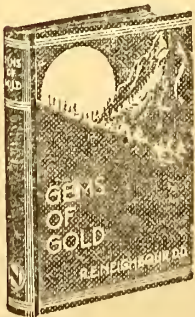
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The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, AUGUST 25, 1936

No. 33

OUR WORK AMONG LEPERS

P. A. Penner, D. D.

Twenty-five years for Mrs. Penner and thirty-five for P. A. in India, the land of our adoption and whose people are our people. In reviewing this period of time, we have many reasons to be truly grateful for all of God's bountiful mercies, none of which we have deserved. "I am not worthy of the least of all the mercies. . . which Thou hast shewed unto Thy servant." Not worthy, for who can repay, even with the best of service "the debt of love I owe?" Among these bountiful mercies, excellent health, joy in the Lord, visible results of service and a most promising outlook for the future should not be forgotten.

Friends have recently written asking us to tell them just exactly what we mean by "work among lepers." We admit that these three words do not convey an adequate conception to such who have never seen a leper colony. Believing that others, besides inquirers, may be interested enough in this phase of missionary activity to desire a clearer insight into it, we are happy to send you this information, although it will be brief. We take it that you are primarily interested in the Bethesda Leper Home in Champa.

The Leper Home is located on about 37 acres of land. On this are 53 well-built brick buildings. Of these 21 are for women and 19 for men. Lepers are segregated. Leper girls have a special home and do not live in the same wards with older women. The other buildings on the premises are the church, a dispensary, hospital wards, office, homes for the healthy staff, etc., etc. We make no provision for married couples. Reasons are obvious.

Lepers generally come to us in a pitiable condition. They are in rags, often have open undressed wounds, frequently homeless and

friendless, but always ostracised and shunned by the healthy community. "You are cursed by the gods for some unknown sin and hence you are afflicted with leprosy," is what Hindus say. This Christian institution does not say this, but rather, that recently we have had so many applicants for admission that we have had to refuse real needy cases. Attendance upon divine services is not a condition of admittance. Physical care must be our first concern. I think that we are here following in the steps of the Master. Wounds are cleaned and dressed, rags exchanged for clean clothing and for the shade of a tree a comfortable home. Having been admitted as a patient, he is no longer merely a leper patient in "the three S's—soup, soap and salvation—in other words, food, medical care and the saving gospel of Jesus Christ. Every Saturday each leper receives 10 pounds of rice. Figure out how much rice is needed per week for 595 patients. We also give to each inmate Re. 1-8-0 per month, which equals about 50 cents. With this he purchases, at the local bazaar, firewood, oil, vegetables, etc.

The inmates suffer from different types of leprosy, and are in various stages of the disease and are classified accordingly. To give medical care and attention to 595 patients requires an efficient staff. Dr. H. R. Bauman is in charge of the medical work and, working with him, we have an Indian doctor, three compounders, and one nurse. These are all healthy people. Assisting them we have a number of leper male and female dressers. Wounds are dressed daily, other ailments treated when necessary. About 350 lepers receive weekly treatment with gratifying results. This special treatment consists of a subcutaneous or deep muscular injection of Hydno-creol or Hydnocarpus esters with creosote. This treatment is somewhat painful, yet lepers are glad to submit to it, because of its

beneficial results. Such in whom the disease is no longer active, are discharged as arrested cases. Special treatment alone will, however, not bring those results for which we aim. Good food and physical exercise are also necessary. The latter is provided for, because all able-bodied lepers must work. The former needs improvement.

Two schools, one for boys and one for girls, are taught by Amardas and his wife, Magdalene. Amardas is an arrested case, whereas Magdalene never had the disease. Here is an answer to the question frequently asked: Is leprosy not very contagious? This teacher, Magdalene, has lived with her leprous husband for many years and never contracted the disease. Of course, her husband never had a virulent type of leprosy. According to that eminent leper specialist, Dr. E. Muir, leprosy can only be contracted by prolonged contact.

No missionary can have a greater opportunity for presenting the gospel message than one working among lepers. The physical care, daily rendered, to such who are not wanted, is already a constant sermon, which a leper never fails to notice and appreciate immediately. Time and again have we heard in conversation and prayer a note of gratitude for love shown to a leper. In our daily round in the Leper Home, moreover, many opportunities to speak of the love of Christ present themselves, and no leper leaves the institution the same man he was, when he entered it, even though he may not accept Christ. It is no wonder, therefore, that without exception all lepers come to the regular church services, although attendance is entirely optional. One leper, a strict Hindu, did not come to Sunday services for the first few Sundays after admittance. When he noticed that all who could, did attend services, he too came, but occupied a rear seat. Gradually he moved forward. In less than a year, he regularly occupied a front seat. This man never accepted Christ, but upon his discharge he said: "I am not the same man that I was when I came here." Well, that's something.

Two thousand six hundred and eighty lepers have up-to-date gone through this institution, of whom 1,319 have confessed Christ in baptism. The lepers voluntarily assess their monthly dues for Church purposes. Each leper receives from the Mission Re. 1-8-0, as mentioned, per month. From this allowance a

small portion is returned into the Church treasury. Sunday morning service collections as well as those in Sunday schools are never forgotten. Freewill offerings are frequently brought forward during the morning service as a mark of gratitude for mercies received. To illustrate: A Christian leper came forward after the general offering had been received and put a rupee into the collection bag. Asking him for his reason in doing so, he replied by saying that his brother had been dangerously ill from cholera. He had prayed for his restoration and God had answered his prayer, so he brought this thank-offering as a sign of his gratitude. Thus the Leper Church treasury is able to help and donate gifts for various purposes, as e. g. the British and Foreign Bible Society, The N. I. Tract Society, the sufferers of the recent Quetta earthquake, starving Mennonites in Russia, etc. Recently the church decided to pension its sexton, when age incapacitates him for work. I am inclined to think that this Leper Church with its 380 baptized members is the first church of its kind to pension its sexton. The Sunday school has thirteen classes, two-thirds of which are taught by lepers or such who have a leprous heritage. Our aim is to dispense with all teachers not connected with the Home. Thursday is prayer meeting day. The attendance could be better, but a few active participants are better than a host of non-participants.

The two Homes for untainted children with a constantly changing number of inhabitants are entirely in the hands of Mrs. Penner. These Homes are quite separate from the Leper Home. With the Home for girls, a productive garden is attached which yields abundant vegetables as well as some fruit for the children. Our larger girls and boys are in the middle schools at other stations, so that Mrs. Penner has only the small trouble-makers, the little ones, here. And because they are small, they need much care. On January 13th all of our untainted children that are now, or at one time or another were, inmates of the Homes, were in Champa for a reunion. At this reunion were also such outside people as those who had married someone from the Home. Altogether about 127 gathered to meet one another and to visit Mamma and Dad. Their simple program given in the evening of that day was much appreciated. A play showing the pitiful plight of a village leper,

his admittance into the Home, his acceptance of Christ and his subsequent service for the Lord was both impressive and instructive.

I wish to add that all building work in the Leper Home and for the untainted children is in charge of my brother-in-law, Rev. F. J. Isaac. He is a capable builder and what he erects is well done.

I trust that I need not say any more in reply to the questions put to us. The physical, mental and spiritual welfare of lepers and their children is thrown on the heart and shoulders of all who serve them. And although the responsibilities are heavy, yet as a whole, the work has been a great joy and well worth while. God has abundantly supplied strength. To Him therefore all the glory for what has been done for these unfortunate people of whom India has probably over a million.

We desire to thank you for your prayers in behalf of these needy people, for the gifts that have come this way and especially that we are assured you have prayed for us also. Please continue remembering us and our lepers and their children before the Throne.

The crying need for this institution is:

1. A consecrated Christian doctor willing to give his life for lepers.
2. A fearless consecrated Christian nurse that is willing to serve the poorest of the poor.
3. A bungalow for the doctor working among lepers. Please pray for these needs and ask others to join us in prayer. Matthew 18:19.

Yours for India and its lepers,

P. A. and M. Penner.

Champa C. P., India, July 13, 1936.

Fortuna, Missouri. The Bethel Mennonite Church of Fortuna, Missouri, extends to the churches of the Middle District Conference and its friends a most cordial invitation to attend the annual session of Conference to be held here August 27—30, 1936.

Would those coming by train please notify the pastor as to whether they will come to Tipton or to Versailles, so that some one will be there to meet them. Those coming by car will come to Fortuna and from there the road will be marked by signs pointing to "Bethel."

Will all delegates and friends please register at the church immediately upon arrival so that they may be placed into the homes.

Looking forward to a Spirit-filled Conference

session. We are here to make you feel comfortable and at home.

The Bethel Mennonite Church,

Rev. C. H. Dirks, Pastor.

THE IMPLICATIONS OF SIMPLE LIVING IN OUR LIVES TODAY

Simple living today, in a complex world, appears at first sight to be paradoxical. For the past 100 or 150 years, life has become more and more complex for an ever-increasing number of people. The great industrial changes of the latter 18th and of the 19th centuries have forcibly driven man to leave the simple surroundings and methods of his farm home to live in hustling and bustling towns and cities. The one time all but economic independent farm communities have given place to a dependent society. Interests have changed. The world has become smaller in direct proportion to the greater speed that our machines of transportation can develop. Our interests and activities, in many cases, reach far beyond the specific locality where we happen to reside. At the same time men, more than ever, work shoulder to shoulder. Ideas are communicated more rapidly. The interdependence of modern society has reached the point where it is a great inconvenience for the rest of a community of a country, if a certain portion refuses, for one reason or another, to function along its regular line of work. Life has become more and more complex. How then can we speak of "simple living?"

For the Mennonites of today the social readjustments which are incumbent upon the advent of the industrial revolution, as just described, have come more recently. We are originally an agricultural people, where the simple, plain, life was practically the only sort of life that could be lived. Circumstances dictated this. The simple, childlike faith of our ancestors was propagated in the two great institutions, family and church, and these afforded practically the only social points of contact they had. Under these conditions it was not difficult to maintain simple, plain standards of living and foster lofty and worthy ideals. In other words, it was easy to live a simple life in comparison to the difficulties that present themselves today. Whenever their ideals were threatened large portions moved elsewhere to preserve them. This is no longer

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MENNONITE BOOK CONCERN

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Executive Office.....Berne, Indiana

EDITORS

Editor.....Dr. S. M. Grubb
2956 N. 12th St., Philadelphia, Pa.
Young People's Department.....B. Bargaen
Bethel College, Kansas

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

possible. The last frontier has been taken. We can no longer go out pioneering as our forefathers have done, as in Germany, in Russia, and in America. The farm itself has become urban to a considerable degree. Other influences, good and bad, contact us. Simple living becomes difficult — to some impossible. But with the loss of it we are also in danger of losing some of the splendid ideals which inspired our forefathers. The individual and the community are no longer immune by their seclusion. What shall we do?

During the days that I received notice that I was to discuss this topic, I ran across an article entitled: "Inside a Monastery Wall." The article treated of the "Trappists," a religious sect living a secluded life. They are monks, spiritual descendants of the old order of the Cistercians, monks who were organized in the 10th century. All told, there are today only some 4,000 Trappists in the world. They live the regulated, simple life of a monk as to obedience, chastity and poverty. They make this escape from the world to save their souls, and live a life, a simple life, devoted to their ideals. They live a life of devotion, true, but after all, it is a selfish life—one that overlooks the blessing of serving one's fellow man.

Seclusion from the world in the above sense is not the price we should like to pay for simplicity. The development of our own people has been a different one. We spoke of the seclusion of our forefathers. This was forced upon them because of conditions. Being agriculturalists they naturally lived a conservative life. Then, also, because of their peculiar beliefs, govern-

ments repressed their religious activities. Only in comparatively recent times, with the coming of religious equality, have our forefathers developed unhindered. Mennonite young folks sought higher education, and today our young people have become a "school-going" generation. Our contacts are now worldwide, whereas previously they were very local and rural. But wherever Mennonite young men and women have gone, the good reports as to their industry, their honesty and ability is the same. To preserve these splendid attributes, which undoubtedly are in a large measure the result of the simple life of god-fearing ancestors, must be the object of our individual and collective efforts. And if I am to give an answer to the question as it has been put: What is the object and meaning of Simple Living in our life as Mennonites, I should say, "preserve the ideals of our fathers: their simple faith, their honesty, their industry, their pacifism, and whatever other good qualities they may have had."

The preservation of these ideals will not be so simple. We cannot and do not want to segregate ourselves from the rest of the world as the Trappists or their like do. Also, we undoubtedly have much to learn from the outside world to rid ourselves of our peculiarities and provincialism—but, we also want to keep what we have and what we feel is essential for a god-fearing life. To gain the first without losing the second is the problem, and I do not know if I can solve it satisfactorily to all. In fact, it must be solved individually.

We cannot preserve in its entirety the old simple ways of living of our fathers. It is impossible, and we would not want to do so. The scientific age has brought us innumerable blessings. Even if there comes a time, perchance in every one's life, when he would like to turn his back on the hurry and scurry of modern life, generally that is only a passing mood. We do not wish to consume all our time in looking back. We look forward in anticipation of what is ahead. But if we cannot preserve the way of living we ought to preserve ideals, which are our heritage. This can be done, and must be done, and whosoever does it will find that all problems will be solved, as it were, automatically. These ideals: their simple faith, their honesty, their industry, their devotion to the principle of non-resistance, we must emulate. In regard to this: "It is good that the

heart be established." But as the knotty oak has not become strong except through its experience of hard weather and storms, so our heart, our determination, our objective may not become a constant and purposeful one until we have gone through various experiences, until we have tasted here and there, until we finally discover that nothing satisfies perfectly except the spiritual.

A conversation to which I was witness while at the University of Nebraska testifies to the importance of family teaching in regard to implicit faith. One of the teachers remarked that in the theological seminary where he had been a student at one time, 95 per cent of the students remained steadfast in the faith as they had been taught from home. The implication, the meaning, the challenge to us, it seems to me, is clear. In conversations with other teachers at the same place and at other schools, the thought was expressed, that what mankind today needed most was more faith—faith in what they did not say, but I gathered from the trend of the conversation, that in their estimation people must manifest faith in their governmental and economic institutions. However true this is, we go a step further and our duty, or the implication, if you will, is again clear. We place our faith in God and in Jesus Christ as the only road to salvation, and if we live our faith, all the other solutions will become by-products of our consecration to this ideal.

A pastor in a big city church once spoke on morality in the business world. He lamented the fact that according to the information received of one of his friends, it was almost impossible to remain honest in higher finance—so complicated has modern living become. And we might deduce from this, that complexity endangers honesty. If so, the converse would be that simple living fosters it. Whether possible or impossible — in higher or in lower finance — everyone knows that very often honesty is thrown to the winds. Let us preserve that honesty that generally obtained among our forefathers. Let us be honest with ourselves and with our God and all other things will right themselves.

In regard to this characteristic and the diligence by our young people a remark of professor Huth of the University of Chicago is encouraging. He characterized all the Mennonite young men and women who had attended

there as exceedingly hard workers and perfectly reliable. The same undoubtedly can be said of our young men and women who have gone to other schools and into other lines of activity. These qualities or attributes are blessings derived from our forefathers and mothers. They are the results, the natural outcome of simple living, and we should hold on to their principles whatever the cost.

There is a danger in looking back too much. I am not an advocate of ancestor worship. But in looking forward, it seems to me, we do well also to look back to see to the safety of our anchorage — that we individually and collectively might not cut loose from our moorings and drift without a purpose. If the topic treats of simple living — we have examples in our ancestors. To maintain their moral and religious standards in our lives today, be our objective, be our purpose. Also in this respect we can say with the German poet:

Was du ererbt von deinen Vaetern,
Erwirb es, um es zu besitzen.

KIND OF LIFE PORTRAYED IN THE SERMON ON THE MOUNT

The kind of life portrayed by Christ's Sermon on the Mount is like that described by the noble apostle Paul as "hid with Christ in God," made possible by the faith of the Son of God and acceptance of His atoning work. Gal. 2:20.

Willing to go the second mile, sharing the cloak, and having no anxious thought for material things, since this life has learned to place cares and burdens on the Burden-bearer and leaving them there, a course truly led by the Holy Spirit, is charted and followed.

The Golden Rule, rather than the rule of gold, motivates the Christian. And though there is at least a partial setting forth of the old law, yet the admonition to practice the new and living way, or the Gospel, clearly shines forth. Such a life accepts the divine plan: God first, others next, and ourselves as servant of all, as the pathway to true greatness. Ministering rather than being ministered unto, enemy lovers rather than filled with hatred, praying but not judging, and in every event and circumstance in life acting as our brother's keeper, which is possible only through the grace and mercy of God — these characterize some of the graces of the Christ-life.

— (Gospel Herald)

FOREIGN MISSIONS

JER. 33:3. "CALL UNTO ME AND I WILL ANSWER THEE AND SHOW THEE GREAT AND MIGHTY THINGS WHICH THOU KNOWEST NOT."

In this letter today we would ask you to obey the above command of God in reference to our Hopi Indians and then let us see what the Lord will do. He never fails in any of His promises.

1. Will you not pray with us that God will send a great repentance into the hearts of these Hopis?

2. Pray that God will reveal His power to save to the uttermost in the hearts and lives of these Hopi Christians.

3. Pray that God will deliver those who are, or have been, touched by the Gospel unto salvation in Christ.

4. Pray for us, your representatives on the field, that we may go forth in the power of the Holy Spirit to witness for Christ our Redeemer in this land of darkness, that God may grant to us wisdom and tactfulness in this great work of seeking the lost and bringing them to Christ that **He may save them**. Pray that we may learn to know God better and to help these people to know Him.

5. Pray definitely for Mrs. Elizabeth Ruth White (at one time a student at Bethel, also a native worker in former years). Pray that she might be surrendered anew to Christ. She is employed by the government now here at Oraibi as a primary teacher. Her life yielded to God would be such a testimony. Miss Amy Talas has this spring finished a course of Bible training at the Los Angeles Bible Institute. We trust that she may be employed as a helper in the Lord's work as soon as she returns in summer or in fall.

With these two will you not also remember the young people, for most of them have made a profession and have been baptized while away at school, but when they return home for the summer or after they have finished high school, they show no sign of any faith in Christ. They are soon swallowed up in the old heathen religion. It seems that those who take a stand right here at home and confess Christ in baptism in the presence of their own people really mean it, for those eight girls

who were baptized here over two years ago were all away at school, yet upon returning all of them are so happy as Christians and come to services, to prayer meetings, choir practise and sing in the choir. It gives us new zeal and courage to work on. A consolidated high school is being built here at Oraibi now. Between 100 and 200 men are constantly at work. When finished, it will bring all the Hopi High School students here to Oraibi, reaching over an area of 70 miles in length. What a number of opportunities that will give your representatives as messengers of Christ here at Oraibi. Do you in the face of all this wonder at our plea for prayer, that we may possess more power and wisdom?

For the last few weeks we have been busy repairing this mission house somewhat. We were still using the old linoleum that Rev. H. R. Voth used in his day. The flooring underneath is wide and badly warped and splintered, so you may well imagine how we now appreciate the new floor and what a labor saving it is to us. We thank God for it. Our children are well and happy. Johnny Mark is just now singing some Christmas songs, asking why we have not sung these songs in church for so long. Edith Elsie is playing with some blocks. She is fast learning to talk now, not as yet getting the "r" and "l" sounds perfectly.

The Hopis are just now finishing their corn planting. Some of their early corn is a foot or two high now. It seems so dry this year and the rains have not started yet. The cut worms have been very ravenous in the fields, leaving so little of the first plantings. The longer we are here the more we marvel that these Indians can make a living at all. They do not get any allotment money from the government like most of the Indians in the middle west and the east do. And then they live in this desert where the rainfall ranges from two to seven inches a year. Many are now building at the high school and are earning some money in that way; but in the end it's going to be all the worse for them for some are now neglecting their corn and bean patches. Truly this is a people "robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses. They are for a prey, and none delivereth; for a spoil and none saith, restore."

Isa. 42:22. Wonder whether God is not looking at you and me as He did to Israel when He said in Ezekiel 22:30, "And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."

Last Sunday we had a Hopi wedding in the church. It would have been very interesting to you, I'm sure. There were about 250 people present. Had it not been for the brown skin and the coarse black hair you would have enjoyed it just as you do a wedding in our home churches. We, of course do not have the beautiful garden flowers here, but green and pink crepe paper take their places in this land, together with some dainty desert flowers that are now in bloom. The bride wore a beautiful white satin dress. The groom wore a new blue suit. The choir of 20 voices sang the song: "Wonderful the Matchless Grace of Jesus." You would have rejoiced to hear the four voices blend so harmoniously. All guests were invited to stay for the wedding meal, which was served right in the church. There was no need for tables, chairs, forks, knives, plates or napkins. Oilcloths were spread on the floor and the food set on them while the guests sat on the floor around the oilcloth. The main dish, of course, was boiled corn with beef and piki. However there was also plenty of bread served in loaves, not sliced, each one breaking off his desired piece. A brown corn pudding made from brown baked dried sweet corn. It looked like lumps of brown sugar. And some one had even baked a number of dried apple pies and a cake. Somebody had bought some watermelons and a certain man had brought some green peaches which were delicious to the Hopi tongues, especially to the children. On one stretch of cloth there were six large bowls of hominy and beef. A sumptuous meal is it not? At least we think so, realizing that after the wedding food is all eaten, there is that much less in the house to prepare later. Maybe you ask, "How do guests eat when no dishes are set before them?" The guests take a stick of piki or break off a piece of bread, which ever they chose, and dip it into the bowl of hominy nearest to them; then if they desire to eat some of the hominy or meat they take it out with their spoons, or if they have no spoons, they use the fingers to fish it out; in that way both, the solid food

as well as the broth is eaten. No coffee was served but wash tubs full of water, flavored and colored with some powder. No dish washers appeared on the scene till all were through eating. Each cup serving one guest after another without washing. Johnny Mark and Edith Elsie think that piki is a treat. We enjoyed the meal until a girl whose cheek was swollen with mumps sat down next to us. We soon finished then. Needless to say that the church floor and benches had to undergo a thorough soap and hot water cleansing, which was done the following Tuesday morning.

The Hopis were greatly privileged Tuesday evening to have as guest speaker in our chapel Rev. Andrew Gih, a Chinese missionary. Oh, that our Hopi Christians would be on fire for the Lord and have a passion for the lost souls about them as this Oriental has. "Under the blood and near the cross," was his favorite expression. He is to hold a week of meetings at the Church of the Open Door of the Bible Institute of Los Angeles. Later in the year he and his wife are traveling back to China, speaking in England as they travel that way.

Tomorrow Mrs. Suderman has the girls' sewing class and Bible class at the mission. Last week she had 26 girls present. The girls usually begin to come long before it is time to start. It is a wonderful opportunity to give to them the gospel of God News of Salvation in Christ.

In closing we would like to just briefly mention a little about the Lillie Shelton whose baby was buried in November, the account of which was written to some of you. Lillie has since then reconsecrated herself to the Lord and is asking to be united into the fellowship of this church here. She was baptized many years ago while at school at Phoenix.

John P. Suderman.

June 25, 1936.

SECURITY, OR VENTURING OUT WITH CHRIST

Last week (May 21) the Depressed Classes of India met in conference at Lucknow, North India. One of the purposes of the conference was to hear representatives of the various religions present the case of their religion to the conference. As the reader of this article will

know, the Depressed Classes of India, numbering some sixty million, are renouncing their ancestral religion, and are seeking now another religion which they plan to adopt. Seven different religions presented their strong points to this conference.

Like individuals and nations all over the world, these depressed class people want individual and group security. They have been mistreated for milleniums. They have been exploited. They have been tortured. Now they demand freedom and security. And who can blame them? Christian individuals and so-called Christian nations want it; and at present rush headlong into suicide (war) in searching for it. To meet this yearning of the depressed classes of India the Mohammedans and the Sikhs come along and tell them that their religion gives them exactly what they seek—individual and social security. And from the material and physical point of view they say right. If any one attacks a Mohammedan or a Sikh, that person's whole religious brotherhood is up in arms and comes to protect him. Now Christians do not do that when one of their number is in trouble. This looks like a weakness in Christians. But is it? Our answer depends upon what we consider to be of ultimate value.

Are eternal values measured by personal security? If so, Abraham would never have ventured out into the unknown. And indeed, he would never have become the father of the faithful. And verily, if Jesus would have considered security, He would have avoided the cross. If He had thought of personal safety, or of the security of His group, where would we be today. Now, if the shepherd, in the light of eternal values, could not enjoy personal or group security, how can the sheep expect it?

Christians all over the world must wake up to the fact that there are greater values than temporal security; and the millions of seekers in India must learn to appreciate this great fact, lest their search will end in disappointment. Will all readers of this short article pray that Christians and seeking non-Christians all over the world may choose to venture out with Christ, instead of aiming for personal security.

John Thiessen.

Berra, C. P., India, June 3, 1936.

CANTONMENT

In subjugation of the American Indians it was necessary for the United States Government to establish military posts all along the frontiers. Ft. Supply was established in north-western Oklahoma in 1868, and about 150 miles southeast from there Ft. Reno was established in 1871. In order to control the situation better in dealing with the Cheyenne and Arapaho tribes it was deemed advisable to have a post half way between these two forts. General Sheridan was encamped with his men for a time at a place across the North Canadian River, north from where Fonda now is. Locally this place was spoken of for many years as "Sheridan's Roost." Later when Col. Richard J. Dodge was sent to occupy this position he selected a place several miles farther to the south-east, the present site of Cantonment. He established this post on March 6, 1879. Picket houses were erected for the soldiers and a long stone building was erected for officer's quarters; also a bakery was built of stone and later another stone building was put up for a hospital. A sawmill and a shingling machine were also erected. Outside of the stone and native lumber all the material was brought down to this place from Leavenworth, Kansas. A telegraph line, connecting this post with Ft. Reno was also built.

However, already in June, 1882, a message came from Washington that Cantonment should no longer be a military post. Consequently on June 14, 1882, the last companies of the soldiers left the place, leaving but 13 of their number as a guard. On October 1 and 2, 1882, the War Department turned this post over to the Department of the Interior, after which the last of the soldiers left the place. Agent Miles, who was in charge of the Cheyenne and Arapaho Agency at Darlington, was now given charge of this place. He at once realized the strategic location of this place for a school for the Indian children. It was through his efforts that the Department of the Interior offered the place to the Board of Foreign Missions of the General Conference of the Mennonites of North America. The offer was accepted and the Church took charge of the place in the latter part of 1882 and began active operations in 1883. The picket houses were repaired and renovated and changed into

(Continued on page 10)

THE SUNDAY SCHOOL LESSON

August 30, 1936

Beginning Of World Missions

Acts 11:19—21; 13:1—12.

Golden Text.—And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation. Mark. 16:15.

"The persecution that arose about Stephen" is a phrase that opens to one's mind the terrible hatred of the Jews for the Christians, especially because they plainly told them that they had rejected God's son and nailed him to the tree. Then, there was the matter of heeding the commands of the Lord. For some time Christians were hardly molested and permitted to fellowship in joy and gladness. Jerusalem at that time was a pleasant place in which to stay and, for the moment, they hardly, if ever, thought of the responsibility Jesus had placed upon them to preach to those of Judea, Samaria and the Gentile ends of the earth. It needed a persecution, such as that that began with Stephen, to stirr them up and send them to the ends of the earth they had neglected.

Those who were so scattered were the Christians generally. We are told that as they went they preached. It means that in their wanderings they actively engaged in proclaiming Jesus Christ. They did not need special buildings or large crowds. They preached Jesus in their contacts with people. They also preached Jesus with their Christ-like lives. This is the best and most effective kind of preaching. What the world needs today is not so much eloquent speakers as lives that are eloquent with Christian life and service. The world, we are told, only reads the Bible that is reflected in the lives of those who profess to be Christians, or, as the Bible tells us, those who are the living epistles known and read of all men. It is said that a certain missionary was describing Jesus Christ and His life of love and service to a gathering on the streets of an inland town in China where other missionaries had not yet come. Someone in the crowd said: "I know that man, he lives in our village." What a wonderful testimony to the life of that unnamed Christian that was! Jesus is known by the lives of those who live as He lived.

It required a long time for the early Christians to fully comprehend that the Gospel

was for all men. They still kept the knowledge they had to bring for the Jews alone. There is a place for the Jew in the economy of God, but it is not to the exclusion of the people of other races. However, in surroundings so different from those at Jerusalem the Christians at Antioch there came a realization that to the people of this far off city there should be given an opportunity to know of the great plan of salvation through the crucified and resurrected Jesus. Had Christianity applied itself only to Jews it would never have been more than a small sect of Jews and its world-wide mission would not have been realized. The evangelistic efforts of the Christians at Antioch soon made it the leading Christian church and its leadership was in the direction of a world-wide undertaking. The proof that they were right in the church at Antioch lay in the fact that "The hand of the Lord was with them and great numbers believed and turned to the Lord." The hand of the Lord was with them because they had placed themselves in the hands of the Lord to be used as he would use them.

The list of the leaders at Antioch given in the lesson is interesting. It began with Barnabus and ended with Saul. We previously heard of both of them. Barnabas was a liberal contributor of means when at Jerusalem the Christians gave their all for the support of the church. Saul was the outstanding convert who heard the call of the Lord while on the way to Damascus. We remember he asked, "Lord what wilt thou have me to do?" And then he heard the announcement that he was chosen to carry the Gospel to the Gentiles. It was a remarkable and active church that found itself at Antioch, given to prayer and fasting. No wonder they were in the midst of a great revival. But just as Philip was called from a revival in Samaria to go down into the desert, so by the Spirit's command Barnabus and Saul were set aside to enter the great missionary field as pioneers. They blazed the trail for every foreign mission undertaken since that time.

We note that their journey led them to Cyprus, the former home of Barnabus. No doubt he had in mind many of his friends and kinsmen whom he desired to see brought to a saving knowledge in Christ. Though the aim now of these missionaries was to reach Gentiles, we find them also appearing in the

Synagogues of the Jews. God had not then, and has not since, cast off his people. To them through the ages it is the privilege of Christians to bring the Gospel message. The great neglect of the Christian people has been the Jew. Instead of declaring Jesus in all his loveliness to them, the blot on Christians of old and today is that they have regarded the Jew with hatred and have in numberless instances cruelly persecuted him. We have today this illustrated in the action of some so-called Christian nations in Europe.

Wherever there is activity for the Gospel, Satan gets busy. He did so with a false prophet in Cyprus — one of the same nationality of Barnabus and Saul. The devil is ever ready to find someone whom he may use to bring confusion and unbelief. But the false prophet found he was fighting against God and defeat and punishment was certain.

The distinguished convert indicated his love for the truth calling for Barnabus and Saul that he might hear the word of God. He was a man who sought instead of waiting to be sought. He witnessed the power of the Gospel and believed. Here were steps in the right direction. He was a seeker and his seeking was rewarded by finding the truth and noting the power of the word when proclaimed by God's servants.

FOREIGN MISSIONS

(Continued from page 8)

class rooms, dormitories for the children and quarters for the employees.

It was soon apparent, however, that these picket houses would soon be beyond repair, as the posts would decay in the ground and the buildings would then collapse. In 1888 the Mission Board, therefore, secured a site adjoining Cantonment on the west on which to erect adequate buildings for a mission school. In 1889 a spacious three-story brick structure with basement was erected, besides the necessary smaller buildings. The school was now conducted at this place and when the allotments were made, the 80 acres, on which this mission school was built, were allotted to the Church organization. On February 1, 1893, this brick building of the Mission School was destroyed by fire. A frame

structure of about the same size was at once erected in its stead and the schoolwork was continued. This school was in operation till 1901; for some years after that the buildings were used as an old folks home for the Indians, and in 1907 they were taken down and the material used for the erection of other mission buildings in various places as the reservation.

The stone buildings on the Old Cantonment site were retained for use by the Department of the Interior. For a number of years it was a subagency of the Darlington, later on it was made a full agency and in 1897 a Government Boarding School was built upon this site. In 1927 the school was discontinued and the agency was merged with the Cheyenne and Arapaho Agency at Concho.

The picket houses have long since disappeared, the last one, one used as an Indian trader's store, was destroyed by fire in 1917. The main building of the Government School Plant has been taken down, so have a number of other buildings, including two of the stone buildings erected at the beginning; one of these was the bakery, which was later used as a blacksmith shop; and the other stood close to the river bank and was used as a hospital. Only the long stone building originally erected for officer's quarters remains of the three permanent buildings put up at first.

Cantonment is well located and commands a good view in all directions. Many stirring events have transpired in its past history. The events of a physical and temporal nature are passing with the disappearance of the buildings and the people that once occupied them; but the events which transformed soul and spirit in man are not lost nor forgotten but shall be revealed in that great day of the Lord.

G. A. Linscheid.

New birth, or the birth from above, lifts us out of the natural into the Divine. God's family is our family; God's people are our people. Unless there has been a keen knife of separation cutting into your very soul, you have not yet gained the highest step on the ladder of faith. The Word of God separates, it divides and cleanses from that which is earthly, natural and not enduring. — P. M.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Bernhard Borgen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Meeting the Challenge of Today

By Arthur Franz
Ritzville, Washington

(Editor's Note: The following paper, first read as a part of a C. E. Convention program, gives evidence of that close study which should characterize all contributions at our district meetings. It contains some splendid material, and should be a good starting point for effective Christian living and meditation.)

A challenge means "a summons to fight—to oppose to its extermination, that which is hindering." Life itself is a challenge: it demands our energy to provide the fundamental necessities of existence, — food, clothing, shelter. Our life as a Christian has many challenges, different for each of us, and demanding individual solutions. The challenge varies for each of us according to our experiences, our environment, our early training, and according to our ability to see and to understand the many difficulties that beset life: according to our emotional make-up. Shakespeare, who understood people to an unusual degree, said: "First to thine own self be true, and it follows as the night the day, thou canst not then be false to any man." This is the fundamental challenge of life. To be true to our own convictions is the only way to meet life successfully. Our convictions are the result of our reactions to experiences. They are part of our understanding of every problem that we meet. We must live true to them, for in them alone can we find courage and assurance that we are living a worth-while life. If we try to live according to some creed or ideal that is not a part of our inner experience, we shall find ourselves very much out of place. We will be mocked, and justly so. We will be miserable and will

not be able to face the trials encountered in our lives. . . . To be true to these ideals as difficulties face us is a challenge.

Is life's challenge any different today than in times past? It is true that the world has changed greatly since the time of early Christians, but human nature remains much the same as it has always been. It reacts the same way. The early Christians were tortured, and lived in fear of death, but this persecution only sharpened their zeal. They found joy in "living" their convictions. Many Christians of our own age have been persecuted for their faith, their convictions, and have found a certain joy in meeting their challenge. We are challenged by ridicule, and ridicule can be a severe trial to a sensitive person.

Is the challenge any different to Christians than to non-Christians? The non-Christian lives primarily for self, while the Christian lives for an ideal—a Christ-like life, a life that puts the Golden Rule into practice. The non-Christian faces only the challenge of existence.

How can we meet the challenge? The convention theme: "Jesus, I Will," offers the primary and fundamental answer. This answer will come as a result of a deep-rooted conviction if we are to meet the challenge successfully. With a determination to win, and a promise to Jesus that we will live as best we know how, we are sure of success. Our determination will be a prayer for success—and by prayer I mean our soul's sincere desire, whether that is expressed in word or in a purpose for which we are striving. We must live unselfishly and give. Christ said, "It is more blessed to give than to receive." Observe any person who gives generously of his energy, his time, or his money, and you will see a happy personality, — you will see the truth of Christ's statement. . . . The unselfish

Success comes in "cans"; failure comes in "cant's."

character of Christ was not an accident, but the result of an ideal which he valued more highly than his personal pleasure or even his life. This was Christ's principle of living, which is the essence of an active outflowing and a happy life. Life was a challenge to Christ. He suffered humility, reproach, he tasted a brief moment of public acclaim, was rejected and crucified, but He was not defeated, but was victorious. He achieved. He met life's challenge with serenity, because of his convictions—because he had an ideal.

Our challenge is to follow our convictions in the self-same manner. It may mean sacrifice of personal pleasure, it may mean inconvenience, ridicule. It may mean monetary failure, but it will give us a satisfaction in living.

INTERMEDIATE DEPARTMENT

What One Intermediate Society Does

The Intermediate Society of the West Swamp Mennonite Church has fourteen members. We meet every two weeks on a Sunday morning, in the winter; and during the summer, whenever it is suitable during the week.

The members are from fourteen to eighteen years of age. Some of the most interesting activities of our society are: Taking part in the discussion of the topic; finding Bible verses; raising money to give to missions and missionaries, and other church purposes.

Idella M. Boyer.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic: John, the Messenger of Love

1 John 4:15—21

For Your Quiet Hour

- | | | |
|-----------|----|--|
| August | 31 | Bitter thoughts cancel the love of God. John 5:42 |
| September | 1 | Where John learned love's lesson. John 13:1—10, 35 |
| September | 2 | Meditate upon the love of God. 2 Thess. 3:5 |
| September | 3 | Manifestations of love. 1 Cor. 13:1—13 |
| September | 4 | Love of the world; love of God. 1 John 2:15—17 |
| September | 5 | Love's last legacy. John 19: 25—27 |
| September | 6 | John, the messenger of love. 1 John 4:15—21 |

Praise in Song (Devote ten minutes to the singing of hymns.)

1. Love Divine, All Love Excelling
2. I've Found a Friend
3. A little Bit of Love

Announcement of society activities.

A Plan for Your Meeting

Topic of the evening announced by leader.

Chorus: O Wonderful love

Leader: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."
1 John 4:10.

Hymn: More Love to Thee.

Scripture: John's love message. 1 John 4: 15—21

Sentence prayers.

Close with the following chorus, (Tune: "Old Black Joe.")

"I love Him, I love Him,
Because He first loved me,
And purchased my salvation
On Calvary's tree."

Discussing the Topic

1. Leader's introductory remarks: Give the aim of the meeting in outline; a) To know all we can about John the disciple; b) To understand his message of love; c) Consecration service.
2. John the Disciple (To be given by one or more members in their own words):
His family life. Mark 1:19, 20; Matt. 20: His call. Mark 1:19, 20; Luke 5:1—11
Experiences as disciple. Luke 8:49—56; 28; 9:49, 50; Mark 14:32, 33
His writings (See Bible dictionary)
3. John's message of love:
The love chapter. 1 John 4.
Love, a test of light. 1 John 2:9, 10.
A test of love. 1 John 3:17
The highest test. 1 John 3:16
Love of world; love of God. 1 John 2:15—17
God's love manifested. 1 John 3:1—2

Consecration Service

Hymn: (Solo or Quartet) "O Love That Wilt Not Let Me Go."

Use the picture interpretation as suggested in C. E. World Quarterly.

Theme: "Why do I love Jesus?" Ask the members to respond with Bible verses or testimonies to this question. Have four or five members come prepared to lead in this consecration service.

Closing

Repeat the chorus used in the worship service, "I Love Him."

Benediction: Psalm 19:14

Something to Do

If you wish to give practical expression to this topic, prepare a list of sick, shut-ins, or neglected people in the community. Let each member draw the name of one person and then plan to show some act of love to that one during the week.

A Word to the Wise

Are you a leader of Juniors or Intermediates? If you are, why not begin to make it a habit to write to the editors of the Junior and the Intermediate section when you have special problems to face, or difficulties to overcome, the solution of which is not apparent. The editors of these departments have had years of experience, and contact many societies. It will strengthen you and challenge them to help in your common difficulties.

And that's not all: For a penny postal, you get help, and you make a new friend, — and who knows what may not come of it! Little events, little impulses, are sometimes God's directing, His way of leading you on to new inspiration, new service, more dynamic influence in the little corner where He has chosen to place you.

JUNIOR SECTION

The coming of September means the close of vacation time for those of us who did not carry on endeavor work through the summer months. The thoughts that came to us, the plans we made. The suggestions we gathered, must now be moulded into a definite schedule. But that is not all. Are we, as leaders ready for the task before us? Are we eager? Do we face it with joy? Are we ready to meet the need of the child's heart? In these few days that are left before the beginning of our work, "let us kneel often before Jehovah, our Maker" that He might make us into a vessel for this phase of His Kingdom work.

May He give us quietness; and, through this new love, a deeper desire to make Him known to the tender, seeking hearts; and may

His Word be revealed to us until its pages become illumined, to be to us the Light and Life by which we shall walk in the coming year. How many shall we lead to see this Light and this Life?

Beginning Again

How shall we begin? How shall the enrollment be taken care of? These questions face us now. It seems to me that the enrollment should be taken care of outside of the Sunday evening hour. But when? The Juniors enjoy a well planned social. Two such socials during the endeavor months are sufficient and, if handled right, they will be a definite help in the work. The first social I would have the week before the first group session. The invitations for this evening should include every child that might be won for the endeavor. This social should provide the following:

1. A beautiful setting that will lift the child out of the common-place.
2. Quick changes of games that will allow no extra mischief.
3. A bit of refreshment.
4. An opportunity for enrollment after a hearty invitation by the leader. This would be done in the following manner. As the children enter for the social, let each one write their name on a slip and pin it on themselves. This will help the children to become acquainted with new friends and will, at the same time, serve as an enrollment card, for the leader could ask for these slips to be brought forward and dropped into a box after his invitation at the close of refreshment hour.
5. A ten minute "Quiet Hour" in candle light, consisting of a sing-song and closing prayer.

Program Suggested for September 1936.

General Theme: Seeking True Wisdom (Out of the book of wisdom)

General Outline:

- September 6 It is wisdom to fear Jehovah
- September 13 It is wisdom to keep the commandments
- September 20 It is wisdom to leave undone the six things God hates
- September 27 It is wisdom to seek after the good

Verse for the month: "The fear of Jehovah is the beginning of wisdom." Prov. 9:10

Song for the month: The Beautiful Stream

Program Suggestions for September 6, 1936

It Is Wisdom to Fear Jehovah

I. Opening Service

1. Words of welcome and opening prayer for God's guidance
2. Song service beginning with "Guide Me O Thou Great Jehovah", followed by favorites from the groups
3. Scripture: Joshua 1:7, 8, 9
4. Sentence prayers for God's blessing

II. Study Period. Aim: To teach that "the fear of the Jehovah is the beginning of wisdom."

1. Something about the book of Proverbs—A Junior giving these facts: a) The meaning of "Proverb". b) The name "Book of Wisdom." c) The author and something about him.
2. How Solomon received his wisdom—story of 1 Kings 3:4—14, told by a Junior
3. Do we want to be wise? What is the first step?—a Junior using Prov. 1:7 and 9:10
4. What does it mean to fear Jehovah?—a short discussion in charge of leader
5. How can the fear of Jehovah be ours?—a Junior finding the answer in Prov. 2: 3—6
6. What will the fear of Jehovah mean to me? — by eight Juniors
 - a. It will nourish me — Prov. 3:8
 - b. It will make me happy — Prov. 3:13
 - c. It will make me rich — Prov. 3:14, 15
 - d. It will give me longer life — Prov. 3: 16a; 9:11
 - e. It will give me honor — Prov. 3:16b
 - f. It will give me peace — Prov. 3:17
 - g. It will give me safety — Prov. 3:23—26; 14:26
 - h. It will give me eternal life — Prov. 3: 18; 14:27

I would make this a blackboard study having the verses of the month as the heading and the sentences above written out leaving a blank where each Junior can fill in the theme of his talk.

7. Wise or Foolish — A summary talk by the leader, stressing the truth that the

wisest thing for any one to do is to seek Jehovah first of all. Show how this can be done (John 14:6). Close with the reading of the verse for the month and with an appeal that, in this new year of our work, let us be wise, — let us seek God who is as a beautiful stream, so full, so free, so refreshing, so life-giving.

8. Sing in unison — The Beautiful Stream
9. Closing prayer

BLESSINGS IN DISGUISE

Disguised blessings are blessings whose true identity or real value is hidden. They are, what man in his shortsightedness calls, failures and misfortunes. The finite mind of man cannot grasp the infinitude of God's love, grace and wisdom, therefore to him some things seem more like failure than blessing. God is too wise to err. He knows all things. He sees the end from the beginning. He trains and disciplines His children for the future, from an eternal standpoint. Man very often looks to the temporal, rather than to the eternal standpoint of things, and hence fails to grasp the benefit of trials, afflictions and temptations.

Only to a degree that the child of God sees the eternal benefit of tests and trials, when they come his way, will he really be benefitted eternally. There are many who seek present blessings — honor, position, influence, comfort and ease — and when they fail to find them to their own satisfaction, they murmur and complain. They at once see the "hardness" of their lot, rather than the tender, all-wise love and dealing of the Divine Parent.

Dear child of God, are you passing through a long series of tests, trials, temptations and apparent defeats? Does it look as though your whole life was one of defeat and failure? Are you all tangled in the briars of self and self-interests? "Looking unto Jesus" should be the believer's spiritual posture. He is the Fairest of ten thousand to the soul. Those who steadfastly look unto Him, or upon Him, are being changed into the same image from glory to glory, as by the Spirit of the Lord. Look away from yourself. Look to Jesus. He will surely give you the victory. He is your Conqueror and Overcomer. He has never failed and never will fail. Hallelujah! — Selected.

JOTTINGS

Rev. P. E. Frantz of Buhler, Kansas, has accepted the call to the pastorate of Geary, Oklahoma, Mennonite church.

Walter H. Dyck, who is to become the pastor of the Burrton, Kansas, church, was ordained to the Christian ministry in the Zion church, Elbing, Kansas.

From 80 to 90 young people registered at the annual Young People's Institute which was held on the campus of Bethel College, Newton, Kansas. The opening classes began August 10.

Prof. Boyd Smucker, widely known as a teacher and field secretary of Bluffton College, died in the local hospital last week at the age of 57. Prof. Smucker had been in poor health for some time. After his graduation from Goshen College he taught in that institution from 1907 to 1913, coming to Bluffton College to teach and do field secretary work until compelled to lay down his work because of poor health. He is survived by his wife and four sons. Funeral services were held in the First Mennonite church of Bluffton.

Dr. and Mrs. Dester, missionaries on furlough, were the guests of the Berne, Indiana, church Sunday, August 16. Dr. Dester was the speaker at the morning service. Rev. A. I. Neuenschwander of Quakertown, Pennsylvania, who with his family is vacationing in Berne, was the speaker at the evening service.

Prof. A. E. Kreider, head of the Bible department of Bethel College, conducted a series of meetings in the Bethany Church, Freeman, S. D., beginning August 16.

The (Old) Mennonite General Conference will be held on the Pacific Coast according to an announcement by the committee making arrangements. The place has not been named but will be somewhere in the territory of the Pacific Coast Conference.

An interesting relic of other days recently came into the hands of the editor. It is a manuscript book of musical selections beautifully illuminated of the date of 1794. The inscription in German reads, "This little book of singing belongs to Elizabeth Mayer, a scholar in the Upper Milford Singing School." Singing teachers, who went from place to place holding classes, prepared such books for the use of their pupils. It must be remembered that even at that time books were scarce and costly. Singing schools were often held in school houses and the pupils attending came with a candle, their book and a coin for the teacher. Singing schools were social institutions that off-set the dances that appealed to the more worldly young people.

A Philadelphia paper of a hundred years ago, August 4, 1936, contains an interesting item with reference to Rev. Henry Hunsicker of Skippack, and one of the ministers of the Germantown Church. The Hunsicker family took an active part in the separation of 1847 and a son and grandson, both ministers, later were the leaders of a faction that separated from the East Pennsylvania Conference. The article says: "Departed this life in Skappick Township, Montgomery County, on the 8th of July ult. the Rev. Henry Hunsicker of the Mennonist society, aged 84 years. Among those who with Christian meekness mourn the death of this aged man are his numerous family consisting of seven children, 56 grandchildren, 69 great-grandchildren and one great-great grandchild."

A Washington dealer, some years ago, bought an old leather scroll from a Russian General who found refuge in this country. It is the Book of Ruth written in Hebrew. The manuscript came into possession of the general during the World War. His troops were in a little town in Mesopotamia pilaging and ransacking the town. They came to a small synagogue where the entire Jewish population of the town, accepting their fate, had come to die. The soldiers were on the verge of razing the temple when the general ordered the soldiers to leave the synagogue and let the people go in peace. In recognition, a small group of rabbis presented him with the scroll which had been handed down to them through many generations. No one knows the age of the scroll but it is a very ancient one. American Hebrew.

When there was a movement that led to the organization of the Reformed Episcopal Church as a protest against the High Church movement in the Protestant Episcopal Church, Bishop Cummings the leader of the movement, held a series of meetings in the Germantown Y. M. C. A. which resulted in the organization of a congregation in that section. At least a half dozen churches in Germantown at various times availed themselves of the courtesy of the Germantown church and met in the building to form their own organizations. An entry in one of the old records of the Germantown Meeting says, that the Reformed Episcopal Church met for the first time in the Meeting House April 8, 1876. By a singular coincidence two of the later ministers of the Germantown Mennonite Church received their theological training in the splendid seminary conducted by the Reformed Episcopalians in Philadelphia. They were Rev. S. M. Grubb of Philadelphia, and Rev. S. M. Musselman of Pretty Prairie, Kansas. Two other Mennonite students availed themselves of the privileges of this seminary, namely Rev. Reed Landis, former pastor of the Souderton, Pa., Church and Rev. H. G. Nyce of the Allentown — Upper Milford Church.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, SEPTEMBER 1, 1936

No. 34

Education in the General Conference

Arranged by the Board of Education

INTRODUCTION

The Board of Education hereby presents the first of what is hoped to be an annual educational number. The Board feels the need of keeping before our people material that will help them to understand the educational task of the church.

The Board is interested not only in our colleges, but in a complete program of Christian education among our people. While being very conscious of the manifold tasks of the church, the Board feels the great responsibility that Christian people have for the proper education and training of our young people.

The plan for this issue is to have each Board member write an article on some phase of Christian education. Our Board has always felt that its members should contribute such an article to the church papers, and this furnishes an opportunity for each one to do so. In addition, we present in this issue reports from our Mennonite schools and colleges in Canada and the United States. The Board wishes to encourage not only a general program of Christian education, but also to stand back of our schools which are trying to do a good work under adverse financial conditions.

Future educational issues of this paper may bring articles by the members of the faculties of our schools and colleges, but in this issue we wish to get acquainted with the Board members through their articles.

It is our prayer that we may in this way open the way for God to give us a clearer vision of our task and to bless us in meeting our responsibility.

A. S. Rosenberger,
Secretary, Board of Education.

THE CHURCH'S OBLIGATION TO OUR YOUNG PEOPLE

(By Ed. G. Kaufman)

The hope of the future of any community or group lies in its young people. This is also true of the Mennonite Church. Naturally this means that the church has certain obligations to her young people which must be met if she would have anything to say as to the kind of future she shall have. Among the many obligations that might be mentioned, we have space here only to enumerate the following few:

The Christ. The Church, being the body of Christ, should make it the first obligation towards its young people to provide opportunities for them to become acquainted with Christ so that they might be lead to accept Him as their personal Savior. These opportunities can be provided in various ways—Church services, Sunday School, Christian Endeavors, Prayer Meetings, Daily Vacation Bible Schools, Christian Literature, Colleges, etc.

The Bible. The great text book of the church is the Bible. If the church would have a future it must see to it that its youth is acquainted with the Bible. Here are recorded great spiritual experiences of individuals and groups in the past. Here, too, is found the record of the life, teaching, death, and resurrection of Christ.

General Church History. The church of Christ has been an important factor in the development of western civilization. No one can understand our civilization without taking into consideration the part that the Christian religion has played in its making. The church should see to it that its youth knows something about general church history.

Mennonite History. Naturally, if youth is to be true to its heritage, they must know something of the history of their particular church. Mennonites have a glorious and thrilling past full of suffering and adventure. Rightly presented, this makes most appealing material to youth. In order to build the future, youth must know and appreciate our particular "Faith of our Fathers."

The World of Yesterday. From church history we go to the history of the entire human race. The church owes it to its young people to help them to a spiritual understanding and interpretation of history as such. The great movements of the past ages can only be understood with the proper perspective gotten from a spiritual interpretation of the whole process. God is ruler of the nations and the study of the growth of oriental and western culture as well as the development of philosophy and science only become meaningful when spiritually interpreted.

The World of Today. We are living in a bewildered and confused age. The church owes it to its young people to acquaint them with the situation in the world today and help them to a proper understanding and interpretation of the same. This has reference especially to social, economic, and scientific movements of our time and their proper evaluation and interpretation. God is still working with man and as children of His we should attempt to understand what He is trying to do and in which direction He is moving in our age so that we can take our proper place in the building of His Kingdom on earth.

A Vocation. One of the great questions young people face is the choice of a vocation. Not all vocations are Christian nor offer the same opportunity for Christian service. The church owes it to its young people to help them find their life work and prepare themselves for the same in a Christian atmosphere.

The Family. Mennonites have always considered the family of utmost importance. The

church owes it to young people to provide them with proper opportunity to prepare themselves for, and the actual establishment of, their own home. This includes guidance in the choice of a life mate as well as acquaintance with the part the family plays in human society and the Kingdom of God here on earth.

Christian Outlook on Life. In the maze of conflicting forces and movements in our present world it is very easy for our young people to become skeptical, cynical, and bitter in their outlook on life. The church has an obligation to guide its young people as they think themselves through to a Christian interpretation of life. The many conflicts and experiences of frustration so often leave questions of doubt as to the goodness of God in the minds of the immature. Unless the church is healthy in its own outlook and makes provision to transmit the Christian interpretation of the experiences of life to its youth, naturally many of them will fall by the wayside.

Institution of Higher Learning. The Mennonite church owes to its youth one or more first grade colleges and at least one seminary. The church owes it to its youth to make these institutions (1) a spiritual force for the unification, integration and progress of our people; (2) a center for the conservation

of the best elements of Mennonitism including a positive attitude and support of the principles of peace, simplicity of faith, habits of industry, integrity of character, sacredness of the home, respect for personality, the authority of the Scriptures, and freedom of conscience; (3) such that will provide a trained leadership as well as intelligent and consecrated laymen for the future of the church.

In short, the only hope of the future of the church lies in its youth, it is therefore the chief obligation of the church towards its youth to provide for them a thorough Christian education and so enable Mennonites better to make their contribution to the present and future generations as well as to preserve themselves and provide for their own growth.



THE NEED OF CHRISTIAN EDUCATION

(A. S. Rosenberger)

In this day and age young people are subject to a very direct and vigorous educational influence. To avoid this is an impossibility. There have been groups of Mennonites who have attempted to do so by moving to isolated sections of certain countries. Their experiences in doing so have not been very happy.

We believe that most Mennonites are not opposed to education, but want it to be of the right type. We recognize in general the importance of proper training for life and the disadvantage of those who do not have this.

The state has developed a system of education that is very complete and thorough. From the first grade to the university it offers a remarkable educational opportunity. It compels attendance in school to a certain age, and provides adequate equipment and teachers.

Why then not let the state take care of the training of our young people? Simply that the training of the state must necessarily be secular, and education without spiritual content or background is inadequate for the development of the Christian personality. It is not only important to give knowledge, but much more to provide such motivation that such knowledge shall be wisely and constructively used.

Someone has said, "A hobo may steal a ride on the railroad; educate him and he will try to steal the railroad." No educational institution wishes to train a criminal, for in general all our institutions wish to conform to accepted moral standards. But secular education does not concern itself with the development of the spiritual life. This is necessarily out of its field from several angles. Its aim is to instruct and train individuals, and bring knowledge to light through research. Its public nature limits the religious activities of those who are personally so minded.

The fact remains, therefore, that a Christian educational institution is necessary for the most positive expression of effort to promote the finest personality, which is Christian; and to create the conditions necessary for this. Jesus is the greatest inspiration for the good life and the power of His spirit the absolute essential for Christian living, be one educated or uneducated. His transforming power creates

the spirit of service wherever he is given the opportunity to touch human life.

In certain cases educational philosophies and individual personalities may tend toward actual atheism, or sow its seeds. This exists, no doubt, but it may not be as common as sometimes thought.

A study of the religious attitude of men students at Michigan State College showed that the great majority believe in God and nine out of ten believe in the value of religion for society and their own personal lives. All the atheists encountered in 150 students could be numbered on the fingers of one hand and the evidence showed that where a student was a disbeliever in God he was that way before coming to college.

If the above study is typical it will show, perhaps, that the problem of secular education as far as character and spirituality is concerned lies in another field. There is no doubt some atheism and materialism influencing students, but even more the problem is how to build up the stamina and staunchness of positive character and morals, and make religion vital.

President Robert M. Hutchins of the University of Chicago stated this problem in a recent commencement address when he said to his seniors that he was worried, not about their economic future, but about their morals. He went on, "My experience and observation lead me to warn you that the greatest, the most insidious (if I may borrow a word), the most paralyzing danger you will face is the danger of corruption. Time will corrupt you. Your friends, your wives or husbands, your business or professional associates will corrupt you; your social, political, and financing ambitions will corrupt you. The worst thing about life is that it is demoralizing.

"As time passes, resist the corruption that must come with it. Take your stand now before time has corrupted you. Before you know it, it will be too late. Courage, temperance, liberality, honor, justice, wisdom, reason, and understanding; these are still the virtues. In the intellectual virtues this university has tried to train you. The life you have led here should have helped you toward the rest. If, come what may, you hold them fast, you will do honor to yourselves, and to the university, and you will serve your country."

This analysis is keen, the challenge stirring, but it fails to suggest the need of a great re-

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source and inner strength to meet the temptations of life, and live it at its fullest. This the power of Jesus Christ and God's Spirit supplies. In fellowship with our Lord and Master is found strength for life at its best. Paul says, "I can do all things through him who strengtheneth me."

A highly powered automobile with a drunken driver is a terrific menace on the highway today; an individual with the benefit of an education but with selfish motives may make himself a menace to society; an individual who has developed into a Christian personality through Christianity and christian education is in a position to enjoy the best of life in fellowship with God, and to serve his fellowmen.

THE RELATION OF OUR BOARD OF EDUCATION TO OUR PROGRAM OF CHRISTIAN EDUCATION

(D. H. Richert)

Our Board is related to our program of Christian education in various ways:

1. It has fostered religious instruction in the elementary parochial schools, suggesting suitable material for their curriculum and assisting them to secure teachers.

2. The Catechism has been revised by our Board.

3. In connection with Christian education through the Sunday schools, this Board has furnished a Director of Sunday Schools and Teacher Training, whose duty it is to keep in close touch with this work and be of every

possible assistance in the solution of Sunday school problems.

4. The Board of Education has studied the future of the Mennonite Seminary and made recommendations for its reorganization. This work is now in progress.

5. It has prepared "A Guide To Christian Teaching," the copy of which is now in the hands of the Board of Publication.

6. A very important piece of work has been accomplished by our Board in securing a competent staff to edit the Sunday School Quarterly, of which copies for the first quarter, 1937, are just off the press.

7. The Young People's Work is under the sponsorship of this Board, it has a very efficient representative on the Young People's adviser.

8. It is through the persistent efforts of our Board that the problems connected with our colleges and the problems pertaining to Christian education in general have been given a large part on the tri-annual General Conference programs. This has done much to create a general interest in our colleges and Christian education, for it is a matter of common knowledge that "college day" is one of the best attended days at the General Conference sessions.

Much more needs to be done in behalf of our colleges which are centers of Christian education. If church people, whether Mennonites or others, will not keep these colleges a going concern, then the time will come when Higher Education will be minus the religious element. This statement is based on an editorial in *Christian Education*, April, 1935, which reads in part as follows:

"Recently an Institute for Administrative Officers of Higher Education was held . . . Their report, professing to describe the essential elements of education did not include the word religion. Here lies the issue in American education. Shall we allow a certain group of educators to take religion from education? . . . Christian Higher Education stands for religious freedom. The Pilgrim Fathers sailed through three thousand miles of the mystery and storm of the sea to the wilderness of New England's rock-bound shore to retain and enjoy freedom. Will that freedom be lost? . . . Shall we allow religion to be not only regimented but eventually suppressed? Our American spirit and our religious principles rebel against the thought as well as any program with such objectives.

"The church-related colleges of America have truths for which they contend and principles upon which they stand: the reality of a living God; the value of a man as potentially a child of God; the freedom of the will to make decisions; the presence of a Power directing the wheels of destiny, giving hope of progress, and making man the heir of a Kingdom not made by hands.

"... These colleges know that religion must be christian. These colleges are striving to keep the Christ in Education. The leaders of church-related colleges are fighting for a cause, not for their institutions."

The Board of Education must present, with renewed emphasis, this cause to the constituents of the General Conference.

THE VALUE OF TEACHER TRAINING

(D. J. Unruh)

"All Sunday-school teachers ought to be teachers in the Sunday-school. Being teachers in the Sunday-school, they ought to teach in the Sunday-school. In order to teach in the Sunday-school, they need to know what teaching is." So says Dr. H. Clay Trumbull in the book "Teachers and Teaching." To meet that need and help Sunday-school teachers to achieve that objective is the aim of teacher training. We believe that the answer to the question: "What makes a successful Bible (Sunday) school?" is, "There is but one answer, the teacher." This being true, it is of utmost importance that the teacher should have the qualifications of a teacher.

The qualifications of a teacher may be listed in the form of an acrostic. He must be:

T rained
E ndowed
A mbitious
C onsecrated
H appy
E ager
R eal

These qualifications may need some amplification and perhaps some additions, but they present a working basis. The statement is frequently made that "teachers are born, not made." This is only partially true. The successful teacher is born in part, trained in part, and in part he makes himself. It takes a well balanced combination of these various elements to make a teacher. Training is the ele-

ment that not only acquires new powers but properly evaluates the potential qualifications, directing and utilizing them. It is as training proceeds in this direction that I shall endeavor to evaluate teacher training.

I. The Value of Teacher Training in its Acquisitive Value

Teacher training courses recognize the need of three requirements; to know the subject, the pupil, and the method. The teacher, if he is to teach, must know what he is to teach. He must have a working knowledge of the Bible. There are sixty-six books in the Bible; thirty-nine in the Old Testament and twenty-seven in the New Testament, and unless he knows what they are and where to locate them the embarrassment of trying to find them may prove disastrous. The outstanding characters, principal geographic points, and the outstanding events of Bible history should be familiar to the Bible school teacher. He must know the Bible, not merely as a fact book, but as the Word of God. That implies that the Bible has a purpose or an end in view. This must be known to the teacher if he is to fulfill his mission. The teacher must therefore be acquainted with the great teachings of the Bible. It is one thing to know that God came to dwell in human form in the person of the Lord Jesus Christ, and another thing to know why He came. Or, it is not enough to know that He was crucified on the cross of Calvary; the teacher must know that "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." II Cor. 5:21. One "Thus saith the Lord" is worth more than the opinions or theories of a hundred scholars (?). The Bible is the teachers most potent instrument, and it is absolutely essential that he should know it, practice it, and teach it. The value of teacher training is that teachers become acquainted with the Bible. A teacher training course that does not emphasize the Bible as the Word of God is not only sadly deficient, but is a travesty of Christianity.

When a farmer plants his seed he must not only know what kind of seed he is planting, but also know something of conditions in which the seed will grow. Soil, climate, and cultivation are contributing factors in the growth of the seed. The Bible teacher must be a student of human nature. Hearts of boys and girls, as well as men and women are the seed plots into

which the seed, the Word of God, is to be planted. The teacher must know the pupil; not merely to know his name, age, and street address. There are stages of mental and moral development just as there are stages of physical development and the teacher must know some of the characteristics of the pupil in these various stages of development, and growth. While much can be learned by observation of children and by self-examination, yet there is a vast amount of systematic information that can be obtained from well-written books and the student who would be a teacher, profits by this study. Many a teacher fails because he does not understand the person whom he is to teach. A trained teacher will not attempt to teach every age group in the same way. What to teach is important, and to know the person to be taught is necessary to qualify as a teacher.

However, a third element is required, namely; how to teach. The first two are important, but trying to teach without a method of teaching or without understanding the principles of teaching is like trying to reap a wheat field with a pocket knife. Let us remember that telling is not teaching. Yet that method too frequently passes for teaching in a Sunday-school. No person is taught until he learns, and a person is not taught more than he learns. *Hearing a recitation is not teaching, although it may be a part of the process. Scholars often fasten in their memory words to which they attach no meaning. Such a method is wholly inadequate and does not meet the requirements of teaching. A good definition by Professor Hart is "teaching is causing another to know."

"Methods are many, principles are few,

Methods may vary, principles never do."

So the trained teacher keeps principles uppermost. He proceeds from the known to the unknown. He speaks in language familiar to the pupil. He adapts his teaching to the need of the pupil. He secures the cooperation of the pupil. He does not permit the interest to be drawn away. He repeats and reviews to retain previous impressions.

II. Teacher Training Evaluates Personality

Many a person has attempted to teach and given up in discouragement, not knowing their own resources or the power of God. If this same person realizes, however, that success in teaching is a combination of several factors,

and that he has inherent qualifications he will make every effort to acquire the needed information to become an effective Bible teacher.

Teacher training does not, as some erroneously believe, set aside inherent qualities or Christian graces. If by birth he has been endowed with certain characteristics of personality and ability, these characteristics can be used of God if consecrated to Him.

It seems almost strange that people who know the value of a friendly greeting or a hearty handshake in the business world, should feel that to use these same things for Christ is factitious and a sham. True, it can become that. It need not and should not become a mere gesture but a consecration and development of all our talents to the glory of God.

God chooses to work through persons. And Christian personality, regenerated by the Holy Spirit, and consecrated to His service is the medium that God uses to reach men with the saving message of the gospel. This may be called an incidental value of teacher training, but a great value nevertheless.

Having said this, I want to add a qualifying statement by York A. King: "In the accomplishing of spiritual tasks to which we have been called, we are dependent upon a power and an equipment that are not our own. The early disciples did not have enough social or political influence to keep themselves out of jail, but they had a connection with an unseen power by which they could pray down the jail walls about their ears."

III. Recognizing the Directive Power in Christian Service

No course in Teacher Training would be adequate however, if the training does not recognize that a power greater than an inherent power and an intellect keener than a trained mind, is available, energizing and directing true Christian service. Christian Teacher Training recognizes that the Holy Spirit is the Christian's director and that He blends the inherent and acquired talents of the consecrated worker into concentrated power for God. This value, immeasurable and indispensable, is too often regarded as an asset instead of the prime factor in Christian service. The Teacher Training Course that does not recognize this value is fundamentally perverse.

"If we will come to the place where the Spirit of God, filling and thrilling our hearts and

lives, may have complete control over us, then each believer, realizing that his body is the temple of the Spirit of God, will become an evangelist.

"In studying the victories of evangelism I have come to the conclusion that the greatest victories in the Christian church have come because ordinary everyday church members have done their duty, have let God work through them."—A. B. Strickland.

A COMPLETE SYSTEM OF CHRISTIAN EDUCATION

(Lester Hostettler)

I am asked to write on this forbidding title and I comply with the request with a good deal of misgiving and hesitancy. I have read a good many books on "Christian Education" and have sat under fine teachers who aimed to introduce their students to the objectives, the psychology and technique of education. Frankly, I have a skeptical attitude of mind toward the matter, for in the day when the churches put the most emphasis on education, building rooms, employing educational directors, introducing new curricula, a great war broke out. Education did not prevent it. And after the war came the mad period of competition and speculation followed by an economic crash which brought more misery to more human lives than anything that ever happened to the world in all history. Our boasted education did not prevent this catastrophe and has not produced enough men of sufficient enlightenment to lead the way out. Many churches have found that educational directors did not accomplish what was hoped for and decided to dispense with their services.

But one dare not be too pessimistic. With all the failures in the past I believe in education, for I am persuaded that Jesus was an educator. He was the great rabbi, teacher. He addressed large crowds on occasion, but He also spent much time teaching individuals and small groups. And if I am not mistaken, His work as a teacher with individuals was more abiding, though less spectacular, than His contact with the crowds. His final commission to His disciples was that they go and make disciples of all the nations, **teaching them**.

I am not certain what the best system of education is or what constitutes a complete system. But I am sure that the foundation of

it is Christ. Our aim is to make characters after the pattern of Christ. Our objective is to get people, young and adults alike, to see the world through the eyes of Christ, to see sin as Christ sees it, to deal with people in the spirit of love, justice, and forgiveness which were found in Him, and to motivate our deeds with the faith in God and the hope of immortality which was His. Our elaborate theories and methods of education have doubtless aimed at this goal of Christ-like character and much good has been accomplished, but the completely satisfactory system is yet to be made. There is need for continuous study of methods and a willingness to change them whenever new light appears.

Education was generally believed, until recently, to be a prerogative of the young. We now know that adults are able to learn, and surprisingly fast if they have the will. We should continue our education throughout the length of our days. A complete system begins with the babe in the cradle (some say before his birth), and continues through childhood.

The home, the public school, the college and university all have their own responsibility and part in education. I believe that the home is the strategic point and I fear that in modern times it is also a vulnerable one. Too much emphasis cannot be given to the place of the home in planting right ideals in the mind of the child and starting him by instruction and example and training on the right road.

On this foundation the elementary school and the high school could well add to the Christian structure, although they frequently fail to do so. It would doubtless be well if more Bible instruction could be given in school, but this point is sometimes overemphasized. Formal instruction does not always result in Christian character. Christianity spreads by the way of contagion. It is caught, rather than taught. And hence a devoted Christian teaching algebra or geology will do infinitely more good than an indifferent Christian teaching course in the Bible and Church History.

What is true of the high school is also true of the college. I am convinced that our colleges should give courses in Biblical literature and also instruct our young people in the history and doctrines of our denomination. But more important than any formal courses of instruction are teachers who are sincerely and wholeheartedly committed to the Christian

way of life and who are a good example to their students in classroom, on the playground, and in their social and business life. The Christian college is a vital part of a complete system of education.

The reading of religious literature is important. Every home should be supplied with good books and magazines. The spread of ideas has for centuries found a powerful medium in the printed page. In this respect there is much room for growth among our own people. More should be done to create interest in good religious books and periodicals. Every business has its trade journal and wide-awake business men read them. The children of this world are wiser in their generation than the children of light. For church members do not always read their denominational papers. Our Board of Publications is making a serious study of this problem and it deserves the cooperation of every church member.

A complete system of Christian education has many fronts and it is the work of the Board of Education to strengthen them wherever possible, to the end that Christ may dwell within us and we be "filled with the knowledge of His will."

THE HISTORY OF BETHEL IS A STORY OF VISION AND GROWTH

The Following Facts Reveal Bethel College As It Is Today, a Symbol of Faith, Devotion, And Service

1. **Selected students** from foreign lands and from a dozen states with no discriminations because of race, creed, or station in life

2. A four-year college course **accredited** by the University of Kansas and by the State Board of Education, leading to the following degrees: Bachelor of Arts, Bachelor of Science, Bachelor of Theology, Bachelor of Music Education, and Bachelor of Music

4. A **distinguished faculty** ranking among the upper ten per cent of American college and university faculties in percentage of members with Ph. D. degrees.

5. **Approved teacher training**, business, pre-law, pre-medical, pre-engineering, and pre-theological courses

6. **Courses** in languages, literature, music, art, biological sciences, agriculture, mathematics, physical sciences, industrial arts, religion, philosophy, education, psychology, commerce,

economics, history, government, home economics, and sociology.

7. **Creative Christian education** with opportunities for Bible study and deputation work

8. **Extensive offerings** in forensics

9. **Democratic college spirit**—"One for all and all for one"

10. **Personal attention** given to vocational guidance, elaborate testing and individual analysis program

11. **Active employment bureau**

12. **Efficient teacher placement bureau**

13. **Department of visual instruction**

14. **Reasonable rates** for tuition, room, and board. Tuition pays for less than one-half the cost of your education at Bethel. The other comes from gifts and from interest on the endowment fund

15. **Sane athletics** (no paid athletes)

16. **Leadership training** in societies of your choice

17. **Intra-mural games**, socials, banquets, hikes, picnics, tennis, skating, swimming, etc.

18. **Daily chapel services**

19. **Besides student and faculty recitals, vesper services, and concert tours**, three great annual music events sponsored by Bethel College: Handel's "Messiah"—before Christmas; Du-Pois' "Seven Last Words of Christ"—Palm Sunday; Gaul's "The Holy City"—after commencement

20. **Pipe organ chimes and singing tower**

21. **More than 18,000 books** in the library

22. **One hundred fifty different periodicals** in the the library

23. **Twenty college-owned buildings** on campus, including modern laboratories, class rooms, and dormitories

24. **Ideal location** including city advantages without city noise

25. **Health care** and campus hospitalization under the supervision of a physician and a registered nurse

26. **Newton**, always accessible, with the advantage of excellent **schools** for practice teaching, splendid **churches**, two modern **hospitals**, three fine parks, a temperate **climate**, and 99.96 per cent **pure water**. Highways 50S, 81, and 15; several bus lines; and three railway systems converge here. "Where Good Friends Meet at the Crossroads of a Nation."

27. **Interesting traditions**—Founded in 1887 by the pioneers who first brought Turkey wheat to America

28. Successful alumni in thirty-three states and nine countries

What Does It Cost To Attend Bethel?

Budget for One School Year (Nine Months)

Admission	\$ 1.00
Tuition (30 semester hours)....	150.00
Meals in Dining Hall (Price subject to change).....	120.00
Room	36.00 and up
Books	15.00 and up

All laboratory, health, and activity fees are included in the tuition charge of \$5.00 per semester hour.

Opportunities for Those Who Need Financial Help

1. Each year a number of students earn money by working three to four hours per day in private homes for their board and room.

2. A number of Newton merchants give part-time employment to Bethel students.

3. Positions are open each year for part-time employment on the campus. Application blanks for these positions are sent upon request after the application for admission has been approved.

4. The scholarships available and the rules governing the granting of these scholarships may be found in the Bethel College catalog.

5. Arrangements for light housekeeping on a co-operative basis are provided. Participants are charged \$5.00 per student per semester.

6. The college accepts certain kinds of food and produce as part payment for student accounts.

7. Many students are saving money by purchasing second-hand books at the college book store.

8. A student loan fund is available for Bethel seniors.

9. Students may join the "On-to-Bethel Club" by making an advance payment of at least \$10.00 on their tuition. This money will earn interest until the student enters Bethel and may be withdrawn upon written notice after the expiration of sixty days if the student does not enter college.

10. Where more than one student from a family is enrolled, a discount of 5 per cent of the total tuition charge will be made.

11. The college will pay 2c per mile, one way, for transportation, to any student in the United States or Canada, who lives more than 100 miles from Newton, Kansas, provided he does not have a scholarship or work with the college.

12. Three per cent discount will be given for cash payment of each semester's account within thirty days after enrollment.

BLUFFTON COLLEGE

Bluffton College faces the opening of the 1936-1937 college year with some real reasons for encouragement, as well as some problems to face. Among the factors of encouragement is that of the student prospect for the coming year. During the past summer, four field men have been at work in Mennonite communities from Pennsylvania to Iowa interviewing young people in the interest of the college. The same has been done in the schools of local territory in Ohio. A host of young people are interested in the institution and its program of Christian education, and a freshman class of ninety to one hundred promises to materialize.

It is with deep sorrow that we make mention here of the death of Mr. B. D. Smucker, who for twenty-one years served the college in the capacity of field secretary and faculty member. Although not in the best of health, Mr. Smucker was active this summer in student solicitation in Lima. His death occurred on August 13th, after a week's serious illness. Mr. Smucker leaves behind him a record of splendid service to Christian education for young people.

Bluffton's added appeal to young people, and their parents, beside that of its program of Christian education and its recognized standing in educational circles, is that it is a low cost college, and as a small college has all the opportunities of personal contact between faculty and student that such an institution can offer. Many fine young people make their choice to come to Bluffton on the basis of its low cost and later find themselves captivated by the fine things that the college offers.

Efforts are continually made to improve the curriculum, and here again some changes have been arranged for the coming year. A department of business and Economics has been organized in response to a general demand whereby the first two years of such a course can be given in this institution with later expansion depending upon further student demand. Provision has also been made whereby a Bluffton student may receive a minor in Physical Education in cooperation with nearby Ohio Northern University. This is a temporary step in providing a long felt need.

Another forward-looking step is that of the inauguration of a college health service whereby upon payment of a small fee, a student receives adequate medical care from the physicians of the community and hospitalization service if necessary. This represents an effort to meet in part the responsibility imposed upon a college of caring for the physical health of the students. Guidance in the choice of extra-curricular activities, a system of periodic checks on class attendance and grades of weaker students, a notable increase of books in the library, thanks to our good friends, Mr. and Mrs. C. H. Musselman, are all on the side of a stronger college.

Many of the fine things in Bluffton's program need continued emphasis. The monthly Vesper Services and Chapel periods four times a week aid materially to other forms of the religious life among students. These periods of meditation and worship are helpful and conscious reminders that the real values of life are spiritual and come through communion with Christ and His Spirit. The Y. M. C. A. and the Y. W. C. A., the Gospel Teams, and the College Church Society give promise of further strong activity during the year.

Personal counseling with the students and a supervised social program will again be stressed. These two factors were very instrumental in Bluffton's successful past year. Various extra-curricular activities will make the challenge to each student and play their part in character and personality development.

Among the problems of the institution, that of finances is an outstanding one. Much time and thought is being given to this problem and a plan is under consideration upon the basis of which it is hoped to readjust the finances upon a solid basis. An item of encouragement financially is the fact that during the past year, the current expenses of the institution were met out of the funds received.

RETROSPECT OF THE WORK OF THE HILLSBORO BIBLE ACADEMY

(Abraham Albrecht)

The Hillsboro Preparatory School, as the Hillsboro Bible Academy was called when it was founded, was started as an individual enterprise by Rev. H. D. Penner in 1900. The reason for this undertaking was to meet the need for more advanced Bible instruction for

our youth. It was felt that the Biblical instruction offered in the Sunday School was insufficient for those who would be called upon later to serve as Sunday School teachers, C. E. workers, etc. The German should also receive special attention because the older brethren still felt a deep loyalty to our mother tongue. Since the high school did not occupy as prominent a place in our educational system at that time as is the case today, the matter of credits was not so important, consequently the time and the curriculum in the operation of the school was arranged to suit the conditions. The curriculum contained courses like Bible, German and English, Church History, Randzeichnungen, German I and II, and Music. The school term comprised six months, from October to March. A small tuition fee of \$15.00 per student for the whole school term was charged.

The school opened its doors with an enrollment of 15 students, with Rev. Penner as the only instructor. But as time went on the interest in the school increased which meant also an increase in the student body, and an assistant had to be employed which for some time was the oldest daughter of Rev. Penner. During the entire time of its existence the school has offered a two-year course upon the completion of which a diploma was granted to the graduate.

During the early years of the existence of the school courses were not selected for the purpose of receiving credit in the high school, but as time went on this had to be taken into consideration. The curriculum had to be changed in order to meet the requirements of the high school, consequently some of the original subjects had to be dropped and others added so that for a number of years already the Hillsboro Bible Academy offered a course of instruction equivalent to the first two years in high school. However, the Bible has always received due emphasis in this school.

Since the student body was composed not only of students from the immediate vicinity, Rev. Penner converted his home into a boarding house or dormitory which brought the students under his direct influence in more than one way.

Upon the resignation of Rev. Penner, Rev. J. H. Epp, who up to this time had taught in the Hoffnungsau Preparatory School near Inman, Kans., took charge of the school, although under different arrangements. At this time

an association was organized, headed by a Board of Education who made itself responsible for the maintenance of the school. The organization purchased the administration building at this time and later also the dormitory. Under the auspices of this organization the school has been operating until 1933, at which time the undersigned accepted the operation of the school at his own risk, since the Board of Education felt that the decrease in the enrollment made it impossible to secure teachers at regular salaries. At the last annual meeting the Board of Education recommended to the Association the sale of the dormitory to liquidate the debts resting on the school property. This has been done in the meantime and it is doubtful what the future of the school will be.

The enrollment of the school has varied from 15 to 80 students. The peak was reached in the years from 1920-1924. From this time on, due to the development of our modern high schools, the enrollment gradually decreased to 16, our last year's enrollment. Teachers who had charge of the Hillsboro Bible Academy during these years, were: H. D. Penner, J. H. Epp, Gustav Frey, J. P. Suderman, and the undersigned. We are confident that this school has exerted a wholesome influence upon many.

REPORT ON THE WORK, AIMS, AND PRINCIPLES OF THE MENNONITE COLLEGIATE INSTITUTE AT GRETNA, MANITOBA

The Mennonite Collegiate Institute at Gretna, Manitoba, commences its 46th year of instruction on September 15th. This institute has been founded with the chief purpose in view to educate Mennonite teachers who would be in the position to satisfy the demands of the Mennonite communities. According to these requirements, the teacher should lead an irreproachable life, he should be able to satisfy the Government as to his knowledge and abilities, and he should be in the position to teach German and Religion satisfactorily. However, the school also willingly admits such young people whose primary desire is simply to improve their education and to widen their mental horizon.

The course of instruction corresponds to that of the high schools of the province (the Grades IX, X, XI, and XII), with the addition of German and Religion.

The entire instruction as well as the life in the Institute is based on three principles: The Christian, the Mennonite, and the German.

The Christian Principle is emphasized not only in the teaching of religion, but the entire education is permeated with a fundamentally Christian spirit. The motto on the banner of our school shall be: "Jesus Christ is the same yesterday and today, yea and forever."

But we also emphasize a specific Mennonite principle in the work of our education which, of course, is closely related to the above named Christian principle, for the true Mennonite religion is a fundamentally Christian religion. We wish to acquire those high ideals and Christian virtues of our forefathers which we have inherited from them, so as to possess them the more securely.

As every man should speak a mother tongue, and as we Mennonites are of German origin to a large extent, we try to cultivate the German language as our mother tongue in our Institute. This does not mean that the English language is slighted in any way because of the emphasis of the German. Moreover, there are many opportunities to stress the English language which is used in the study of most of the subjects. Experience teaches us, however, that an educated man can manage readily two languages more or less satisfactorily. For this reason, we stress the German language in our school not as a foreign language, but as the mother tongue.

The Mennonite Collegiate Institute does not get any financial support from the Government and depends entirely on the free gifts of the members of the Mennonite communities. The fees of the students are reduced to a minimum so as to enable a larger number of the Mennonite children the attendance of the school. Thus, the fees for a student of Grade nine for tuition, board, and lodging are \$100.00, for Grade X, \$110.00, for Grade XI, \$120.00, for Grade XII, \$130.00.

We invite all parents who wish to give their children a thorough education in the Christian-Mennonite spirit to send them to our school. We also take the opportunity to ask all friends of Christian education to remember us in their prayers and to support us with their donations.

All inquiries concerning the work of the school are to be addressed to Mr. G. H. Peters, Principal of the school.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Bernhard Barga
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Eastern District Young People's Retreat

Home Mission Course

By Rev. John J. Plenert

The course on Home Missions was taught by Rev. J. J. Plenert, of the First Church, Philadelphia. In the first period we were made aware of the growth of our Mennonite Church through the activity of our Home Missions, and that home and foreign missions go hand in hand. A brief survey was made of the present work along this line in the United States and Canada. the activity of our Home Missions, and that WE are His witnesses unto all people, and are not to be ashamed of it. Remembering the multitudes of our churches and Sunday Schools, do we go out of our way to invite them to come in? This is Home Mission work which we can do.

To do this work we must be yielded to the Holy Spirit, who will direct and guide us in the doing of His will; to give freely and willingly of our time, effort, and loyalty to our Lord. We do not necessarily have to go to China or India to serve; there is a great field for us to work in right at home, and that in many ways.

Some specific fields of activity, which could be designated as Home Mission work, were mentioned during the last period: Our educational institutions, old people's homes, hospitals, and our own churches. To this end let us prayerfully consider: 1. To find the mind of Christ; 2. To support our institutions; 3. To seek a spiritual awakening; 4. To maintain definite objectives, and creative thinking; and, 5. To learn to go deeper. These are definite challenges to us, so let us accept them and remember that the Christian church is ever a divine missionary society.

—Reported by Merrill Achey, Allentown.

Music Course

By Prof. Russell A. Lantz

The Course on Church Music was taught by Professor Russell A. Lantz, of Bluffton College. In this very interesting and helpful course we were made to realize that the singing of hymns is of great importance in the worship service of the church, often as important as the sermon. It is very often the only part that some of us take part in personally during the service. We should sing prayerfully and try to interpret the hymn as a means of worshipping God.

We used some of the beautiful old hymns for study and discovered that every hymn must have three points in order to be classified as a good hymn: 1. It must be Scriptural; 2. It must have a good tune; and, 3. It must be a lyrical poem.

We must give our "all" in our singing, and put our soul into the song. We must think of what we are singing, and we must put meaning into the words. When we sing "The Old Rugged Cross" and come to the words "For 't was on that old cross, Jesus suffered and died," we do not always think of our Lord who hung there dying for us, nor of the great love that prompted it, that we might be redeemed.

Professor Lantz also gave a brief summary of some of the hymn writers among whom were Charles Wesley and Isaac Watts. Everyone present during this course sensed the thrill of that something within them being awakened to strive for a higher, a nobler aim, purpose, and attitude in our singing of hymns.

—Reported by Betty Schwenk, Lansdale.

(The above reports of the Eastern District Retreat will be continued in the next issue.)

The refusal to evade a problem is the first step in its solution.

INTERMEDIATE DEPARTMENT

Intermediate Christian Endeavor

September 13, 1936

Topic: The right attitude toward our teachers

Heb. 13:17; Prov. 4:1-3

For Quiet Hour Meditation

- Sept. 7 The spirit to cultivate. Rom. 14:19
- Sept. 8 Avoid partiality. Jas. 2:1-9
- Sept. 9 The grace of courtesy. I Pet. 3:8-11
- Sept. 10 Building up friendship. Prov. 18:24
- Sept. 11 Teacher and pupil. II Tim. 1:4-14
- Sept. 12 Seekers for wisdom. Prov. 2:1-5
- Sept. 13 The right attitude toward our teachers. Heb. 13:17; Prov. 4:1-3

Advance Preparation

Follow the suggestions given in the C. E. World Quarterly of having members interview several teachers to get their point of view, or ask one of the teachers to give a short talk on the subject.

Song Service

"Jesus calls, I am the Way"

"He Leadeth Me"

"True-Hearted, Whole-Hearted"

Have the society announcements after the first song.

A Worship Service

Leader: "Blessed are they that keep his testimonies, and that seek Him with the whole heart."

Response: (Ask two members to be prepared to give the scripture readings without being called upon in response.) Heb. 13:17; Prov. 4:13.

Hymn: "Give of Your Best."

Leader: "O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray."

Directed Prayer: (Let this be a period of silent prayer directed by the superintendent, who should suggest thoughts of praise, thanksgiving and petition, allowing sufficient time after each thought for silent expression by the group.)

Hymn: "O Master, Let Me Walk With Thee."

The Topic Discussed

1. Leader's Talk: Let the leader talk from his own observation, why he feels there is a need for the discussion of this topic. Outline briefly the plan for developing the topic.
2. Bible light on the topic: Use questions based on the daily readings. (See paragraph below.)
3. Questions on the topic: (See C. E. Quarterly and Year of Meetings). Reports on interviews with teachers; or, short talk by a teacher.
4. Five minute open discussion by the group, with a brief summing up by the superintendent at the close.

Closing Moments

Song: Tune: "Just As I Am." (Should be written on blackboard.)

"Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord of my life, I come, I come."

Benediction Verse: "May we grow in the grace and knowledge of our Lord and Savior Jesus Christ."

Bible Light on the Topic (Scripture references not to be read in meeting):

1. What spirit should we cultivate? Rom. 14:19.
2. What are the dangers of partiality? Jas. 2:1-9.
3. What courtesies should we show? I Peter 3:8-11.
4. Of what value can friendships between teacher and pupil be? Prov. 18:24.
5. What should be the relationship between teacher and pupil? II Tim. 1:4-14.
6. What should be our motive in going to school? Prov. 2:1-5.

What Do You Think?

Overhearing the conversation of a group of teachers on a vacation trip recently, the comments were as follows: All the pupils think about is just "getting by." There are none or very few who are in school for what they can get out of it.

Is this true of your school? Who is responsible for such an attitude? How could it be changed?

JUNIOR SECTION

Program Suggestions for September 13, 1936

Topic: It is Wisdom to Keep the Commandments of God

(Out of the Book of Wisdom)

1. **Setting**—The verse of the month; also two posters on either side,—the one saying **AM I FOOLISH?**, the other **AM I WISE?**

2. **Call to Worship** by processional using "The Beautiful Stream."

3. Worship Period

1) Finish the singing of the song, standing in pews.

2) In unison—"The Lord Is in His Holy Temple." Be seated.

3) Praising God with verses containing the word "law" — every junior contributing, one verse following the other.

4) Poem—a junior

"God's law is perfect and converts the soul that in sin lies;

God's testimony is most sure and makes the simple wise.

The statutes of the Lord are right and do rejoice the heart;

The Lord's command is pure and doth Light to the eyes impart.

Unspotted is the fear of God and ever doth endure;

The judgments of the Lord are truth and righteousness most pure.

Moreover they Thy servant warn how he his life should frame,

A great reward provided is for them that keep the same."

5) Hymn in unison—"Praise God from Whom All Blessings Flow."

4. Announcements

5. **Study Period.** Aim: To teach that it is wise to keep the laws of God as revealed to us through His Word.

1) Connecting thoughts as to last topic studied and theme of the evening—junior chairman.

2) Where can I find the laws that God wants me to keep—a junior, with Bible in hand, speaking also a word of thanksgiving.

3) Does ignorance of God's laws excuse us? A junior, stressing the point that we

have the opportunity to read God's laws and therefore God will hold us responsible.

4) Five strange things the wise Solomon tells us to do with the laws of God—in charge of a junior. Place this as a heading on the blackboard. Under this write these five scripture references: 1) Prov. 6:21a; 2) Prov. 6:21c; 3) Prov. 7:2; 4) Prov. 7:3a; 5) Prov. 7:3b. The junior in charge steps to board, reads the first reference and asks the group to find the answer. The first finder is allowed to put the answer on the board. This is repeated until all have been found.

5) What did Solomon mean when he told us to do these five strange things?—a junior.

6) Special music—"Open my eyes that I may see."

7) What happens when we do not obey God's laws?—a junior, leading from the results of transgressing of our country's laws to the results in the transgression of God's laws.

8) The Bitter Lesson—a junior telling the story of Exodus 32,—of those who had not been wise.

9) What God told Solomon the law would do for us—three juniors.

a. When thou walkest it shall lead thee. Prov. 6:22a.

b. When thou sleepest it shall watch over thee. Prov. 6:22b.

c. When thou awakest it shall talk with thee. Prov. 6:22c.

10) Meditation through soft instrumental music that God would make us more true to that which He wants us to obey.

11) How Can I Obey?—by a leader or guest speaker:

a. Reading the Word that we might know.

b. Through Jesus only—we need Him.

c. Not because God says, but because of love that makes us want to,—only then can God find joy in our obedience.

d. If I am wise. (Point to posters.)

12) Read in unison the verse of this month.

13) Song in unison—"Trust and Obey," verses 1 and 2.

14) Closing prayer for more love that shall make us want to obey.

JOTTINGS

The annual Sunday School Convention of the Eastern District Conference will be held in the Second Mennonite Church, Philadelphia, Pa., September 26th. An afternoon and an evening session will be held.

Anniversary and Donation Day will be held at the Mennonite Home for the Aged, Frederick, Pa., September 12. The speaker for the occasion will be Hon. John McSparran, former Secretary of Agriculture of Pennsylvania. Mr. McSparran is a noted worker for temperance and has appeared on many programs during the past years.

Miss Elsie Pfister, who is doing missionary work in Kentucky, brought two messages concerning her work to the Grace church, Lansdale, Pa. Miss Pfister's home is Kulpville, Pa., a nearby village.

The Quakertown Free Press is running a series of pictures of former residents of the community. Many of these portraits are very old and the paper asks its readers to identify them. Among those so shown were pictures of Rev. John Oberholtzer, one of the founders of the Eastern District Conference, and Christian Musselman. Oberholtzer organized the West Swamp Sunday School, and Musselman was one of its teachers and superintendents as well as a deacon. Rev. S. M. Musselman of Pretty Prairie, Kansas, is a son of the latter.

Files of old papers give interesting descriptions of things as they were in the early days in Kansas. Of Newton it is said that the first school was opened in 1872 and a complete course was outlined by the state superintendent. Many of the children of the pioneer families were poor, however, and could not afford the books recommended. They read from any book they happened to have in their homes. Some of them used old classics brought from "back east." Some took the family Bible to school and chanted from that. Still others studied the almanac. Often times, during the first winters, there were as many different reading texts as there were children in school.

The Christian Endeavor Union Conference of the Eastern District Conference will hold its fall rally in the Bowmansville, Lancaster County, meeting house, Sunday, September 13th.

About a thousand languages are still without a Bible. There is a total of some 5,000 languages spoken on the earth and in 954 of them either parts or the whole Bible exists. About 3,000 languages, either because they are dying out, or because they are closely related to a language in which the Bible exists, hardly need a translation. But about a thousand languages are still without any Bible, and in many instances large populations are concerned. In the zone of the river Amazon, for example, live over a hundred tribes who possess not translation of the Bible at all. In Asia 200 nations are still without it and in Africa, al-

though 35 linguistic groups have translations of the Bible, 78 translations of the New Testament and 191 translations of certain parts of the Bible, there still are some 300 peoples who have no word of the Bible printed in their languages.—ICPIS.

A set of cuneiform inscriptions dating from 200 years before the time of Moses, has been translated by Dr. E. A. Speiser of the American school of Oriental School of Research in Bagdad. The text deals with corruption in public office and has a decided modern flavor. Gangsterism, kidnaping, and milk adulteration are among the charges made by indignant citizens against public officials.

Rev. Alvin van der Smissen, who for some time served the Hanston, Kans., congregation as pastor, will go to Beatrice, Nebr., where he will serve in the church school and assist in the ministry. He is the son of Rev. C. H. A. van der Smissen of Newton, Kans.

Kolb (Old) Mennonite church near Winesburg, Ohio, is preparing to celebrate the centennial celebration of the erection of its first meeting house. Little is known about the early settlers except that they came to Holmes county from Pennsylvania about 1831, and that they were served by a minister named Mishler. Among the families that settled there was a Showalter family.

THE OKLAHOMA BIBLE ACADEMY

The Oklahoma Bible Academy had its inception with the establishment of the "Vorbereitungs-Schule" at Meno in 1911. On May 1, 1917, the Oklahoma Convention passed the following resolution: Resolved, that a committee of three be created to take in hand the matter of starting an academy. . . . As a result of this resolution the Oklahoma Academy was started and ran in conjunction with the "Vorbereitungs-Schule" for the next two years when that school ceased to function as a separate organization and was absorbed by the Academy. In 1918 the name of the Oklahoma Academy was changed to the Oklahoma Bible Academy (O. B. A.) The O. B. A. has had a slow but steady growth. In 1924 a dormitory was built to accommodate 32 students and a family for supervising. In order to meet the requirements of the state for accrediting the work of the high school department, the two old buildings that had served the school were abandoned in 1931 and several school rooms were arranged for in the dormitory. In 1935 a special meeting of the "Schulverein" decided to build a new building. This building is a substantial, modern brick structure, having three class rooms, a library, store room, the necessary halls, and furnace room. For this next year we again offer a full four-year accredited high school course and a three-year Bible Course. Rev. J. B. Frey is the superintendent and Bible teacher. The other teachers are Mr. August Schmidt, Miss Elizabeth Baergen, and a third to be employed. In spite of an almost total crop failure in some parts of Oklahoma, our student prospects for this coming year are encouraging. Many people realize more and more the seriousness of the time and that it is more necessary now than ever before to give our children a Christian education such as the O. B. A. offers.

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If your congregation plans to buy a supply of song books, please insist that they be purchased from the official General Conference Book Store.

The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, SEPTEMBER 8, 1936

No. 35

NOTICE

To the Congregations of the Western District Conference

The officers of the Western District Conference would herewith like to announce that the two Mennonite churches at Beatrice, Nebraska, have extended an invitation to the conference to hold her forty-fifth session in their midst. The officers of the conference have gladly accepted the invitation of the Beatrice congregations. The conference sessions shall be held in the spacious country church located about three miles northwest of Beatrice. The officers would like to urge ALL congregations to send as many delegates to the conference as possible, because the more numerous the delegates at the sessions the greater will be the blessing the churches will receive from the conference. The time for the meeting of the Conference is set for October 21-23, the Lord willing.

Furthermore, the officers would like to bring to the attention of the congregations that several times they have been called upon during the conference year to fill vacancies which were caused by resignations in various committees. The vacancies thus filled were the following:

Home Mission Committee: Rev. P. K. Regier for Rev. J. J. Plenert.

Deaconess Committee: Rev. C. C. Wedel for G. J. Klassen; Rev. Franz Albrecht for Rev. H. T. Reimer.

Program Committee: Rev. Theodore Roth for Rev. Phil. A. Wedel.

They would also urge the congregations to pray for God's richest blessing upon the whole conference work as well as upon the conference which is to convene in the near future.

In the name of the Conference,

Rev. P. P. Wedel, President.

Abraham Albrecht, Secretary.

RECOMMENDATIONS ADOPTED AT THE 37th SESSION OF THE PACIFIC DISTRICT CONFERENCE

1. That Teacher Training work, Vacation Bible Schools, and Y. P. Retreats be again made major points of emphasis in our Young People's work for the coming year.

2. That in our Sunday School and Christian Endeavor work we emphasize the importance of outlining a definite program of activities for the year, and seek to promote the execution of the same by means of regular S. S. Workers Conferences and C. E. Executive meetings.

3. That the financial needs for our Pacific District Conference Projects be again presented to our constituency in specific smaller sums for their support and subscriptions.

4. That a committee be appointed by the chair to investigate the possibilities of replacing the mimeographed "Workers Exchange" with a small printed paper and present a plan for action at a later session whereby this may be carried out.

The committee appointed presented the following recommendation which was adopted:— That we authorize Miss Emma Ruth, our re-elected Field Secretary, to employ a reasonable amount of clerical help in publishing the "Workers Exchange," these expenses to be paid by the conference, and that we ask Miss Ruth to again furnish seven issues of the "Exchange" during the coming year in mimeograph, as in the past.

5. That the remuneration in the resolution providing for protracted meetings in our churches be reconsidered and changed from \$5.00 to \$2.00 per day, and that a special offering be held in all the churches and sent to our Treasurer as a starting fund for this project.

6. That Bro. P. R. Aeschliman utilize his free Sundays to help out Newport, Deer Park,

and other occasions as emergencies may arise.

7. That the minister of Dallas, Oregon, receive further support of \$30.00 per month with the expectation that the Dallas congregation remunerate him in addition to this with \$15.00.

8. That the arrangement for Supply-Predaching at Portland be continued in the same manner as in the past conference year, which recommendation reads, "As to our work in Portland we find it a splendid opportunity to call upon the help of our ministers and talented laymen. Since the churches at Pratum, Albany, and Dallas, Oregon, are not too far away from this mission station, and since these churches have gifted workers in their membership, we would recommend that the Evangelization Committee with Miss Niswander confer with the three pastors of these named churches and make arrangements for supply preaching and for such service as is needed. Our Evangelization Committee will reimburse the visiting workers at Portland Mission at the rate of \$5.00 per Sunday, plus one cent per mile for the distance beyond 100 miles from Portland.

9. That the Pacific District Conference take cognizance of the commendable work Miss Niswander has done and continue her allowance of \$20.00 per month for her apartments for the coming conference year.

10. That our present constitution be revised and translated into the English language.

11. That the newly elected chairman and Business Committee for the ensuing year find means and ways to work towards the revision and translation of the constitution and report at the next session of conference.

12. That we recommend to the Sunday Schools of our district the adoption of our new English S. S. Quarterly as prepared by the Boards of our General Conference.

13. That we elect two representatives who shall represent our district conference at any meeting that may be called in the consideration of the question of a Mennonite Biblical Seminary.

Representatives elected for the Mennonite Biblical Seminary: Rev. Lester Hostetler, Rev. D. D. Eitzen.

Election of Officers: President, Rev. D. D. Eitzen; Vice President, Rev. J. M. Franz; Secretary, Rev. M. J. Galle; Treasurer, John C. Jantz; Field Secretary, Miss Emma Ruth.

Members to Evangelization Committee: Rev.

J. M. Franz, 1939; Dr. J. H. Langenwalter, 1938; Rev. S. S. Baumgartner, 1937.

Members to Business Committee: Rev. P. A. Wedel, 1939; Homer Leisy, 1938; Rev. Lester Hostetler, 1937.

Members as Trustees: Carl Waltner, 1939; Ed. Leisy and Elmer Widmer, 1938; H. C. Wiebe and Reinhold Ewy, 1937.

14. That we have a ministers' conference one day preceding the regular session of the Pacific District Conference next year.

Committee on Resolutions—

1. That we thank our heavenly Father for the blessing of ideal weather during the days of this conference and for the spirit of unity and brotherliness in which the discussions of this conference were conducted.

2. That we express our sincere appreciation to the pastor and members of the Immanuel Church at Pratum, Oregon, for their kind hospitality and for the splendid manner in which they provided for the needs and comfort of the delegates and visitors to this conference.

3. That we thank the choir and other singers and musicians for the inspiring numbers which contributed so much to the inspiration and success of this conference.

4. That we request the writers of the papers read at this conference that they submit their papers for publication in "The Mennonite."

5. That we request the secretary of conference to send letters of regret to the following who were unable to be present at this session of conference and extend to them our brotherly greetings: Dr. J. H. Langenwalter, Dr. H. J. Krehbiel, Rev. C. C. Hege, Dr. Ed. G. Kaufman, Rev. Bergen. — Conference adjourned.

President—Rev. D. D. Eitzen.

Secretary—Rev. M. J. Galle.

CORRESPONDENCE

Bethel Church, Mountain Lake, Minnesota, August 17, 1936. Again the year has passed its half mark. With the young people making plans to leave for schools, and with the early fall appearance of nature caused by the drouth, one cannot help but wonder where the days have gone, and feel how soon winter days will be upon us again and another year closed. In our church life this also becomes apparent as one after another of its annual events have passed into history.

Our Easter Sunrise Service was one of the

most impressive we have had, especially since a number of the churches in the community joined in this service, and a large number braved muddy country roads to be present at six o'clock in the morning.

The second week in May the Mission Society and the older Naehverein met for a social hour in the church basement, and at the same time gave a shower of many useful articles for our church kitchen.

On Pentecost, as usual, we had our baptism service by which seventeen young people became members and ten others were added by letter from other churches.

On the evening of July 12, the congregation met to consider the question of a pastor for the next three years, since Rev. Bartel's term will be completed at New Year's. Rev. Bartel was re-elected for another term.

The parsonage begun in early spring will be completed shortly.

Throughout the year a number of unusually devoted men of God have come as guests to our church and spoken to us words that still linger in our minds because of their richness in spiritual thought and their ability to lift us above this materialistic life that fetters us so.

On March 30, Dr. Warmingham of the Boston University presented the life that is lived to the fullest by being sacrificed for others.

Dr. Garvin from Dubuque University spoke a number of times during the County Sunday School Convention held in Opal.

Dr. Kaufman of Bethel College enriched our Missionary and Children's Day programs the last week in June, and we were sorry to see him go.

Rev. Leaman of Chicago passed through our town on August 4, and spoke on consecration.

Miss Aganetha Fast has spent the summer months in her home. She has been kept busy by the different organizations of our church as well as other churches in the community. She is looking forward to her return to China in October.

Corr.

First Mennonite Church, Aberdeen, Idaho. Since our last report we have enjoyed many rich blessings, for which we are very grateful to our dear Heavenly Father.

Ever since the acceptance of Rev. P. A. Wedel as pastor to our church, we had been looking forward with great anticipation to his coming, and on the evening of June 13, he and his dear

family arrived in our midst. The next day being Sunday, an over-crowded church awaited his message, which was found in I John 1:3. An appealing message to have fellowship one with another and Jesus Christ. In the afternoon Rev. Wedel officiated at the wedding of Linda Becker and Dan. Schmidt. In the evening of the same day our choir of forty voices rendered a cantata entitled, "Kingdom of God" as a reception to our new pastor and family. The following day Rev. Wedel and family left for Monroe, Wash., where they visited with Mrs. Wedel's sister and family, after which Rev. Wedel attended the Pacific Conference at Pratum, Oregon. Some very fine and interesting reports were brought from this conference.

In the evening of June 28, the children of the Elementary Department gave a program which consisted of recitations, songs, and pageants. The children enjoyed presenting this program as much as their parents and friends enjoyed listening.

July 14, our church gave a reception for Rev. Wedel and family. A very delightful program was rendered, after which a social hour was enjoyed by all.

July 17, our Sunday School was invited to help celebrate the twenty-fifth wedding anniversary of our Sunday School Superintendent, H. C. Wiebe, and wife. Mr. Wiebe has been our faithful superintendent for twenty years, which record speaks of the high regard in which he is held in our Sunday School. He was presented with an Analytical Bible by the Sunday School, besides many other beautiful presents. A program was given at the church, after which we departed to their spacious lawn where over two hundred guests were present.

A class of fifty fine young people are receiving catechetical instructions. Some of these have already been baptized, but feel the need of further instruction.

July 22 and August 13, we were again reminded of the uncertainty of life in the departure of two of our members, William Bartell and David Isaac. Rev. Wedel officiated at both services.

August 2, seven members were admitted into our church, four through baptism and three through the right hand of fellowship.

August 16, we had the blessed privilege of partaking of the Lord's Supper. A very impressive and heart-searching message was rendered the previous Sunday in preparation

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

for this occasion. May we be more fully consecrated to our dear Lord and Master who was willing to shed His precious blood for our many sins. May God bless all the readers! Corr.

Zion Mennonite Church, Elbing, Kansas.
Dear Readers of the Mennonite: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3). It is in the correspondence column of our "Mennonite" that we have the privilege of sharing those spiritual blessings which have been dear to us and which may be of inspiration to fellow-Mennonites thousands of miles away.

The Lord certainly has been very good to our little church. Sunday after Sunday we have met to sit at the Master's feet. May His name be praised for the communion with God and fellowship with Christians which church life affords.

Festal occasions brought joys and blessings. A special series of pre-Easter services were conducted by Rev. J. H. Epp of Hillsboro. Rich blessings were ours in these days of spiritual refreshing.

Six young people openly professed their faith in Jesus Christ through baptism on Pentecost Sunday. May these stand in the strength of the Lord.

As our membership is but small, weddings and funerals come only at long intervals. There has been one of each so far this year. On April 14, Miss Marie Regier, daughter of Mr. and Mrs. B. P. Regier, was united in marriage

with Mr. Willie Klingenberg, son of Mr. and Mrs. Herman Klingenberg. The death, which came so very unexpectedly to all, was that of Mr. C. W. Regier. He passed away on February 29, leaving us the memory of years of unassuming service to the church.

Among the missionaries visiting with us were Rev. Frank and Mrs. Manning, who for some years have been laboring in the interior of Africa. On February 23 they favored us with an illustrated presentation of the work as they have been privileged to carry it on.

On July 5, Rev. H. J. Kliever, who has recently retired from full time work among the Indians in Oklahoma, spoke in the Sunday morning service.

One week later our dear Brother W. F. Unruh told us about the fruitful labors which our conference is being able to do among the Hindus.

On August 9, Rev. E. Kuhlman, who in the past year has been touring Germany in the interest of their missionary work, spoke to our congregation. Rev. and Mrs. Kuhlmann together with their son and his wife, Mr. and Mrs. Paul Kuhlmann, are planning to leave for their mission field some time this fall.

Among other guest speakers we must mention Rev. A. E. Kreider of Bethel College and Rev. P. E. Frantz, now of Geary, Oklahoma, each of whom delivered inspiring messages.

On the afternoon of May 3, Rev. Albrecht and students from the Hillsboro Bible Academy presented a varied program. On the same evening the C. E. Society from the Burrton Mennonite church favored us with an interesting exchange program.

In the Daily Vacation Bible School, which has been carried on each summer for some years, an attempt was made to accommodate more pupils than in previous years. The two-room city schoolhouse was procured, two teachers were hired, and a general invitation was given to any and all who might wish to attend. School sessions were conducted only in the morning hours from 8:00 to 11:30. Parents of fifty children availed themselves of this opportunity for this period of intensive Bible study. The Misses Agatha Andres and Pauline Wiebe taught the upper and lower grades, respectively. We believe that every congregation finds a fruitful field for missionary work in its own community if it only avails itself of this opportunity.

Corr.

FOREIGN MISSIONS

THE SAILINGS OF OUR MISSIONARIES

Sister Lehman is scheduled to leave from New York, October 3rd, on the S. S. "Georgic Eastbond."

Brother and Sister Dester plan to leave October 10th from Quebec on the S. S. "Empress of The Britain."

Sister Fast and Brother and Sister C. L. Pannabecker expect to leave October 16 from San Francisco on the S. S. "President Lincoln."

Thank the Lord for sufficient health and traveling money in view. May He hold His protecting hand over them!

P. H. Richert, Secretary.

MISSION NEWS

The mission friends will be glad to hear that return passage has been secured for six missionaries, namely Dr. and Mrs. C. L. Pannabecker and Sister Aganetha Fast to China, and Dr. and Mrs. H. E. Dester and Sister Loretta Lehman to India. The latter expects to leave October 3rd from New York, and the others about two weeks later.

We are also glad to report about the building of Dr. Dester's bungalow, India. Two months ago \$1000.00 were sent for gathering material before the Desters arrive. The actual building is to be done when they arrive, perhaps it has started already. The money is being sent as fast as it is needed, thanks to the Sunday Schools and other mission friends.

We are also glad to hear of the various extra efforts for the traveling expenses. The C. E. Convention, the Oklahoma Convention, and the missionaries' home churches should be gratefully mentioned.

Thank the Lord for the wide open doors on the field, especially in India and China. This is a challenge to send more workers, and we hope to add to the six above two more, Brother and Sister J. R. Duerksen, because Brother and Sister P. J. Wiens have to come home next spring, and the Duerksens are to take their place at Birra, where the villages call loudly, "Come and teach us"!

That means, of course, full work also here at home, and we thank the Lord for the willing hands for prayer and giving. The number of those who begin to tithe increases, and more

and more churches are induced to study the conference plan for systematic giving. This is increasingly necessary also in view of the slowly growing pension fund. Two missionaries are ready for pensions now, but are doing church visitation work this year as they are invited, namely Brother and Sister H. J. Kliever. Any church that wishes to invite them can reach them by mail at 413 S. E. Third St., Newton, Kansas. They can speak from forty years' experience.

In conclusion, we wish to repeat the missionaries' request, giving it in the words of Paul: "Finally, brethren, pray for us, that the Word of the Lord may have a free course, and be glorified, even as it is with you."

In the name of the Board,

P. H. Richert, Secretary.

WHAT DR. AMBEDKAR THINKS ABOUT MODERN MISSIONARIES

(This does not apply to our missionaries.
P. H. R.)

Dr. Ambedkar said, "I want to make it perfectly clear that I am not engaged in making a threat to Hinduism; I am not engaged in a political maneuver. I am not trying to persuade the Hindus through alarm to give us concessions. I can conceive of no circumstances under which I would be willing to remain in Hinduism. Hinduism is a disease; we ought to flee from it as we would from typhoid fever or bubonic plague. I deplore the apostasy of the Christian missionaries of recent days. The early Christians denounced Hinduism, but the later ones have been misled by false ideas of toleration into treating Hinduism as though it were a respectable religion with much good in it. There is nothing good that can be said about Hinduism. People on the outside looking at it may see something in it, but if they were in our place they would see and feel differently. I wish the Christian church of today were following the program of the earlier missionaries in denouncing Hinduism as utterly wrong."

Concerning Christianity he said, "I am at the present time feverishly reading the New Testament; in certain chapters in the Gospels and in certain passages of Saint Paul's epistles I find such a dynamic as I and my people need.

Here is an antidote to the poison of Hinduism. Here is something that will give our people energy, release of spirit, and produce expectancy and confidence in themselves." He proceeded to criticize the program of missionaries in India very severely. He said, "I think that missionaries in India have pretty nearly betrayed their Lord. As I see it, there has been an irreconcilable element here in the program as revealed in Christ and in the Christianity of the Missions. Christ was concerned all the time with the under-privileged; He directed His ministry to the under-privileged, He definitely turned away from the ruling classes of the time, the beneficiaries of the social order in which He lived, and directed His efforts to the uplift of the depressed. When Christian missionaries began in India they did exactly the reverse; they picked out the Brahman as the man who really counted; they started schools and allowed them to be controlled by the prejudices of the Brahman. In South India particularly the depressed classes were definitely and completely excluded from the Christian schools in the belief that if they were admitted the Brahman would not come. Practically without exception the Brahman was the first objective of the early missions."

AN UPLIFTING DAY

The days on the mission field just as well as anywhere else hardly ever prove the same: to mountain tops, slopes and valleys one changes continually. One day here stands out invitingly, March 20th.

Spring has come; the schools prepare for the final examinations. The teachers themselves look after the first three classes, from there upward the government inspector of schools comes and determinates the grades.

Each mission school stresses energetically the religious and Bible teachings. These invariably constitute the uppermost reason carrying on the educational phase. The secondary curriculum receives vigorous attention to secure better attendance and government recognition. The drawing up of the course of study along religious and Bible phases falls to the missionary altogether, with it likewise the responsibility of its teachings and examinations. Such a course covers four years in the village school.

What shall be primarily stressed here is the

examination in one of the schools for non-Christian children. In this happen to be two Christian children among the other pupils. When beginning the day one felt somewhat depressed, a bit dismayed, nevertheless these sensations readily disappeared. The little tots stepped out. They were requested to tell in their own words the six Christmas stories culled from the Gospels. It was amazing how this rough and heathenish material favorably responded. In like manner followed three stories about Christ's healing activity, continuing through His suffering, death and resurrection; they even ventured telling how God is our Father. Two Psalms disclosed the increase of their Bible treasure. Then came the second grade. Those of the first class stories were considerably increased. There came forth six stories describing the deeds of Jesus, four about His suffering, covering the resurrection, adding still four outstanding Old Testament ones. As memory work further four Psalms and quite a number of verses with references crowned this presentation. Christian hymns not to be forgotten. The third grade went ahead with twelve Old Testament stories, also temperance passages of Daniel, etc. The ten commandments rolled like a stream. Remarkably well the life of Christ found room with a goodly number of memory verses in connection the exact references. Lastly must be mentioned the fourth grade, yes, the graduating portion of the school; such schools are only brought up to this point. With more than twenty stories they went through the life of Christ, besides throwing in memory portions out of both the Old and New Testaments, spiced with a great deal of outstanding verses as nuggets in the Christian life. The Lord's Prayer is known to all, each rendition performed most reverently; the ten commandments memorized by the third and fourth grades.

Amazing what a treasure of God's Word even non-Christian children carry in their minds, and one may truthfully say in their hearts! Many a child grown up in a Christian home, attending services regularly, sitting in Sunday schools, etc., I dare say could not compete with such a group as described above where not two percent of enthusiasm is received at home.

Some higher power must lend its help un-

(Continued on page 9)

THE PEACE PAGE

Aim: A vital, Christian, intelligent peace program

Dr. E. L. Harshbarger, Editor

President, General Conference Peace Committee

MEDITATION

"Be ye therefore perfect, even as your Father in heaven is perfect" (Matt. 5:48), is one of the most searching statements of Jesus. Read by itself, it loses meaning for us. We know that in knowledge, power, etc., we never begin to approach God in perfectness. But read in the light of the preceding Scripture, it opens up a searching, rich field of Christlikeness. Turn to Matt. 5:38-48. "God does not love only His friends; but also the evil. He makes His sun and rain fall on evil and good." By discipline we can approach God's perfectness by truly loving "the good and evil—friend and foe." One man has well said, "The deepest foes of my spiritual life have had their origins far down within the soul."

The greatest foe of world peace today is not the army or the navy or a gun, but rather the spirit of those who call themselves "Christian." "Be ye therefore perfect in your attitude toward friend and foe, even as your Father who is in heaven is perfect toward the good and the evil."

"Are ye able"? —Rev. Carl Landes.

ITEMS OF INTEREST

For fourteen years a group of women of different faiths have been meeting in Providence, R. I., to study the problems of international cooperation to prevent war. At the last meeting it was voted that during the summer the members should pray at 11 o'clock every morning for peace. For this purpose the following "Call to Prayer" was written:

"Since the World War, the 11th hour of the 11th day of the 11th month has been designated as the time of silence. Now let the stroke of 11 on every day be the signal for a moment of prayer to God, the Father of all, that this generation may have the wisdom and the courage to prevent the destruction that threatens the world."

—Peace Action.

The M. E. Church passed the following resolution at its latest quadrennial convention: "The agencies of this church shall not be used

in preparation for war; they shall be used in preparation for peace. The Methodist Episcopal Church as an institution does not endorse, support or purpose to participate in war." The conference petitioned Congress to grant its members who are conscientious objectors, exemption from military service.

There are 200 Emergency Peace Volunteers serving in rural sections of 23 states this summer. More than \$10,000 of the funds necessary for their maintenance have been contributed by the Volunteers themselves, their families and friends, and organizations with which they are affiliated. Many of the Volunteers gave up lucrative positions in order to undertake this service.

Notes on all the addresses made at the Kansas Institute of International Relations are available in mimeograph form. Only a few copies are left. Send sixty cents (60c) to the editor of this page.

Many of our readers are anxious to make their votes count as much as possible for peace this fall. Comparison of the two major platforms shows that the Democrats are seriously striving to solve the problem, while the Republicans take a purely negative and "let-alone" attitude. All readers interested in securing more material on the platforms as well as the records of the men now in Washington should write to The National Council for the Prevention of War, Washington, D. C.

PROJECTS

1. Plan an effective, Christian Armistice Day program now.
2. Help to send "peace minded" men to Washington this fall.
3. Encourage your Sunday School officers to make use of the Peace lessons put out by your church peace committee.
4. Send more, many more, items and suggestions for this page. How can it be improved? What special use is being or can be made of it?

THE SUNDAY SCHOOL LESSON

September 13, 1936

The Council in Jerusalem

Acts 12:22-29; Gal. 2:1, 2, 9, 10

Golden Text.—For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one of another. Gal. 5:13.

The great problem of the primitive church was that that had to do with making Christianity a universal religion and not just the belief of a small faction of the Jews. When Jesus declared to Nicodemus that "whosoever believeth on Him" He meant not a small body of men and women, but a company as wide as the word "whosoever" could include and the word whosoever does not exclude a single man, woman or child that believes, no matter who that one might be or where that one might be.

Paul was commissioned of his Lord to be the messenger of the Gospel to the Gentiles. Not only did he take that call serious, but he and Barnabas were separated for the ministry to the Gentiles in the Antiochan church by the Holy Ghost. No matter what might be the objection of men, even good men, the important thing, or rather the vital thing, was to do as the Holy Ghost directed.

There are always self-willed persons who insist upon imposing their own ideas upon others, whether they be reasonable or not. This trait of human nature has often come to the fore in the Christian church, much to the discomfort and trial of others who would, if possible, work in harmony with the brethren. When our Master prayed "that they all might be one" He must have anticipated the numerous divisions that would test His followers in the ages to come.

The success of the church in Antioch and the growth of the church in various parts of Syria did not escape notice of those who were not altogether in sympathy with what was doing there. While Paul and Barnabas had been enduring unspeakable hardships in the spread of the Gospel there came down from Jerusalem men who do not seem to have done anything for the progress of the Gospel, but they were ready to nullify much that had been done by the pioneer missionaries. It often is that way. While some give their lives and energies

for the things that are really good, there are others who because they want their own way but have done little or nothing themselves, are ever ready to do all in their power to break down what has been erected.

In the case of the primitive church it was the Judaizing Christians who would have their own way or ruin everything. The ruin or rule policy wherever applied has always at the bottom of it something that is either selfish or fanatical. Not only here, but in many other places besides Antioch it was the sad experience of the early church to have to deal with a party who taught that in order to be saved one had to submit to Jewish rites. These rites spoken of as "works of the flesh" had in themselves no saving power. Faith is the one thing that is needed to be saved. A mixture of faith and works, such as the Jewish trouble makers insisted upon, only burdened and missed the aim of the Gospel to offer salvation to all, be they Jew or Gentile.

The visit of the commission from Jerusalem to Antioch for the time at least, settled the reliable Christians from the assembly at Jerusalem and was worded in the kindest possible and brotherly way. The mother church was in no way interested in sending out men who would disturb the church with unnecessary burdens. We note here that the judgment of the church at Jerusalem was not the judgment of men alone. "It seemed good to the Holy Ghost and to us." The church was a spirit guided church and so could act only in the right way. We wonder how different would be the whole story of Christianity had Christians ever permitted themselves to be guided by the Spirit.

In the communication to the churches in gentile lands special recognition was given to Barnabas and Paul. They were "men who have hazarded their lives for the name of the Lord Jesus Christ." Here were the right kind of Christians. They did not even hold their lives as their own. They had given themselves wholly to the service of their divine Master. Only with such heroism will the world that is still without Christ be won to Him.

The rules that were recommended for the gentile churches were reasonable and right. They were to keep themselves from things that connected them with idol worship, which

they had given up when they gave themselves to Christ, and they were to lead pure moral lives—things not holding to gentiles but to all who give themselves to the service of their Lord.

The early part of the lesson is as Luke described the action of the council. In the latter portion we have Paul's account to which some details were given which did not appear in Luke's account.

"Three arguments were brought forth at the council at Jerusalem to refute Judaizers. 1. Peter's argument: God had borne them witness by giving the Holy Spirit to the uncircumcised as well as unto us, and has put no difference between us and them. 2. Paul's argument: God has wrought signs and wonders among the Gentiles by us, and thus set His heel upon our preaching of salvation by faith apart from the works of the law. 3. James argument: It is according to the Old Testament Scriptures that God will take a people for His name from among the uncircumcised Gentiles as well as from the law-keeping Jews."—Torrey.

FOREIGN MISSIONS

(Continued from page 6)

doubtedly. Will they now proceed to become Christians? Hard to answer. This much is sure, if the opposing agencies would not stand in the way, the vast greater per cent would embrace the Christian religion, making Christ their personal Savior, shoutingly and flaringly. In one village the fathers objected desperately to the teaching rendered, because their children positively refused to bow their heads before the idols to worship with the family any longer. We have in Janjgir a staunch Christian, a student in the Bible School, preparing for evangelistic work, who drank in this kind of teaching when a mere boy. This lingered with him. Finally during one of the evangelistic campaigns the bud broke, a Christ-directed life resulted, however reaping fierce persecution by his own father and other relatives. The seed has been strewn abundantly, now awaits germination, growth, development.

The depression and the fact that it appears not to be the choicest method of missionary work, discontinued scores of such schools. Certain teachers were asked, and did it on their own accord, to attempt numerous self-support-

ing centers, but alas, nearly all shut the doors almost before they were normally opened. Recently a very clever and inspiring country-wide lecturer gave vent to his dislike of such mission efforts among non-Christians in a rather unwholesome expression: "Spending mission money thus is inspired by the devil." Did he actually mean what he said? If so, then a peculiar inspiration brought people to Christ. On that and at a few other occasions he meted out severe lashes to the mission boarding schools. As circumspective as he is, just then must have forgotten that the Lord did in no wise discourage the sower when only 25% of the seed yielded anything, nor did He rebuke the one among whose seed distressing weeds sprung up. He Himself being the sower, the seed the precious Word of God, disclaims widespread success, but encourages further strong activity. A church member once said, "You, preachers, do not always say what you mean"!

In closing, let us covet the readers' earnest prayers for those who are engaged getting the Gospel into the receptive minds of the youth. The teachers are all Christians and attempt evangelistic work as much as possible, are quite young, but have astonishingly revealed their zeal and cleverness. Thus closed an outstanding day long to linger in strengthening remembrance. Yours in His service,

P. W. Penner.

Janjgir, C. P., India.

WHY I TITHE

I tithe because I believe that the Bible teaches this method of giving. To be sure, it was the plan used in the Old Testament times. There it is emphatically declared that "the tithe is holy unto the Lord." Abraham, as well as his grandson, Jacob, adopted this method. When Israel failed to honor God with the tithe, complaint was made against them that they were robbing God. Thus when I tithe I practice a method used by some grand old patriarchs and am not guilty of robbing God.

Another reason why I tithe is because of the blessings promised to tithers. I believe that as God contracted with His people in olden times that if they would bring their tithes He would pour upon them heavenly blessings. He offers the same bargains to us today. The unanimous testimony of tithers seems to be that God always keeps His part of the contract.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department

Bernhard Bergen
Bethel College, Kansas

Intermediate Department

Emma Ruth, Reedley, Calif.

Junior Department

Mrs. H. J. Andres
700 East 5th, Newton, Kansas

"GO YE AND TEACH"

Amidst all the hurry and activity of last minute shopping for the opening of school,—for books, clothing and lunch kits; for lesson plans, grade books, and busy-work — are you losing the thrill of being one of that vast army of men and women whom Jesus had in mind in those closing days of His life when He uttered the memorable words, "Go ye, and teach"?

The saddest day in the life of the teacher, be he a public school teacher, Sunday School teacher, missionary teacher, or the common garden-variety of "parent"-teacher, is when he surrounds himself with so many devices, such complicated methods, and regimented programs that he no longer sees THE CHILD. Teaching, in the last analysis, is a spiritual thing, and it is such a fine relationship between pupil and teacher, so subtle, so intangible that it is only by the utmost precaution and care on our part that

we do not let the material aspects quench the spiritual aspects of the classroom.

With one eye on THE CHILD, the other on the MASTER TEACHER, go to work! What a blessed winter it will be for you and for your pupils! What an inspiration! "Go ye and teach"! On this rock rests the growth of His Kingdom on earth. This is the commission to you; your divine appointment. What will you make of it?

THE TEACHER'S CODE

I AM MOTHER of my children, and I try to train their minds and morals and to love them as my own.

I am FATHER of my boys and girls, and I watch, guard and help them over the hard places.

I am PREACHER without creed, and I lead my children "beside the still waters."

I am TEACHER of youth, that they may feel and know what has been and is to be.

I am SERVANT of the State, and I shall fulfill my obligation to pupils, parents and community, without fear or favor, except before God and Country.

I pray for guidance that I may lead; for strength that I may sustain; for wisdom that I may teach.

God grant me Grace and Gratitude,
And give me Faith and Attitude
To Love and Lead, to Preach and Teach,
To Serve in all, while serving each.

LAKE SHIPSHEWANA

To retreat into seclusion, away from the cares, responsibilities and discouragements of this world with a group of fellow Christians, young and old, and seek the deeper, fuller life with our Lord and Master was a privilege which some of us enjoyed at the All-Mennonite Retreat at Lake Shippshewana, Indiana. Life at its best has its disappointments, and one needs

often to seek seclusion, to be alone with Jesus who is ever ready to "supply all our needs."

To do it in a group as one finds it done at such a get-together is an experience which has its lasting blessings, and the ideal spot is out of doors, next to Nature and all her beauties, such as we enjoyed at Lake Shippshewana. In spite of the heat, the foliage of the trees had retained a beautiful deep green which added to the atmosphere of the retreat.

The mornings, with their devotional, meditation and study periods;

the afternoons of rest and recreation; the sunset and evening services on the shores of the placid lake, leave one with something lasting. A retreat of this nature, however, entirely misses its aim unless we go forth and carry out visions that we caught there. Those of us who had the privilege of attending this retreat have had our responsibilities increased because of visions received there.—Elizabeth Warkentin.

A critic is one who is down on what he is not up on.

EASTERN DISTRICT RETREAT

The Bible Study course by Rev. A. S. Rosenberger gave the retreaters a survey of the Bible, the word "BIBLE" meaning "The Books." These books were divided according to subject matter, into an outline which made it interesting for us to follow and to study the characteristics of each group.

From Genesis, the book of beginnings, recording the account of the creation of the world and man, the beginning of sin in the world, and all through the scriptures we were conscious of how God was dealing with men, and how He had a plan for men, even down to the appearing of Christ, the redeemer, and of His provisions for future days. Heb. 1:1 and 2.

While sin was the cause of much of writing, it was pointed out that it is universally true that people who live clean and true to God are able to meet life's problems. Laws were necessary to make Israel conscious of their shortcomings and sin.

A prophet was defined as one who speaks from God to man, while a priest speaks to God from man. The former's message is "thus saith the Lord." The historical books of Chronicles and Kings illustrate this.

The Psalms, the devotional literature, generally appreciated because they express all the feelings of the human heart, also remind us of the adequacy of God for all of life's problems.

The theme of the New Testament is "Jesus Christ the Savior," presented in several ways and from different angles by the gospel writers, by inspiration of the Holy Spirit. The Acts, record the activities of few of the apostles; the work of the early church, and the work of the Holy Spirit. God has chosen to preserve great truths through the apostles, although they were written mostly to settle the various problems that arose in the different scattered churches in the first century. Revelation looks to the ultimate overthrowing of Satan and wrong, and triumph of our Lord Jesus Christ. This is a fitting message with which to close the Bible.

Truly, "the Lord hath done great things for us; whereof we are glad." Ps. 126:3.

—J. E. Fretz.

God has said that Christ is all and in all to us. That being true, we want to give our all to Him.—I. D. L.

INTERMEDIATE DEPARTMENT

Intermediate Christian Endeavor

September 20, 1936

Topic: The Importance of Learning How to Study

Acts 17:10-12

Quiet Hour Meditation

- Sept. 14 Years of study. Acts 22:1-3
- Sept. 15 A master of knowledge. Acts 7:20-22
- Sept. 16 Priceless wisdom. Job 28:12-28
- Sept. 17 Knowledge is good. Eccles. 2:12-14
- Sept. 18 Increasing knowledge. Dan. 1:17-21.
- Sept. 19 Spiritual knowledge. Eph. 3:1-12
- Sept. 20 The importance of learning how to study. Acts 17:10-12

Pre-Prayer Service

Discuss the importance of a pre-prayer service in your executive meeting. Request the officers to meet fifteen minutes early in an adjoining room for prayer. Ask the leader to be present and any others interested. Pray for the meeting; for the problems of the society; for the pastor and church service; for a particular missionary.

A Memory Hymn Sing

After one appropriate hymn with the book, and after the society announcements, let the song leader and pianist lead the group in a number of familiar hymns, using only the first stanza and chorus from memory. These should be selected in advance.

Suggested Worship Service

Leader: Announcement of topic.

"Study to show thyself approved unto God, A workman that needeth not to be ashamed, Rightly dividing the word of truth."

Hymn: "Open my eyes that I may see."

Stanza one. (May be used as solo, sung unannounced).

Leader: "Ye shall know the truth and the truth shall make you free."

Hymn: "Open my eyes." Stanza two.

Leader: Scripture reading. Acts 17:10-12.

Hymn: "Open my eyes." Stanza three.

Sentence prayers. Leader closing with prayer.

The Topic Discussed

1. The topic introduced. Let the leader speak on "Why it is important to learn to study." What light does the Scripture lesson give on it? Is it true that the most important lesson a student can learn is how to study?
2. Thinking together. Make carbon copies of the following questionnaire or supply each one present with pencil and paper, ask them to answer the questions as they are given to them.
 - (1) What are your easy subjects?
 - (2) What are your hardest subjects?
 - (3) What do you consider the causes of poor learning in each case?
 - (4) Under what conditions do you learn most readily?
 - (5) Have you been able to break bad habits of learning? How?
 Collect the papers after they have been filled out and use in discussion.
3. Discussion questions:

Can a teacher expect more of a Christian student? Why?

Of what value is prayer in study?

Should teachers be required to make students study against their will? Do we pay teachers to make us study?

What is to be said for and against students studying together?

Closing Moments

Let the members bow their heads in prayer while the leader reads the following prayerfully:

"Lord and Savior, true and kind,
Be the master of my mind;
Bless and guide and strengthen still
All my powers of thought and will.

Here I train for life's swift race,
Let me do it in Thy grace;
Keep me faithful, prompt and keen,
At Thy side, my King unseen."

—Moule.

Unison: Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer.

What Purpose Has Your Society?

In order that your society may have a definite purpose, call your executive committee members together now to consider some definite

aims and goals for the coming months. What motto or verse will you select to guide you? How much will your budget be, and what methods will you use to finance the work? What aims and goals can you set for your committees—prayer meeting, look-out, missionary, social—that will advance your society? After some very specific aims and goals along these lines have been determined by the executive committee, present your program to the whole society. You will be surprised at the new interest and enthusiasm it will awaken in your group when they realize that the society really has a definite purposes to accomplish. It will take time, and thought and prayer, but your rewards will be manifold.

What One Junior-Senior Society Does

The Junior Christian Endeavor Society of the Wayland (Iowa) Mennonite Church has been meeting almost every Sunday morning, during the worship hour for the past year. We have tried to make this meeting a sort of Junior Church and Endeavor combined.

We have no special age limit; our group includes boys and girls of all ages up to fourteen years.

In the first part of our program we have a short worship period, including quiet music and prayer, followed by the morning offering. During the rest of the hour we have Scripture references, read by different members; questions and answers on the Endeavor topic, and a general discussion.

An important part of our service is a missionary story read to us in an interesting manner by one of our leaders.

During the latter part of our Endeavor Hour we have a Bible Memory Drill. We, as "Christian Soldiers," at the signal of a leader, stand, draw our swords (Bibles), and then repeat the verse: "The Sword of the Spirit, which is the Word of God."—Eph. 6:17. Our leader then gives out the name of the book, chapter, and verse where previous memory verses are found, after which we either give the verse from memory, or try to find it in our Bibles. Our aim is to see who can give from memory, or read the verse first, each time.

Our attendance during the year has been quite good, and the majority of our members seem to take an active part in the work of our Society.

—A. James Rinner.

JUNIOR SECTION

Program Suggestions for September 20, 1936

It Is Wisdom to Leave Undone the Seven Things God Hates. (The outline of the month should have read "seven" instead of "six.")

1. **Setting**—Verse of the month; blackboard with this verse in orange chalk: "The pure in heart shall see God." Print in large letters.
2. **Call to worship** by processional using "Nearer, still nearer, close to Thy heart draw us."
3. **Worship period.** Remain standing.
 - 1) In unison—"The Lord is in His holy temple."
 - 2) A voice asking: "Jehovah, who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy hill?"
 - 3) Other voices answering one after the other—
 - a. He that walketh uprightly.
 - b. He that worketh righteousness.
 - c. He that speaketh truth in his heart.
 - d. He that slandereth not with his tongue.
 - e. He that doeth no evil to his friend.
 - f. He that honoreth them that fear Jehovah. (Ps. 15.)
 - 4) Voice speaking again—Psalm 16: 1, 2, 5, 6, 7, 11. Be seated.
 - 5) Song in unison—Great is Thy faithfulness, O God our Father."
 - 6) Sentence prayers of thanksgiving to Him who changeth not,—who pardons and cleanseth and cares for His own.
4. **Announcements**
5. **Study period.** Aim: To lead the junior to a searching of his heart and to a new determination to leave undone what God hates.
 - 1) Remarks by junior chairman linking the topics studied with the one for the evening. Let this junior also state where we find the seven things God hates (Prov. 6:16-19) and let him read the introductory verse, 16.
 - 2) One thing God hates (haughty eyes)—by a junior. These verses could be used: Job 11:20a; Prov. 30:17; Matt. 6:22, 23; Prov. 22:9; I John 2:16, 17. (These seven subjects, "Things God Hates," could be made more interesting if each junior speaker would prepare a poster to illus-

trate the talk. These could be placed on either side of the motto for the month at the time the talk is given.)

- 3) Another thing God hates (lying tongue). Prov. 10:20; 12:18, 19; 31:26; 15:4; 18:21; 21:23.
- 4) Special music—Verse one and two of "Yield Not to Temptation."
- 5) The third thing God hates (hands that shed innocent blood)—Gen. 9:6; Rev. 13:10. Let this junior also give the stand that we, Mennonites, take concerning war.
- 6) The fourth thing God hates (a heart that deviseth wicked purposes)—Prov. 4:23; 23:7; Jer. 17:9; Matt. 6:21; Phil. 4:7; James 4:8; I Sam. 10:1-9.
- 7) Special music—"Though Your Sins Be As Scarlet."
- 8) The fifth thing that God hates (feet that are swift in running to mischief)—Prov. 4:26, 27; Luke 1:79.
- 9) The sixth thing God hates (a false witness that uttereth lies)—Prov. 14:5.
- 10) Poem—by a junior.
 "Dare to be brave, dare to be true,
 Strive for the right, for the Lord is with you.
 Fight with sin bravely, fight and be strong,
 Christ is your Captain, fear only the wrong."
- 11) The seventh thing God hates (he that soweth discord), Prov. 6:14, 15; Gal. 6:7.
- 12) God's Challenge—"The pure in heart shall see God"—by leader or guest speaker closing with the thought that the wise will seek God in Whom is the source of the stream of life that flows through Jesus Christ, the Son, our Savior. It is wise to seek Him early.
- 13) Reading in unison the verse of the month.
- 14) Singing in unison — "The Beautiful Stream."
- 15) Closing prayer.

Use me, O my gracious Savior,
 Use me, Lord, as pleaseth Thee:
 Nothing done for Thee so lowly,
 But is great enough for me.

JOTTINGS

The churches of the Eastern District Conference take turns in conducting services at the Home for the Aged at Frederick, Pa., which holds its annual donation and anniversary on September 12. Other services held during the past several months were conducted by the Schwenksville C. E. Society, The Perkiomen Mission, the Young People's Group from the Rock Hill Mennonite Meeting, and the Young People's Chorus from the Souderton church. The members of the East Swamp church, when its turn comes, conducts a service and brings supper for themselves and the guests of the Home.

After a long period of illness, the pastor of the Second Church, Philadelphia, is again able to take up the work. During this period services were conducted by members of the C. E. Society and guest preachers. The members of the church have loyally kept up their interest and attendance as well as their contributions during the time covering eleven months.

Very few of the young men who once were students at the Wadsworth Mennonite Institute, remain, though several of them are still in the active work of the Lord. Among those who have distinguished themselves was Dr. J. M. Anders, who died some time ago, Professor Emeritus of the Medical School of the University of Pennsylvania. He was widely known as a writer on medical subjects and his text book of The Practice of Medicine is said to have had a larger sale than any medical book printed in America. While still a young man, he made the discovery that flowering plants generate ozone. For this discovery he was later decorated by the French government. The numerous scientific societies of which he was a member, cover a long list. He was an interested and loyal member of the Schwenksville church, in which his family has always been active. Some years ago he was gracious enough to write an article for the Mennonite in appreciation of the late Professor van der Smissen, the principal of the Wadsworth school.

The subject of the talk at the Saturday evening meeting of the Young People's Retreat at the Freeman College Auditorium was "Oslo and the King," by Rev. P. R. Schroeder. In the talk was included a report of the World's Sunday School Convention held in Norway.

It is interesting to note that the first Mennonite settlers from Russia in the early 70's brought with them seed wheat that has since then made Kansas famous and wealthy. It now happens that representatives of the Russian Government are in Kansas buying up seed wheat which they expect will improve the quality of their own product.

Rev. P. H. Richert, secretary of the Mission Board of the General Conference, expects to spend September in the Middle District Conference in the interest of Foreign Missions.

Mrs. Allen Bleam, a teacher in the West Swamp, Pa., Sunday School for thirty-one years, arranged to hold a reunion with the scholars she has had during this period in connection with one of the recent church services.

Two thousand Bibles, many of them dating from before the year 1500, have been given to the Rylands Library and the library of the Manchester university. This collection shows how swiftly the Bible was made available when art of printing was invented. The collection, which will be a notable addition to the library, which is one of the glories of Manchester, contains Bibles in 250 languages or dialects. At the same time a discovery of importance is announced by the scholars who handle the treasures of that famous Rylands library. Four fragments of a papyrus roll have been shown to be the oldest Old Testament manuscript in existence. They are parts of the book of Deuteronomy in the Greek version, which belongs to the second century B. C. They formed, when they were found, part of a piece of cartonnage papyrus torn up and stuck together with glue and then coated with plaster to form wrapping for a mummy. These fragments were found in a large collection bought by Dr. Rendel Harris in 1917. They are 300 years older than any other manuscript of the Bible previously known.—Christian Century.

The September issue of Bethel College Bulletin is dedicated to Dr. J. W. Kliever, President Emeritus, who for many years has efficiently and faithfully given his services to the college. The pamphlet contains a splendid picture of the Doctor and of the Administration Building of the College. The write-up is by Walter Ewert under the title, "The Immigrant Lad Who Became President of Bethel College."

Last Sunday the Eden church, Schwenksville, Pa., celebrated its annual Harvest Home Service with appropriate exercises. As usual the offering for the occasion was devoted to Foreign Missions. Rev. Freeman Swartz is pastor of the church.

DEATH

David Isaac, son of Peter and Maria Isaac, was born in Goessel, Kansas, January 28, 1908. He passed to his reward August 10, 1936, in the Schiltz Memorial Hospital at American Falls, Idaho. As a young man he attended the Immanuel Lutheran Church with his parents, where he received catechetical instruction from Rev. J. Toevs, and upon confession of faith in his Redeemer was baptized by Rev. M. J. Galle, July 26, 1925. When the congregation was later dissolved, David joined the First Mennonite Church of Aberdeen, Idaho. He leaves to mourn his early departure, his father, his chosen life-mate, Miss Elva Lehrman, five brothers, and six sisters. His mother and infant sister

preceded him in death in 1918. Funeral services were held from First Mennonite Church, August 10, 1936. Rev. P. A. Wedel officiated, assisted by Rev. Edgar Toevs.

William Bartel was born February 16, 1869, at Thoren, Germany, coming to America October 10, 1891. During his travels in this country of his choice, he met Mary Suderman of Newton, Kansas, with whom he was later joined in holy wedlock. This union was blessed with five children, four sons and one daughter. In 1906 Mr. Bartel moved his family to American Falls, Idaho, seeking a suitable climate because of the ill health of Mrs. Bartel. But on May 9, 1914, Mrs. Bartel passed into eternity, leaving her family to mourn her early death. On July 6, 1926, he was united in marriage with Mrs. Frances Gage, but again, after eight years, Mrs. Bartel passed away. Shortly before the loss of Mrs. Bartel, he had retired from business because of failing health. After years of suffering he passed away at Schiltz Memorial Hospital on July 18, 1936. Funeral services were conducted July 22, 1936, from First Mennonite Church. Rev. P. A. Wedel officiated.

Daniel Krehbiel, son of Christian and Magdalene Dester Krehbiel, was born in Bavaria, Germany, July 15, 1867. The family came to the United States in 1881, lived in the States of Illinois two and in Kansas eight years, coming to Washington in 1891, and settling near Lind. In 1882 he was baptized upon his confession of faith and united with the Mennonite church. In 1900 he united with the Menno Mennonite church. On December 21, 1901, he was united in marriage to Marie May Schrag. The Lord blessed this union with eight children, all living to this day. He was greatly interested in the affairs of civic life and the welfare of the community and devoted very much of his time in this direction, being of help to many a person. Since 1929 he has served as mayor of the town of Lind, having also served two terms previously, during which time devoted service was rendered to the town reaching out into the surrounding community. During his many years as a member of the Menno Mennonite church he also served twenty years as a deacon. The passing of his devoted wife, and a faithful and true mother to his children, was a severe blow to him, July 20, 1928. Even when confined to his bed or to the home he would always direct his work. His final sickness lasted but five days and very quietly, without a struggle, Tuesday morning, August 18, at three o'clock he passed away to be with his Lord and Savior. He attained an age of 69 years, 1 month, 3 days. He leaves to mourn his very sudden passing, three sons, five daughters, two sisters, and many other relatives and friends. Funeral services were conducted Thursday, August 20, in Lind, at two o'clock in the Mennonite church. Interment was made in the Mennonite church cemetery near the church. Rev. M. J. Galle of Odessa, his pastor, officiated.

Yost.—Maria Yost, wife of John W. Yost, of near the East Swamp Mennonite Church, died of heart trouble on July 29, aged 72 years, 2 months, and 7

days. She is survived, besides her husband, by one daughter and two sons, one sister, and one brother. Funeral services were held on August 1, conducted by Rev. W. S. Gottshall, and interment was made in the Quakertown Union cemetery.

Beahn.—Amanda J. Beahn, widow of Henry Beahn of Coopersburg, Pa., passed away suddenly of dropsy and heart trouble and complication on August 7, aged 70 years, 2 months, and 5 days. She was a faithful member of the Soucon Mennonite congregation where funeral services were held and interment was made, conducted by Rev. W. S. Gottshall, assisted by Rev. Linford Foulke. She was the mother of twelve children, eleven of which survive her, also two brothers.

MARRIAGE

Hallman-Williams.—On June 26, in Quakertown, Pa., Howard Hallman and Anna Williams, both of Quakertown, Route 2.

Rittenhouse-Shelly.—On June 27, in the East Swamp Mennonite Church, Walton Rittenhouse of Kulpsville, Pa., and Edna R. Shelly of Quakertown, Pa.

Bleam-Hixon.—On July 5, in the East Swamp Mennonite Church, Samuel Newton Bleam of Center Valley, Pa., and Ada Violet Hixon of Quakertown, Pa.

Kunes-Landis.—On August 15, in Bethany Mennonite Church, Quakertown, Pa., Frank Kuns of Washington, D. C., and Verna Irene Landis, formerly of Quakertown, Pa., but lately also of Washington, D. C.

The above four weddings were solemnized by Rev. W. S. Gottshall.

CORRESPONDENCE

Zion Church, Elbing, Kansas. An unusual occasion of interest to our community was the ordination of Brother Walter H. Dyck into the ministry on Sunday, August 23, in the Zion Mennonite Church at Elbing.

Rev. H. J. Dyck, pastor of the Zion church and father of Brother Dyck, opened the services with reading of Ezekiel 3:17-21 and prayer. Speakers of the forenoon were Rev. H. P. Krehbiel, representing the Burrton Mennonite Church, where Brother Dyck has accepted the call as minister, speaking on Luke 10, Christ sending out the seventy disciples. Rev. Ernst Kuhlmann, missionary to China and uncle of Brother Dyck, spoke on Acts 20:28. Rev. P. H. Unruh, pastor of the Alexanderwohl church, spoke on Hebrews 5: 12, 13, 14. Rev. H. J. Dyck then ordained Brother Dyck, pointing out Matt. 28:18-20, the command of Jesus to His disciples. Following was the response by Walter Dyck. Music was furnished by the mixed quartet of the Burrton church and the choir and girls' quartet of the Zion church. Closing prayer and table grace was by Rev. C. C. Wedel of the Alexanderwohl church.

Lunch was served in the church basement to about 400 people by the ladies of the church.

Afternoon services were opened with prayer by Rev. G. N. Harms of the Gnadenberg church near Whitewater. Speakers of the afternoon were Rev. R. L. Hendrickson of Whitewater, speaking on "Relation of the minister to the church," and Rev. P. H. Unruh on "Relation of the church to the minister." Music was again furnished by the choir and girls' quartet. Closing song by the congregation, and prayer by Rev. W. C. Janzen. Arnold Regier, member of the Gospel Heralders Male Quartet, bade Brother Dyck farewell by a reading composed by Miss Betty Regier.

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VOL. LI

HILLSBORO, KANSAS, SEPTEMBER 15, 1936

No. 36

DAY OF PRAYER FOR SCHOOLS AND COLLEGES

Sunday, September 20, 1936, is the annual day of prayer for Mennonite schools and colleges as designated by the General Conference. As secretary of the Board of Education, I would call the attention of our people to this day of prayer and request that it be observed generally in our churches and in private devotions.

Our schools and colleges have many needs, and one of the greatest of these is that of prayer. When we pray for a cause we open the way for God's guidance and blessing. Our schools and colleges are seeking to do the work of God in the field of Christian education and our administrative and faculty members need to be upheld in prayer as they face the many problems of their task.

Let us remember also all Christian teachers, that in their work they may be blessed of God for their Christian training of our young people.

"The effectual fervent prayer of a righteous man availeth much." James 5:16.

A. S. Rosenberger, Secretary.

BLUFFTON COLLEGE

During the past few months an earnest effort has been put forth by the administration of Bluffton College to increase the student registration for next year. To this end we have had four men in the field contacting prospective students in Mennonite communities from Pennsylvania to Iowa and also in our local section around Bluffton.

We have been appreciative of the efforts that some of our ministers have put forth to help us realize our goal of three hundred students, and we are appreciative of the spirit expressed at the meeting last Commencement, when a resolution was passed pledging the best efforts of the ministers to help attain the goal. We are writing this letter primarily to cite the ex-

ample of one minister who has gone about it in rather a thorough-going fashion to contribute his support to the college by way of student solicitation. His program has been somewhat as follows: He has called into his study all of his young people who were college possibilities. Then he talked over with them the matter of going to college in general, and discussed with them what college would be best for them to attend. In some cases Bluffton was mutually concluded to be the best place to go, and in other instances, for good reasons, some other school was chosen.

Since we are particularly interested in those going to Bluffton, we will relate that the next step was to discuss ways and means of going. If financial possibilities stood in the way, plans were made as to how these could be met. In most cases, what the student really needed more than anything else was the encouragement and confidence of the pastor to inspire him to go.

We trust the method of this man may be helpful to some of our ministers and that it will not yet be too late for some young people to be given a vision of Christian college education and to receive the inspiration of the pastor's counsel.

According to present prospects, we have between eighty and one hundred freshmen to enter college this fall. This will not be enough to reach our goal of three hundred, although it will probably mean an increase over last year. We are happy to have these young people come to us for their education, but we would have room for more. We are making every effort to plan for them a constructive Christian program of education, and trust the Lord will bless our efforts for their good.

We would venture to ask that each of our ministers check over the young people in the congregation with the view of carrying out the resolution passed at the Commencement season.

We are counting on you to help us, and may we say again, we covet not only your efforts for students, but also your earnest prayers for the school.

With gratitude for every past assistance, and with confidence in your continued Christian support, I remain,

Yours in Christian service,

A. S. Rosenberger, President.

THE BETHEL COLLEGE FINANCIAL CAMPAIGN

Friends of Bethel College frequently ask to what extent the financial canvass conducted last spring has been a success. We can frankly say that considering the many difficulties under which the campaign was carried on, that we are very much encouraged over the results. The financial goal was to wipe away the \$121,000.00 indebtedness, and at the same time raise enough money to balance the budget for the 1935-1936 school year. Of this amount, \$35,600.00 had come into the college treasury by August 1st. Far short of the goal, you say. But when we consider the dust storms in spring and the heat and drouth in summer, we believe it is wonderful that friends of the school sacrificed as much as they did. Furthermore, when we think of the literally hundreds of boys and girls who have been contacted by representatives of Bethel College, and find themselves unable to come to school, simply because they have no money, we are all the more convinced that some people have brought real sacrifices.

There have been numerous other gains aside from a financial nature. Hundreds of people have become more conscious of the church's need of Bethel College. A denomination's future is linked up very closely with her colleges.

Our people have worked together for their school and have become better acquainted with her aims and purposes. More will pray for Bethel.

Many of our friends who have children of college age, are now more seriously considering their own denominational school, rather than some other college.

Since we needed some gifts to balance the last year's budget, the debt has not been reduced by \$35,000.00, but it is below \$100,000.00 with some cash on hand to pay off more notes as they come due.

The average gift per church member from the participating churches of the Western District Conference is \$4.27. Of course, not nearly all the members made contributions, but the total membership is taken for this average. The average gift from contributing churches outside of the Western District Conference has been 72 cents per member.

"Bethel" means "House of God." Let us all continue more and more to make it such. May we with greater concern give this "House" our prayerful support.

J. M. Regier.

BETHEL COLLEGE GRADUATES

Seventy-nine graduates of Bethel college or Bethel academy are either missionaries or ministers, according to the Bethel College Alumni Association's 1936 alumni directory just published.

Of this number 51 ministers are located in 15 different states and Canada. The missionaries who are graduates of Bethel college are found in the foreign countries of Africa, India, Mexico, and China. Mennonite mission work is carried on among the Indians in the states of Oklahoma and Montana.

Below is the list of 51 Bethel graduates who are ministers. Those who graduated only from the academy are shown with an x:

Franz Albrecht, Beatrice, Nebraska, x; Gerhard M. Baergen, Vancouver, Washington, x; Albert Claassen, Freeman, South Dakota, x; Isaac J. Dick, Mountain Lake, Minnesota; Edward Duerksen, Alsen, North Dakota, x; John R. Duerksen, Kingman, Kansas, x; David D. Eitzen, 656 E. 79th St., Los Angeles, California; John H. Epp, Hillsboro, Kansas; Benjamin Ewert, 138 Mayfair Ave., Winnipeg, Man., Canada, x; John A. Ewert, Hillsboro, Kansas, x; Henry A. Fast, Glastonbury, Connecticut; Peter E. Frantz, Kansas; Gustav Frey, Hillsboro, Kansas; Adolf Friesen, Donnellson, Iowa; Gerhard Friesen, Lehigh, Kansas; Peter J. Friesen, Butterfield, Minnesota, x; Arnold Funk, Hillsboro, Kansas, x; Menno J. Galle, Odessa, Washington; Daniel Gerig, San Jose, California, x; Gerhard N. Harms, Whitewater, Kansas, x; Henry Hege, Gotebo, Oklahoma; Michael M. Horsch, Beatrice, Nebraska, x; Albert Jantzen, Ransom, Kansas; Franz F. Jantzen, Paso Robles, California, x; John M. Janzen, Hesston, Kansas, x; John E. Kaufman, Inman, Kansas; Olin A. Krehbiel, 655 S. Lor-

raine, Wichita, Kansas, x; Jacob H. Langenwalter, 1219 K Street, Reedley, California, x; Louis H. Linscheid, Butterfield, Minnesota; Solomon Mouttet, Inola, Oklahoma, x; Albert J. Penner, 27 Crescent St., Northampton, Mass.; John J. Plenert, 2442 N. 7th, Philadelphia, Pa.; Peter Karl Regier, Moundridge, Kansas; Cornelius Richert, 1216 Monterey St., Fresno, California, x; Peter H. Richert, Goessel, Kansas, x; Edward Dwight Schmidt, 321 Hamilton, Geneva, Illinois; Peter R. Schroeder, Freeman, South Dakota; John M. Suderman, Buhler, Kansas; Heinrich Thiessen, Whitewater, Kansas, x; Abraham F. Tieszen, Isabel, South Dakota; David Toews, Rosthern, Sask., Canada, x; Henry T. Unruh, Bluffton, Ohio; Peter H. Unruh, Goessel, Kansas, x; Simon Unruh, Meadowbrook, Nebraska; Alvin van der Smitsen, Hanston, Kansas; Peter R. Voth, Bethel College, Kansas, x; David C. Wedel, Halstead, Kansas; Peter P. Wedel, Moundridge, Kansas, x; Philip A. Wedel, Aberdeen, Idaho; Henry V. Wiebe, Lehigh, Kansas, x; and Howard L. Williams, Walton, Kansas.

Following are the names of the Bethel college graduates who are missionaries:

Peter J. Boehr, Richlandtown, Pa.; Herbert E. Dester, Basna Raipur, C. P., India, medical missionary—on furlough, Deer Creek, Oklahoma; Jacob R. Duerksen, Korba, C. P., India—Reedley, California; Mrs. Jacob R. Duerksen, Korba, C. P., India—furlough, Reedley, California, x; Annabelle Dyck, Durango, Mexico, Central Cristiano, Apartado 168; Jacob B. Ediger, Clinton, Oklahoma, x; Frank J. Enns, Charlesville, Congo Belge, Africa; Mrs. Frank J. Enns, Charlesville, Congo Belge, Africa, x; Jacob B. Frey, Meno, Oklahoma, x; Alfred Habegger, Busby, Montana; Mrs. Alfred Habegger, Busby, Montana; Ferdinand J. Isaac, Champa, C. P., India; Henry J. Kliwer, Newton, retired, x; Clara Kuehney, Basna via Raipur, C. P., India, x; Gustav A. Linscheid, Canton, Oklahoma, x; Mrs. Gustav A. Linscheid, Canton, Oklahoma, x; Hazel McAllister, Tlaxcala, Mexico; Mrs. Frank Manning, Ruthshuru, Congo Belge, Africa; Peter A. Penner, Champa, C. P., India; Rodolphe Petter, Lame Deer, Montana; Augusta Schmidt, Mrs. John P. Suderman, Oraibi, Arizona, x; John Thiessen, Birra, C. P., India; W. F. Unruh, Janjgir, C. P. India; W. C. Voth, Kai Chow, Hopei Province, China; Paul Wenger, Korba via Champa, C. P., India; and Mrs. P. J. Wiens, Birra, C. P., India, x.

WHAT CAN I, AS A CHRISTIAN, DO FOR PEACE

Myrtle Buck

Before we consider striving for peace, we must know the meaning of the term.

Peace, as defined in the dictionary, is a state of tranquility and rest. Jesus defines it as found in Matthew 5:43-45, "Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemy.' But I say unto you, love thine enemies, bless them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father in heaven for He maketh his sun to rise on the evil, and on the good, and sendeth rain on the just and on the unjust."

Next we must consider the four basic Christian principals. God is first. Our first love, loyalty, and allegiance is to God. Our first obligation, and our first joy should be to dedicate our lives wholly to God, that we may live for Him and let Him live in us.

Second is self-respect in view of our relationship to God. In several passages Jesus assumed a certain amount of self-respect as desirable for all people. There is no place in this for conceit, but there is a large place for self-respect in our lives—a self-respect that may go hand in hand with humility. As an old Edinburgh weaver used to pray every day, "O God, help me to hold a high opinion of myself." He believed that his life was too valuable to be misused, too sacred to be profaned, too fine to be desecrated, because it had in it the very breath of God and was enshrined in a body that was God's living temple.

Third, we should be reverent for the sake of others. "Thou shalt love thy neighbor as thyself." Others are to be respected and revered for exactly the same reason that our own souls claim respect and reverence.

Lastly, we consider good will in action. "Do ye also unto them." It is not enough even to have reverence for the sake of others, unless that reverence has practical expression in concrete deeds. Right attitudes toward others call for right treatment of others. No vague, "wishy-washy" feeling toward the human race will do. We must put our love to work. "My little children, let us not love in word, neither with tongue; but in deed and truth," said John.

Imagine the effect upon Christianity, peace

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and humanity at large, if everybody had the attitude of "every man for himself." Greed provides this attitude. Many people who have this attitude will stop at nothing to attain their personal wants.

The love of money has also caused much dissatisfaction between people. It is precisely the root of the business depression from which our civilization has been suffering.

In order that a Christian may work for peace, he must follow these points. Now we are ready to consider various characteristics which are necessary to attain peace. First, and most important, is cooperation. Cooperation from individual citizens, families, communities, states and countries. In this period of uncertainty, cooperation has proved important, for without it we have a greedy, selfish attitude.

A few more characteristics are joy, faith, responsibility, and love.

Next, we must consider definite problems. First of all — how can we win people to church? This, directly or indirectly, is the only method of attaining peace. We find that one Christian has little chance working against the heathen. We must work as a group, for in unity there is strength. Another important problem is solving the liquor question. When people are under the influence of liquor they are practically insane. With this hindrance, peace cannot be attained.

A third problem is dishonesty in business. This is the wreck of many peoples lives.

The most significant thing is to secure honesty in government. Too much dishonesty is

behind our present politics. If honest politicians overruled the dishonest ones, we would have a much better opportunity to gain our point.

International cooperation is important as we must have nations acquiesce so disagreements will not cause war. Many Protestant denominations have taken far advanced positions in their renunciation of a war system, and many thousands of pastors throughout the country have pledged themselves to refuse cooperation in a future war.

Only by working against or for these things will an individual aid in attaining peace. If all of us work for it in a cooperative attitude we may, in due time, secure peace. For after all, the biggest thing to gain is to have people become peace minded, for it is the thoughts of our minds that rule our actions.

A MENNONITE CHURCH NOT USED BY MENNONITES

The writer recently had an interment in the cemetery at the Applebachsville church, about five miles northeast of Quakertown, Pa. The occasion recalled to mind a clipping from the Quakertown Free Press, among my historical papers, regarding this church, which I will enclose for Mennonite readers. The article is likely from a Lutheran writer, so is largely Lutheran inclined—Allen M. Fretz.

"The church has been a union church from its beginning, according to the 'Proclamation issued at the laying of the corner stone.' It was called the 'German Evangelical Lutheran and Reformed and Mennonite church,' according to this proclamation. The Mennonites have long since relinquished all rights, and there is no record that they ever held regular services in the church. The men who served on the building committee were: Paul Applebach, Joseph Mann, William Applebach, John Sames, and Jared Apple. The above mentioned 'Proclamation' is of interest for several reasons: it makes an ardent defense of the faith, in the words, 'If in after years generations should rise who will forget our Saviour, despise the Word of the Lord, or the Holy Sacraments, and not suffer this holy doctrine to be preached, we hereby call Heaven to witness, that we are innocent of all such desecration and have no sympathy with them.'"

FOREIGN MISSIONS

SOME THINGS TO REJOICE OVER, AND SOME TO PRAY OVER

By Mrs. J. P. Suderman, Arizona

We wish to thank you and those who have been responsible for the little articles sent in to help us in the work with the children. Some of these articles have been used in the daily vacation Bible school which we had during part of August. Others we keep on hand for the little sewing classes during the year, while the toys we are saving until Christmas. With these toys you are making these little Hopi's happy at Christmas, and at the same time it causes them to attend Sunday School where they learn of Jesus. Jesus has called us to be fishermen, and you know that fishermen need bait to attract the fish. So you are helping to supply some bait. Many of these children come to Sunday School and Bible classes because they say, "I don't want to miss the stories tonight." They have learned to love the Bible stories. Others, however, must first be made interested to come, so that they learn to love God's Word. Still others want to come, but their fathers and mothers will not permit them to come. Often the children then say that if they go to sewing class they can sew and bring home little articles. This pleases the mothers and they permit their children to come and in that way they hear God's Word. And you know that Paul writes that God's Word is very powerful towards saving people from sin and eternal death.

We hope that you will pray for these Hopi children each day that they may take Jesus into their hearts, who will make them free from all their fears and superstitions. The children whose parents believe in Jesus and who follow Him are often severely teased by those who do not believe in Him. The heathen Hopis use the eagle feathers in some of their heathen dances when they worship their idols. So one day these heathen children told the Christian children, "There is no heaven and a living Jesus in the sky. The aeroplanes have found that out. They find only eagles in the sky."

Even some of the government teachers do not believe the Bible stories. One day after

one of the classes had read the story of Noah, the teacher said: "Some people believe that story, but it is not true." Blanche, a young Christian, told her mother about it in the evening, and said: "We Christian children just looked at each other when our teacher said that, because we know that the story is true, for it is taken from the Bible."

Maybe you would like to come with me as I take you along into an experience we had. It was about three o'clock as I was going about my work, when the telephone called. The school principal's wife called and said, "Peter and Lily Shelton's baby died. Lily asked us to make the box for a coffin. So we are lining it with white muslin in the inside and covering it with black sateen on the outside. Lily is asking for a little dress from you, and could you bring it over"?

I told her that I had some dresses, and that I would bring it over. In our store room upstairs we keep little dresses and blankets which some of our mothers have sewed and sent to us. I took one of these dresses and a blanket over to Lily's house. The baby was just two days old. Lily was lying on the floor on some sheep skins and a quilt. The dead little baby lay near her on a little quilt, all covered up. First I asked her a few questions concerning the baby, then I told her that Jesus had come and had taken the baby to His beautiful home in heaven, where there is no pain anymore, etc., and prayed for Peter and Lily Shelton and also for the heathen grandmother who was there. Then I asked whether there was something I could do. Lily asked whether I had brought a little dress. I told her I had, also some other clothes and a little blanket. Then she asked me to dress the baby. After a while the school people brought the little black box, and before I placed the body into the coffin, the grandmother quickly put a little quilt into it, and afterwards handed me another one to cover up the baby. Then Lily asked whether there would be a place on the mission grounds to bury the baby. I told her that there were two cemeteries, one for Christians where no heathen burial ceremonies were permitted; the other was where the unbelievers could bury their dead.

So Mr. Dickerson, the school principal, Peter

Shelton and Mr. Suderman dug the grave. Then we took our little Johnny Mark and Edith Elsie to our neighbors (white missionaries), while some Christians with us had a Christian service in Peter's and Lily's home. No unbelievers came in because they were afraid of the dead. After the service each of the Christians invited Lily and Peter to come to Jesus. By this time it was dark outside. So Peter Shelton, Tom Mootzka and Mr. Suderman buried the baby by car light.

We were glad that Lily wanted a Christian service and wanted her baby buried the white man's way. Most of the heathen Hopis quickly fix up the babies after they are dead and the father takes it out, night or day, and throws it between some rocks on or near the mesa.

This morning (Tuesday), three days after the funeral), Mr. Suderman noticed Peter Shelton coming from the grave of his baby. Later Mr. Suderman went out to see what he had done. The heathen Hopis believe that the spirit of the dead stays near the grave for four days. So they put food down for it to eat. So Peter Shelton had put onto the grave a dish of beans, a piece of Hopi fried bread, two pieces of piki (pe-ke), some sacred corn meal together with some prayer feathers in some corn husks, and a nursing bottle half filled with water.

THE DARKNESS IS GREAT, BUT THE LIGHT IS GREATER

Our first year of the second term has been unlike any other. There have been lights and shadows, but no darkness so great as to fully obscure the light that comes through knowing the Lord and His Son Jesus. My time has been divided between the home and the hospital. If there was much work, then more time was given to the medical work. Since Dr. John is away helping out in another hospital, my time is quite all taken up with teaching and medical work.

Would we seek something better if our lot was like the following examples? Suppose you had to maim yourself to appease your God. A married girl, about fifteen years old, was brought to us with an incurable heart lesion. She had been treated by native doctors so heroically that her health was ruined. She had been goaded to cut off part of her tongue as a

sacrifice to the god Mahadea. This brought her only more suffering, with no gain of peace or health. Her mother was disgusted with her and forcibly took her home.

Suppose after the birth of a baby you were deprived of water for three to five days and nights? This is the custom in this area, regardless of whether it is cool or 120 degrees F. in the shade. We have cured mothers that were unconscious, due to the lack of water, in a few minutes with a mild alkaline drug and copious draughts of water. The people know the reason, but they helplessly stand by and say, "What can we do, this is our custom."

Suppose you had a pain in the eye, chest, abdomen, or any place, and the doctor would burn you with a red hot iron to get rid of the evil spirit. Even colicky babies get this kind of treatment. An old man came to us some months ago with an open cancerous wound on the neck. The fresh scars of burns were still evident. He looked desperately miserable and I presume felt worse, for the children refused him shelter and food, so he had no one to turn to for help in this trouble. He traveled some sixty miles on foot to get here, begging food on his way. Doctor Harvey and I had doubts of his getting well, but proposed an operation to at least give him a chance. He responded nicely and went home a different looking man. He wanted to stay, but we encouraged him to go home and show his family the health he had received. We often think of him and wonder if his faith is growing in Christ, who so mercifully healed him.

Suppose all the people knew Christ as He wants us to know Him, what a difference it would make in the health of the body, mind, and soul!

In His service in India,

Mrs. H. R. Bauman, M. D.

You can't be your best without God any more than daisies can bloom without sunshine. You can't explain God, but neither can the daisies explain sunshine. All the schooling that it is possible to get—if you have no God, what use is it? You want to be more than cultured machines—you want to know Him whom to know is life eternal. Then you will be better equipped for every good word and work.

—Gypsy Smith.

THE SUNDAY SCHOOL LESSON

September 20, 1936

Christian Living

Romans 12:1-3, 9-21

Golden Text.—Christ liveth in me.

Gal. 2:20

Paul's great theme in Romans is "The just shall live by faith." The application he applies is the "Therefore" with which he begins the chapter. So far in his epistle he had been setting forth a great theological truth, now he becomes ethical. The great truths of theology should not be separated from the ethical. The Bible is the greatest work on ethics. We call it Christian ethics because there is a kind of ethics that is not Christian and is purely human. There may be many definitions of ethics but the simplest we can think about is that it sets forth what we ought to do and be.

Paul is beseeching brethren. He is pleading that they do the reasonable thing. First of all, it is a presenting "your bodies a reasonable service." Sacrifice, then, is a service. It is a service to God who through Christ has saved us through sacrifice. Some think that service and sacrifice are hardships. That which is reasonable is never a hardship, it is a privilege. This privilege is for the Christian through "the mercies of God." It is indeed a mercy that permits one to render both service and sacrifice to God.

The ancient sacrifices were living creatures whose slain bodies were given. God does not want us to be anything but living sacrifices, that is, lives that we wholly give to Him in consecration. The victim laid upon the altar belonged to God. It had to conform to standards. The victim had to be clean and given according to well defined regulations. The body offered to God must conform to standards. It has to be a clean body, one that is acceptable to God according to His standard of purity and service.

Paul does not omit stating what is to be done in order that a reasonable service may be offered. One is to be transformed — changed into something different. The converted person is a changed person. He may outwardly appear like his other self, but there is a com-

plete change in life, manner, habits, association and attitude toward God. The changing comes from a renewal of the mind. It may be the old mind in many respects, but it becomes a new mind, or we may say, the converted and consecrated person has become a "new creature in Christ." The new creature accommodated himself in every respect to the will of God. There is no room for one's will. That, in the saved person, has been wholly surrendered.

Humility enters into the Christian life. It has the example of Jesus and many of the noteworthy servants of God. To think of ones self more highly than one has a right to think makes one proud and self-willed, and therefore unfitted to render the service and sacrifice that God requires. There is reason for sober thinking that makes for humility. God has dealt "to all a measure of faith" and all that faith requires. When we remember that God through Christ has taken us, unworthy though we be, and made of us His redeemed children and members of the family and household of faith there can remain no reason for our thinking too much of ourselves. The humble and contrite heart are the acceptable gifts we may bring to Him.

Love is the great theme of the Gospel. "God so loved." We are to love. Love is the greatest thing in the world. Added to the love of God there must be love for the brethren, yes, love for our enemies. In this we have both the command and example of our Lord. The word here applied to love is "dissimulation," which means without hypocrisy or false pretense. It is a strong word that implies absolute sincerity. To pretend to love for some selfish or vain purpose does not even gain the respect of the non-Christian. There is nothing so much despised among men as a pretense of a virtue, when it is discovered that it is a pretense. Shams do not go in his world and certainly they cannot go with the Christian.

Evil and good are set forth as opposites. One is to be abhorred and the other is to be clung to. All of us are for and against many things, but the Christian can only be for the good and against the evil. Evil often is masked under the appearance of something that is good. Paul once wrote, "Avoid the appearance of evil." The mind of the Christian will be alert to discover that which appears to be good, but is evil.

Again, brotherly love is set forth as a duty. This affection goes so far that it will permit others to enjoy honors which we might claim. One of the troubles of the church in all ages has been the honor-seeking members of the church. These honors have often been sought at the expense of others. This surely is not Christian.

In serving the Lord there is no place for the slothful. The times are short and the Lord's business requires haste. The Christian is a rejoicing person, he is patient, he continues in prayer, he is charitable, he is given to hospitality, he is sympathetic, he gets along well with people, he is democratic in his attitude toward others, he is honest and a man of peace, resentment and vengeance are not a part of his make-up, he renders good for evil. This is a big program, but the only worthy one for one who would make his Lord his example and master.

PROFIT OF PRAYER

Rev. Lorence Rodenbeck, Toledo, Ohio

Job 21:15, What is the Almighty that we should serve him? And what profit should we have if we pray to him?

Here are two important questions to both the Christian and the non-Christian. Who and what is God that we should serve Him? God is a spirit, omnipresent, omnipotent, omniscient, holy, just, faithful, benevolent, merciful, and gracious. He is the ruler of the universe. Events about us do not just happen, but are under the directing hand of God. The seasons are not merely a formality of nature or something that just happens, but it is the handiwork of God. When we see the seasons change we can see God in them, far above man's art to ever duplicate. Man has made many beautiful edifices, but he has never given life to one of them.

What do we confess of? "In the name of God, we declare and confess before all men, that we believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one—the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both; that this triune God created the heavens and the earth and all

that in them is, visible as well as invisible, and furthermore, sustains, governs, protects and supports the same. We believe in Jesus Christ; that He is very God and man. We believe in the Holy Ghost; that He is equal in being with the Father and the Son, and that He comforts the faithful, and guides them in all truth."

What profit should we have if we pray to God? What gain should we expect? Do I receive any reward for the effort of prayer? These and many other questions we might ask. Christ tells us to pray diligently without ceasing. Are your prayers subject to the will of God? Or is it a demand of God for some selfish desire? Faith is very essential when we pray. Do you believe that God will grant the thing we are asking for? The heart must be right and as we pray it should be a heart to heart talk with Him. Pray in secret that God may reward us openly. Who and what should we pray for? Our daily needs and not our wants, and everyone that is in need of our love. Christ prayed for those that crucified Him, for His bitterest enemies.

Our Lord, in the eleventh chapter of Saint Luke gives us a beautiful picture of a son asking his father for a favor or necessity. If your son would ask you who are fathers for a piece of bread, would you give him a stone? If your son would ask for a fish, would you give him a serpent? If he asked for an egg would you give him a scorpion? We would not think of doing such a thing. We, being sinful, know how to give good gifts to our children. How much more does God know how to give perfect gifts to us, His children, when we ask for them in prayer. May we be diligent in prayer at all times with faith believing that God will answer them, if it is to our good and His glory; may we, as the disciples said, "Lord, teach us to pray." May we use that model prayer, that prayer of prayers, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done as in heaven, so in earth. Give us day by day our daily bread, and forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

—Christian Conservator.

Habit if not resisted becomes necessity.—
St. Augustine.

The Mennonite Young People's Society Work

By the Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Senior Department
Bernhard Bargen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

"Let Them Have Their Heart's Desire"

Even college faculties have their retreats. And the high spot of the Bethel College Faculty retreat, held Sunday afternoon and evening, just before the opening of school on Tuesday, September 8, was reached when Professor Abraham Warkentin, beloved by both faculty and students, cried out, "Put Christ in their heart, and then let them have their heart's desire"!

What a sentence! What a magnificent challenge to us as young people! What a freedom it means for us! What a simple, and what a comprehensive solution to the problems which face this world!

Surely these are momentous days, teeming with problems which shake nations, and before which monarchs tremble. Youth, like a steed nervous before the race, yearns for a chance to make a better world. Age, not weary with well-doing, but remembering keenly how hard-ly that race is won, yields with reluctance, the full command to youth. It is because they love us; that they would spare us, if possible, some of the discouragements which come with fierce and mighty blows to those who undertake to move forward. It is a caution, young man, which those take who have paid dearly for some achievement.

Like the wise merchant who throws sufficient security around every venture, so each generation passes on to the next its tasks and responsibilities only upon sufficient security, that that which has been paid for so dearly shall fall into worthy hands, and wise and deserving hearts. What liberties and what freedom will youth take? Can we dare to let go?

In an age of confusion, and shifting stand-

ards, an age of lifting restrictions, and lengthening opportunities the question always arises: By what standard will youth move forward? "Put Christ in their hearts, and then let them have their heart's desire"!

The First Temple

The great forests which came into view as we retreaters were on our way to Lake Sequoia, looked as if a giant army of gods had just halted.

We were entering a temple, for the groves were the first temple of God. The mountains formed the walls, the sky the dome-like roof.

The decorations were flowers and like stars they shine throughout our universe.

Here the Spirit of God spoke with deeper feeling, making us also a temple.

Helen Radack,
623 W. 97th St., Los Angeles, Calif.

Self-Reproof

In our enthusiasm for the visions of our youth we sometimes needlessly offend others. Have you ever heard someone at a C. E. program, speaking on the subject of war, or peace, of social reform of some other kind, make the remark that our elders, our forefathers "have done nothing," or something to that effect? It was said with good motives; there was no desire to belittle the accomplishment of our "elders"; nor yet to consciously hurt anyone's feelings.

But, as a matter of fact, there are constantly those who are apt to get hurt, and who are actually hurt, and whose support for some of the worth while enterprises of youth is therefore lost, to our inestimable damage. Mr. Youth, are you sure that you yourself are actually accomplishing to a large measure

A good stout kick is a wonderful thing, if you know how to receive it.

what you talk about accomplishing? Project yourself forward fifteen years, in your imagination, and listen, as it were, to another young person telling you from the stage how little you have done. Now how do you feel?

In short,—it's this way. Don't talk less; don't do less. But when we talk, and when we promote this or that project of what we think is God's work for us, let us in Christian charity not forget the colleges our parents built, the missions they fostered, the homes for the aged which they have dedicated in the same sacrificial spirit with which we now talk of some great project which is near to our heart. "They also served."

What's On?

Do you ever say that? Do you ever know? How do you know what's on at the movies? Whose word do you take for it?

Here is a good suggestion: If you would like to select your "movies" intelligently, write to Albert Benham, Director of BULLETIN ON CURRENT FILMS, 532 Seventeenth Street, N. W., Washington, D. C.

Who's Benham? Benham is a young chap who is interested in what the movies are doing about questions of war and peace. You should read how he fairly tears the movies to pieces on the picture "The Road to Glory." And you should also know how he gives credit for those pictures which are genuinely attempts at international understanding and good will. Every up-and-coming young Mennonite, — whether you attend movies or not — owes it to himself to receive this little two-page bulletin every month. It will give food for thought; it will challenge you to action; it will make you ashamed of your laziness; it will keep you in touch with one of the most powerful social agencies for the construction or the destruction of society today—the movies!

INTERMEDIATE DEPARTMENT

September 27, 1936

Topic: A New World in the Making
Rev. 21:1-6; Matt. 13:33

Quiet Hour Thoughts

Sept. 21 Clearing the way for a new world.
Isa. 66:15-24

Sept. 22 Kingdoms overturned. Ezek. 21:25-27

Sept. 23 A world of peace. Isa. 2:1-5

Sept. 24 Wiser leadership. Isa. 11:1-9

Sept. 25 Christ must reign. I Cor. 15:21-28

Sept. 26 The leaven of the new ideals.
Matt. 13:33

Sept. 27 A new world in the making. Rev. 21:1-6; Matt. 13:33

Prayer Circle

For officers, leader, and early comers. Use Matt. 7:7 as your prayer verse. In it you find promises for a new person, a new home, a new community, a new world. The possibilities for growth are unlimited for those who are not satisfied.

Something Different

Prepare a huge size map of the world on wrapping paper to hang in the front of the assembly room. Print across the different countries some of the unchristian characteristics found in the present day world. Make a duplicate map of the world and cut into smaller pieces. On each piece print Christian characteristics that need to be developed to make a new world. As talks on these are given, pin or paste them in place, covering up the unchristian world. The C. E. World Quarterly suggests a splendid list.

A Plan for Your Meeting

Song Service: "All Hail the Power of Jesus Name" (standing).

Opening prayer by superintendent:

Society announcements by the president.

"Fling out the Banner," "The Whole Wide World for Jesus."

Topic announced by leader.

Scripture reading: Rev. 21:1-6.

The Lord's Prayer in unison.

Poem:

"O Christ the way, the truth, the life,
Show me the living way,
That in the tumult and the strife,
I may not go astray.

Teach me Thy truth, O Christ, my light,
The truth that makes men free,
That in the darkness and the night
My trust shall be in thee.

The life that Thou alone canst give,
Impart in love to me,
That I may in Thy presence live,

And ever be like Thee."
Special Music: "Be Strong."

Topic Discussion:

- 1) Leader: Speak of the youth movement, including almost all denominations, to build a Christian world. Mention some conditions as you have observed them where Christ's teachings need to be applied.
- 2) Using the map as an illustration, have a series of talks on the unchristian conditions in the world today. Follow these with talks on what steps are necessary to build a Christian world. Use the Bible references.

Closing Moments

Have the superintendent or pastor give a five-minute talk on "Our Responsibility."
Hymn: "O Master, Let Me Walk With Thee."
Benediction Verse: Ps. 19:14.

Intermediate Activities

The Intermediate C. E. Society of the Grace Mennonite church, Pandora, Ohio, has about thirty-five active members. The age limits are from twelve to eighteen years. Regular meetings are held every Sunday evening for forty-five minutes before the usual evening service for everyone.

We have four different types of programs and try to have one of each every month. One type might be called the topic program. In it the various members are given topics and are then expected to discuss them, telling about the particular subject that can be found. In another type we obtain a speaker. He sometimes is given a subject and again is asked to choose one of his own. The speaker is often one of the older members of our church and sometimes we have a member of the Bluffton College faculty speak to us. We also have a musical program. In this, various members play instruments or sing solos, duets, quartets. This is strictly a musical program with the exception of scripture and prayer. Last we have a missionary program. Girls belonging to the Dorcas Missionary Society may have charge, telling about the activities of that society. We also try to have missionaries who are home on furlough to speak to us.

In the summer months we try to have a couple of socials. Games are played, lunch is served in picnic style, and everyone has a general good time. Another interesting activity

that we have had is the observation of many kinds of plants, leaves, insects under a microscope. Each member brings something which he thinks would be interesting to see.

—Ray Burkholder.

JUNIOR SECTION

Program Suggestions for September 27, 1936

It Is Wisdom to Seek the Good

(Out of the Book of Wisdom)

1. **Setting**—Verse of month; poster with the verse: "Seek GOOD and not EVIL that ye may live"; blackboard.
2. **Call to Worship**—by piano prelude.
3. **Worship Period**—Rise.
 - 1) Sing in unison: "The Lord is in His Holy Temple."
 - 2) Speak in unison—"Let the words of my mouth," etc.
 - 3) In unison—Chorus: "Into My Heart," twice. Be seated.
 - 4) Hymn—"Break Thou the Bread of Life."
 - 5) Scripture—Ps. 119:169-176.
 - 6) Prayer in unison—Ps. 51:10.
 - 7) Hymn—"The Beautiful Stream."
4. **Announcements.**
5. **Study Period.** Aim: To lead the Junior to a stronger determination to seek the good and to leave the evil.
 - 1) Introductory remarks by junior chairman, linking topic of the evening with the themes studied this month.
 - 2) A word of wisdom from Amos, the shepherd prophet—a junior stepping to the poster with Bible turned to Amos 5:14 and reading verse 14, including also first thought of verse 15.
 - 3) Does God notice every good and evil that I do? — answered by a junior in a minute talk based on Prov. 15:3.
 - 4) What God let Solomon say about good and evil — group participating in blackboard study which has been put on board previous to session. Study:

One Who Seeks Good

1. Makes parents glad. Prov. 23:25; 17:25.
2. Receives desires of his heart. Prov. 10:3.

3. Blessings rest upon him. Prov. 10:6.
4. His memory is blessed. Prov. 10:7.
5. Shall have a sure reward. Prov. 11:18; 24:20.
6. Shall reap life. Prov. 10:19.
7. Shall have many friends. Prov. 12:8; 14:20.
8. Is a blessing to his community. Prov. 11:10, 11.
9. Is a guide to others. Prov. 12:26.
10. Shall have daily needs. Prov. 13:25.
11. His path is a highway. Prov. 15:19.
12. Has pity on the poor. Prov. 21:13; 28:27.
13. Is always at peace. Prov. 20:3.
14. Welcomes corrections. Prov. 15:32; 13:18.
15. Shall receive good. Prov. 13:21.

One Who Seeks Evil

1. Makes parents sad. Prov. 23:25; 17:25.
2. Desires go unanswered. Prov. 10:3.
3. Only judgment rests on him. Prov. 10:6.
4. His memory shall rot. Prov. 10:7.
5. No reward except punishment. Prov. 11:18; 24:20.
6. Shall reap death. Prov. 10:19.
7. Shall be despised. Prov. 12:8; 14:20.
8. Is a curse to his community. Prov. 11:10, 11.
9. Leads others to err. Prov. 12:26.
10. Shall want. Prov. 13:25.
11. His path is a hedge of thorns. Prov. 15:19.
12. Has no pity on the poor. Prov. 21:13; 28:27.
13. Is always at quarrel. Prov. 20:3.
14. Accepts no correction. Prov. 15:32; 13:18.
15. Shall receive evil. Prov. 13:21.

These subjects could be handed out to fifteen juniors before the meeting on a slip bearing the number and the scripture passages. The chairman could then call on these by numbers and these "numbers" rise in their seats and read the scripture that holds the truth on the blackboard.

- 5) Special music.
- 6) How should we feel when our parents punish us?—A junior in a minute talk using Prov. 13:24; 22:15; 23:13, 14; 29:15.

- 7) A Story—by a guest. A theme of evil punished and good rewarded leading to a close which will fill the junior heart with the longing to seek the presence of Him whom we need as a Saviour and a Keeper from sin.
- 8) Sing in unison: "I Need Thee Every Hour," verse 2 and 5.
- 9) Closing Prayer.

THE LIVING BOOK

E. E. Kublic

The poet says, "The Bible is my engineer, it points the way to heaven so clear."

The old lady, while baking bread, was informed that they were coming to search her home for the Bible; she quickly thrust it in the dough and put it into the oven. They searched all through the house and looked into the oven, but knew not that there were two kinds of bread being baked in the oven.

The grand old book is unintentionally, but woefully misrepresented, not only by its foes but also by its friends, who, if any thing, do it more injury than its foes by claiming its support to their misconceptions of its truth received by the traditions of their good and moral but unregenerated fathers who could not receive spiritual things because they had not the Spirit of the Lord.

The Bible is a very old book and has outlived the storms of many centuries and in the different ages men have tried to banish it from the earth and threatened with severe punishment and in other instances with death to those who had it in their possession. Some have hidden it and others have even buried it so as to be able to maintain it and feed upon it. Such have surely realized that man does not live by bread alone, but by every word that proceeded from the mouth of God. They held on to it even when the most bitter and relentless persecutions have been waged against them and because they had faith in it, in spite of all that man could do against it, the book still lives, although many of its foes are slumbering in the dust and many of the volumes written to discredit it and to overthrow it are long since forgotten, while this living book has gone forth and found its way into nearly every nation and language of earth.—(Gospel Banner.)

JOTTINGS

A home for the pastor at the Napier, Pa., church has been erected. The dedication service is scheduled for some Sunday in October.

The Eden church, Schwenksville, Pa., celebrated its annual Harvest Home Sunday, August 30. Rev. Benj. Graybill of Richfield, Pa., was the guest preacher at the Harvest Home service, held in the Lower Skippack Meeting House on August 6.

The Young People of the Eastern District Conference held a special Rally in the Bowmansville, Lancaster County, Pa., Meeting House on the afternoon of September 13.

Moundridge, Kansas, celebrated the twenty-fifth year of its Union Summer Services in which the churches of the town have been participating. Rev. J. C. Peters, then pastor of the West Zion church, has the credit of having started these services which have done so much for the Christian fellowship of the members of the churches of town.

Miss Helen Nickel of Berne, Ind., a returned missionary on furlough from our India mission, addressed the Mission Band of the Berne church on the afternoon of September 3. Miss Nickel is a sister of Mrs. P. R. Schroeder of Freeman, S. D., and was brought up in Mountain Lake, Minnesota.

The recent death of Brother Uriah S. Stauffer, of Quakertown, Pa., takes from active work in our church one of the outstanding laymen. He was a regular attendant at the meetings of the Eastern District Conference and served with ability on many committees. Frequently he represented his church at General Conference. For many years he was engaged in the publication and printing business, editing the Quakertown Free Press until his retirement from active business.

The meeting of the Western District Conference is to be held October 21 to 23 in Beatrice, Nebraska. The meetings will be held in the country church, three miles out of town. This was the forty-fifth session of this conference. One of the most important meetings of the General Conference, its fiftieth anniversary, was held in this church more than twenty-five years ago. The elaborate printed account of that gathering has become one of historic worth. Many of those attending have long ago passed from the scene. We recall such outstanding persons attending as Revs. A. B. Shelly, C. H. Wedel, C. Krehbiel, David Goertz, Gerhard Penner, H. H. Regier, H. R. Voth, and many others.

The officers of the Foreign Mission Board have been busy during the past weeks visiting churches in the interest of missions. Rev. P. P. Wedel, chairman of the Board, visited the churches in the Northern District, and Rev. P. H. Richert visited those in the Middle District Conference.

The Works' Progress Administration reports that the number of families on relief in the United States in March, 1936, increased to 5,681,000, as compared

with 5,464,000 a year ago. Nearly two thirds of all the families were receiving government money through work relief, while 1,930,000 were reported as living on a dole last March as against more than 5,000,000 in the early months of 1935. The federal share on relief money dropped over the same period from 77.7% to 6.1%, but in addition the government conducted the work relief program.

Rev. Benj. Ewert, traveling minister for the Western Canada District, has recently returned to his home in Winnipeg after spending seven weeks on the field in northern Saskatchewan, visiting churches and scattered families of Mennonites.

Dr. E. Stanley Jones, the world famous missionary-evangelist, has arrived in this country from India and will participate in the Preaching Mission which is to be the big religious feature in this country this fall. Books from his pen have been among the dozen religious best sellers published since the beginning of the century, and have been translated into many languages. The most famous are "The Christ of the India Road," "Christ and the Round Table," "The Christ of the Mount," "The Christ of Every Road," and "Christ's Alternative to Communism." His most recent book, just coming from the press, is "Victorious Living." All of these may be purchased at the regular price from The Mennonite Book Concern, Berne, Ind.

The executive committee of the Emergency Relief Board arranged for meetings to be held in the Newton and Alexanderwohl, Kansas, churches, September 7th and 8th. Rev. P. R. Schroeder, who represented the work at the meeting of Relief bodies in the Mennonite churches in Holland and Germany, was present to give reports and to address several mass meetings arranged for the occasion.

DEATH

Oscar M. Myers was born December 12, 1869, in the Deep Run section, where he grew up to manhood. As a young man he joined the Deep Run Mennonite church. On May 21, 1892, he was united in marriage to Ellen Musselman, with whom he shared the joys and tasks of life for more than forty-four years. Making their home in this section soon after their marriage, Mr. Myers transferred his church membership to the West Swamp Mennonite church, where he has been a regular and faithful member ever since. The union was blessed with eleven children. Two were stillborn and one died in infancy. Those who survive their father and husband, are: The mother and the following children: Mrs. Anna Banman, Mrs. Lydia Rosenberger, Lizzie, Christian, Mrs. Emma Shelly, Menno, Samuel, and Horace. Twenty-eight grandchildren also survive. On Sunday, August 2, he attended morning worship and the Mennonite Song Festival. Before the concert was over he felt sick. He was taken home by his family, but died suddenly

while on the auto. His age was 66 years, 7 months, and 20 days.

The pastor, Rev. A. J. Neuenschwander, conducted the funeral service, using James 4:14 and I Thess. 4:12 as texts. Interment on West Swamp cemetery.

MARRIAGE

Backensto-Hoffert.—Victor Backensto of Allentown, Pa., to Bertha Hoffert, Quakertown, Tuesday, September 1. Rev. A. J. Neuenschwander officiated.

FOREIGN MISSION RECEIPTS

For August, 1936

J. C. O. and Homer Sperling, Huntington Park, California	\$300.00
Second Menn. S. S., Beatrice, Nebr.....	100.00
Home Builders' Class, Halstead, Kans.....	5.00
Summerfield Church, Summerfield, Ill.....	51.18
Dr. H. G. Penner, Beatrice, Nebr.....	5.00
Mennonite Church Deer Creek, Okla.....	34.38
A Friend	5.00
A Friend	1.00
A Friend	5.00
A Friend	5.00
Bergtal C. E. Soc., Pawnee Rock, Kans.....	75.00
Friedenstal Church, Tampa, Kans.....	30.75
Cheyenne Church, Clinton, Okla.....	6.53
Cheyenne Church, Hammon, Okla.....	1.04
Cheyenne Church, Thomas, Okla.....	10.07
Mennoville Church, ElReno, Okla.....	16.90
New Hopedale Church, Ringwood, Okla.....	14.05
Hoffnungsaus S. S., Buhler, Kans.....	9.50
Mr. and Mrs. L. W. Ledig, Upland, Calif.....	250.00
First Menn. Ch., Nappanee, Ind.....	140.00
Johannestal S. S., Hillsboro, Kans.....	37.67
Bethel S. S., Inman, Kans.....	35.43
First Menn. Y. P. C. E. Soc., Reedley, Cal.....	30.00
Jr. C. E. Soc., Grace Church, Albany, Ore.....	5.65
Sr. C. E. Soc., Grace Church, Albany, Ore.....	5.69
P. C. Goering, Moundridge, Kans.....	5.00
First Menn. Church, Lima, Ohio.....	2.17
Brudertal S. S., Hillsboro, Kans.....	67.49
Mission Friend, Beatrice, Nebr.....	50.00
Grace Menn. Ch., Lansdale, Pa.....	37.05
Hebron Church, Buhler, Kans.....	35.53
Sr. C. E. Soc., First Menn. Ch., Upland, Cal.....	30.00
Jos. C. Graber, Sr., Pretty Prairie, Kans.....	20.00
Menn. Ch., Hanston, Kans.....	14.56
Capeland S. S., Main, Centre, Sask.....	5.00
Zion Menn. Church, Belmont, Kans.....	4.33
First Menn. Ch., Beatrice, Nebr.....	136.80
First Menn. S. S., Beatrice, Nebr.....	91.92
Mennonite Church, Inman, Kans.....	22.15
Friend, Beatrice, Nebr.....	10.00
First Menn. Church, Geary, Okla.....	7.50
Bethel College Ch., Newton, Kans.....	126.70
First Menn. Ch., Reedley, Calif.....	64.25
Swiss Church, Whitewater, Kans.....	56.72
First Menn. Church, Halstead, Kans.....	45.27
Johannestal S. S., Hillsboro, Kans.....	40.57
Mission Friends, Beatrice, Nebr.....	40.00
San Marcos Ch., Paso Robles, Calif.....	29.90
Bethany Ch., Kingman, Kans.....	21.18
Menn. Ch. and S. S., Lehigh, Kans.....	5.74
Tabor Church, Goessel, Kans.....	81.70
Gnadenberg Church, Whitewater, Kans.....	25.56
Menn. Church, Pratum, Oregon.....	55.88
Menn. Ch., Wayland, Iowa.....	52.00
Jacob F. Schmidt, Buhler, Kans.....	50.00
Aganetha Fast, Mountain Lake, Minn.....	44.37
West Zion Church, Moundridge, Kans.....	38.00
A. M. Church, Milford, Nebr.....	35.00
Salem Church, Dalton, Ohio.....	25.49
Harold Ortmann, Marion, S. Dak.....	11.00

Mission Friend, Henderson, Nebr.....	100.00
Bethesda Church, Henderson, Nebr.....	87.09
David Jantzen and Family, Plymouth, Nebr.....	50.00
First Menn. Ch., Paso Robles, Calif.....	31.32
Elizabeth Richert, Goessel, Kans.....	10.00
Goessel Church, Goessel, Kans.....	28.75
Christian Church, Moundridge, Kans.....	108.00
Swiss Church, Bluffton, Ohio.....	100.00
First Menn. Church, Aberdeen, Idaho.....	53.38
Mennonite Church, Menno, Wash.....	23.24
Herold Church, Cordell, Okla.....	20.55
First Menn. Ch., Wadsworth, Ohio.....	13.00
Mennonite Church, Pulaski, Iowa.....	11.00
First Menn. Ch., Newton, Kans.....	399.95
Through W. F. Unruh.....	20.00
New Hopedale Church, Ringwood, Okla.....	12.57
H. H. Adrian, Escondido, Calif.....	10.00
Bergtal Church, Pawnee Rock, Kansas.....	29.90
Christian S. S., Moundridge, Kans.....	24.68
First Menn. Church, Upland, Calif.....	21.32
Mennonite Church, Buhler, Kans.....	19.86
First Menn. Church, Colfax, Wash.....	13.50
Eden Church, Inola, Oklahoma.....	13.19
Saron Church, Orienta, Okla.....	11.00
First Menn. Church, Berne, Ind.....	301.95
Young Men's Choir, Berne, Ind.....	25.00
Senior Men's Choir, Berne, Ind.....	18.13
S. S. Class No. 18, Berne, Ind.....	5.00
S. S. Class No. 21, Berne, Ind.....	3.00
Catharine Roth—Pt. Legacy	150.00
St. John Church, Pandora, Ohio.....	129.08
Mission Friend, Beatrice, Nebr.....	20.00
Sardis Church, Sardis, B. C.....	5.85
Group, Vancouver, B. C.....	3.30
Christian Temperance Union, Berne, Ind.....	8.61
First Menn. S. S., Wadsworth, Ohio.....	7.75
Group, Pitt Meadows, B. C.....	2.00
Group, Coghlan, B. C.....	5.00
Second Menn. S. S., Beatrice, Nebr.....	100.00
Grace S. S., Lansdale, Pa.....	50.00
First Menn. S. S., Geary, Okla.....	15.00
Grace Church, Albany, Oregon.....	6.20
Jr. C. E. Society, Albany, Oregon.....	6.21
Huttertal Church, Freeman, S. D.....	11.00
Menn. Church and S. S., Lehigh, Kans.....	9.61
Ebenezer Church, Gotebo, Okla.....	5.00
Through W. F. Unruh, Goessel, Kans.....	5.00
Bethanien Congregation, Lost River, Sask.....	2.36
Rev. F. Nickel, Beaver Flats, Sask.....	1.50
Nordheim Church, Dundurn, Sask.....	14.80
Group, Vineland, Ontario.....	26.27
Peter G. Duerksen, Mayfair, Sask.....	2.50
Waldheim Congregation, Waldheim, Sask.....	12.00
Eigenheim Congregation, Rosthern, Sask.....	25.00
Herschel Congregation, Herschel, Sask.....	12.30
Zoar Congregation, Langham, Sask.....	7.50
Rabbit Lake Congregation, Rabbit Lake, Sask.....	7.40
Westheim Congregation, Rosemary Alta.....	68.00
Interest and Rents	91.06
Ex. Com. of Miss. Soc., Mrs. Frieda Regier, Entz, Treasurer	672.24

\$5,597.21

Balance, on August 1, 1936..... 1,182.87

Gifts for General.....	\$4,518.75
Gifts for Special Support.....	707.20
Dester Bungalow	138.75
Interest and Rents.....	91.06
Pension	41.45
Sundries	100.00
	5,597.21

\$6,780.08

Paid out on Orders.....	\$5,715.37
Paid out Direct.....	179.63
	5,895.00

Balance in Bank, September 1, 1936.....\$885.08

Respectfully submitted,

J. E. Regier, Treasurer.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For August, 1936

Foreign Missions, General Treasury

West Swamp Ladies Aid and Mission Society, Quakertown, Pa.	\$50.00
Bethel Miss. Soc., Wolf Point, Mont.	75.25
Total	\$125.25

For India:

Miss. Soc., Upland, Calif., Touring Tents	\$15.00
Do., Sewing Machines, Birra Station	15.00
Miss. Soc., Berne, Ind., Martha Burkhalter	20.00
Jr. Miss. Band, Berne, Ind., Loretta Lehman, Return to India	10.00
Sewing Society, Wisner, Nebr., where needed	5.00
Total	\$65.00

For China:

Oakleaf Miss. Soc., Mt. Lake, Minn., Bible Woman	25.00
Bethel Sew. Soc., Mt. Lake, Minn., Evangelist	30.00
Bethel Miss. Soc., Mt. Lake, Minn., Aganetha Fast, Return to China	50.00
Oakleaf Miss. Soc., Mt. Lake, Minn., Do.	60.00
Jr. Miss. Soc., 1st Ch., Mt. Lake, Minn., Do.	32.00
Miss. Soc., Berne, Ind., Dr Pannabecker, Med- ical Instruments	25.00
Sew. Soc., Wisner, Nebr., where needed	5.00
Total	\$227.00

Expenses of Executive Committee and Mission

News and Notes

Sichar Miss. Soc., Cordell, Okla.	\$ 1.90
Bethel Ladies' Aid, Alsen, N. D.	1.00
Zion Sewing Society, Elbing, Kans.	1.50
Mission Society, Hutchinson, Kans.	1.80
Zoar Sewing Society, Goltry, Okla.	.50
Mission Society, Port Rowan, Ont.	1.00
Mission Sewing Soc., Gretna, Man.	2.00
Bergfeld Jr. Miss. Soc., Mt. Lake, Minn.	1.10
Miss. Soc., West Swamp, Quakertown, Pa.	1.90
Mission Circle, Meno, Okla.	2.40
Dorcas Miss. Soc., Pulaski, Iowa	2.75
Mrs. Barbara Wasser, Bedminster, Pa.	.25
Mrs. Francis M. Fretz, Bedminster, Pa.	.25
Mrs. Mahlon F. Wasser, Bedminster, Pa.	.25
Mrs. Abr. S. Moyer, Chalfont, Pa.	.25
Mrs. Emma L. Gross, Plumsteadville, Pa.	.25
Miss Sarah Kreibiel, Canton, Ohio	.25
Total	\$19.35

Miscellaneous

West Swamp Ladies Aid and Miss. Soc., Quaker- town, Pa., Home Miss., Gen'l Treas.	\$50.00
Sew. Soc., Wisner, Nebr., Girls' Home, Winnipeg, Manitoba	5.00
Miss. Soc., Arlington, Kans., Ashland St., Mont., for Clothes	5.00
Onesho Miss. Soc., Colfax, Wash., Christmas Fund	5.00
Friend, Whitewater, Kans., Do.	5.00
Bethel Miss. Soc., Wolf Point, Mont., Do.	15.00
Mr. and Mrs. O. D. Becker, Dubois, Idaho, Girls' Home, Saskatoon, Sask.	5.00
Total	\$90.00

Grand Total \$526.60

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treasurer.

HOME MISSION BOARD REPORT

For August

The following gifts are gratefully received
and hereby acknowledged

Sent direct to our Canadian Treasurer:

A. Kope, Tofield, Alta. \$ 2.00

Rosthern, Saskatchewan	2.83
John F. Nickel, Beaver Flats, Sask.	1.50
Eigenheim Church, Rosthern, Sask.	15.00

General Fund

Grace, Lansdale, Pa.	\$ 33.71
Johannestal S. S., Hillsboro, Kans.	18.83
First S. S., Monroe, Wash.	8.80
Mennonite Sewing Society, Warrod, Minn.	30.00
Transportation refund	5.00
Executive Comm. of Mission Societies	403.45
St. John, Pandora, Ohio	64.54
Johannestal, Hillsboro, Kansas	20.28
Wayland Mennonite Church, Wayland, Ia.	26.00
First, Reedley, California	64.25
Garden Township, Moundridge, Kans.	25.00
Salem, Dalton, Ohio	12.75
First Paso Robles, California	25.00
Miss Irene Stucky, Monroe, Washington	3.54
Ebenezer, Bluffton, Ohio	100.00
First, Wadsworth, Ohio	13.00
Salem, Freeman, S. Dak.	100.00
Pulaski, Mennonite, Pulaski, Iowa	11.00
Deer Creek, Okla., Mennonite Church	18.00
Rev. H. H. Adrian, Escondido, Calif.	5.00
Men's Chorus, Berne, Ind.	6.25
First, Berne, Indiana	100.65
Herold, Cordell, Oklahoma	20.80
Mission Friends, Newton, Kansas	5.00
Immanuel, Pratum, Oregon	19.30
Buhler, Kansas, Mennonite Church	8.79
West Zion, Moundridge, Kansas	21.00
Saron, Orienta, Oklahoma	10.81
Eden, Inola, Oklahoma	13.78
First, Upland, California	9.86
First, Aberdeen, Idaho	60.59
Bethesda, Henderson, Neb.	84.79
Christian, Moundridge, Kans.	68.25
Hoffnungsaus, Inman, Kans.	22.80
S. S., Elk-Deer Park, Deer Park, Wash.	10.00
San Marcos, Paso Robles, Calif.	14.00

Total in General Treasury \$1464.82

Paid out on orders \$1028.00

Tax on checks .14

Respectfully submitted,

A. J. Neuenschwander, Treasurer.

Quakertown, Pa.

RECEIPTS FOR THE GENERAL TREASURY

of the Trustees of the Western District Conference
from October 31, 1935, to August 15, 1936

From Hopedale Church, Ringwood, Okla.	\$ 2.90
From Garden Typ. Church, Moundridge, Kans.	12.50
From Bergtal Ch., Pawnee Rock, Kans.	5.00
From Second Church, Beatrice, Nebr.	5.00
From First Menn. Church, Beatrice, Nebr.	15.00
From New Hopedale Church, Meno, Okla.	25.32
From Emanuel Menn. Church, Galva, Kans.	7.60
From Tabor Menn. Church, Goessel, Kans.	15.00
From Brudertal Church, Hillsboro, Kans.	9.65
From Zion Church, Elbing, Kansas	7.00
From Emmaus Church, Whitewater, Kans.	8.85
From First Menn. Ch. of Christian, Moundridge	10.00
From Leigh Menn. Church, Lehigh, Kans.	2.85
From Alexanderwohl Church, Goessel, Kans.	38.15
From Goessel Menn. Church, Goessel, Kans.	6.00
From Lehigh Menn. Church, Lehigh, Kans.	4.95
From Bethel College Church, Newton, Kans.	11.76

Total \$186.93

Gratefully acknowledged,

C. H. Goering, Treasurer.

Moundridge, Kansas.

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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, SEPTEMBER 22, 1936

No. 37

THE WESTERN DISTRICT C. E. CONVENTION

Sessions of the Forty-fourth Annual Convention of the Western District Christian Endeavor Convention were held at the Eden church, Moundridge, Kansas, on August 9, 1936. Thirty-one societies were represented by officially chosen delegates. The program was given as printed except for the musical number by the First Mennonite church of Newton. This number was not presented.

David Wedel, president of the conference, was in charge of all sessions. Following the opening worship service and music by the Eden male chorus, Walter Dyck of Elbing discussed the topic, "A Unified Mennonite Church." Although this is still an ideal which has not been reached, some things have been done in the way of unity. The Mennonite Central Committee which administered relief to Mennonites following the war and is now working as a unifying group in peace interests is an example of Mennonite unity. There is, however, much duplication in the field of publication. The All-Mennonite Convention and the All-Mennonite Retreat can also be of help. It is noteworthy that we berate the caste system in India, yet all Mennonites would not eat together at the Lord's table.

Harry Martens of Buhler discussed "Co-operative Living." He said there are two contrasting systems of living—competitive and cooperative. Our system is competitive, and in its competition it often wrecks the things we profess to prize the most—our homes, our churches, and individuals. The cooperative system would share instead of compete. We can often do together what we cannot do individually. This is the essence of cooperative living.

Amelia Mueller of Halstead discussed "International Understanding." International under-

standing which in a complex world becomes a stark necessity, may be considered in several different ways. We may seek to know and understand other peoples. Thus we will come to appreciate them and tolerate differences. We may think of understanding between nations themselves. This becomes more difficult and we find ourselves in need of added information. "Ignorance of what the issues are (between nations) is the greatest obstacle to good-will." The Kansas Institute is an answer to this need for information. Through meeting and hearing informed people we find the information and inspiration we need. Because of our great need for just such things, it becomes a challenge to us to support and attend the Institute.

An instrumental trio from Hillsboro provided much enjoyed music. Following that number, Roland D. Jones of Boston, Massachusetts, told about the national Emergency Peace Campaign. This campaign is sponsored by the American Friends Service Committee and other national groups concerned in the matter. They are working for two years in an intensive effort to arouse people to the war dangers which face the world at present. Part of their summer's work consisted in sending out groups of young people to do peace education work. Mr. Jones presented the movement as an opportunity for young Mennonites to do some work.

Herbert Boehr sang "Lead On, Oh King Eternal," and the session was closed with prayer. At 4:30 the Eden Society served the delegates a very much enjoyed luncheon. During the luncheon the delegates were favored with music by the Hutchinson, Pawnee Rock, and Christian societies. Immediately following the luncheon the business meeting was held in the church auditorium.

The reading of the previous minutes was omitted because the report had been published in all church papers. Because of requests for a constitution, it was decided that the new pres-

ident should appoint a committee to draw up a constitution by the next convention. It was also decided that the new chairman should appoint a committee to study the relationship of the Junior societies to this organization, and discuss the matter with the Women's Missionary Societies which are also interested in the Junior societies. The committee is to report at the next convention. A letter from Dr. E. L. Harshbarger, expressing appreciation for the support given the Kansas Institute was read. Mr. G. R. Gaeddert also made some remarks concerning the Institute. The resignation of Rev. J. J. Plenert from the Retreat committee was accepted. The report of the Resolutions committee, which consisted of John F. Schmidt, Clinton Kaufman, and Walter Dyck, was read and discussed at great length. The resolutions were voted on separately. Two changes were made from the original draft. An insert was made following a, and a motion calling for the appointment of two secretaries, one to handle the peace work, the other the mission work, was passed. The secretaries are to be appointed by the new executive committee. The resolutions in their final form follow:

1. Whereas the increasing menace of militarism is invading our educational and religious life and the need for restating Christ's ideal of peace and making His followers truly peace-minded is so urgently present;

2. Whereas the youth of today needs greater spiritual stability to meet the conflicts and difficulties that modern society presents to the personal and religious life;

3. Whereas the Christian faith in the non-Christian world is today facing its great challenge and opportunity, and in view of the fact that the movement of the Untouchables in India is taxing the resources of the Christian forces; and

4. Whereas the great mission of Christ was to inspire the founding of a kingdom where personalities may become the children of God, where His will is sought with zeal and intelligence, we, as young Mennonites, commit ourselves to the following program for the building of His Kingdom:

We will give increasing financial support to the Kansas Institute of International Relations, making ourselves responsible for representation by granting scholarships through our own society or in cooperation with other church organizations. (Scholarship, \$12.50.)

a. We stand on the principles of peace as expressed by D. A. McGavron in Religious Digest for June 1936: "Temporary peace of various sorts can be achieved at any time. But when some vital issues arise the only thing which will prevent war is the existence of large minorities of Christians on both sides who place others first who are Christlike first and patriotic afterwards, who will permit their own nations to lose that some other nation (which needs to) may gain, who value allegiance to Christ above allegiance to the State and who are citizens primarily of the universal kingdom of God."

b. We will, through our gifts at this convention, our prayers, and our publicity, support the Bethel College Young Peoples' Retreat. We pledge ourselves toward enabling the attendance of all desirous but financially disabled young people.

c. In view of the present crises in Moslem lands we will undertake the financial responsibility of returning one of our missionaries now on furlough to the scene of the crises.

The nominating committee, consisting of Cornelius Voth, Gerhard Friesen, Ted Claassen, was elected for the new year: President, Walter Dyck, Elbing; vice president, Willard Claassen; secretary-treasurer, Amelia Mueller; program committee, Minnie Schmidt and Velma Unruh; retreat committee, August Schmidt.

The business meeting was then adjourned.

The evening session began at eight o'clock and was in charge of Rev. David Wedel. Special music was furnished by a male quartet in charge of C. O. Heidebrecht of Inman. Prof. B. Bargaen of Bethel College gave an address on "Developing Inner Spiritual Resources," which was much enjoyed and appreciated. The Resolutions committee presented the following resolutions:

1. We wish to thank our Heavenly Father for the privilege He has granted us of meeting here undisturbed.

2. We thank the Eden church and C. E. Society for the splendid reception given this convention, for the facilities and the luncheon for the delegates.

3. We thank the executive committee and the program committee for their efforts in making this convention a success.

4. We wish to thank those who with music and talks served on this convention.

5. We desire that an attempt be made to publish summaries of the talks in our church papers.

6. We desire that a copy of the adopted project resolutions be sent to all societies.

7. We wish to recognize the advance made by the executive committee in asking for delegates from the individual societies.

8. We wish to thank all the societies here represented for their attendance and their interest as was evidenced throughout the sessions.

The evening offering amounted to \$30.43.

RELIEF NOTES

(Compiled by O. O. Miller and A. Warkentin)

Mennonite Central Committee Receipts and Expenditures, July 1, 1935, to July 1, 1936

RECEIPTS

Cash balance, July 1, 1935.....	\$ 912.93
Commission for Colonization and Relief.....	1200.00
Canadian Mennonite Board of Colonization.....	650.00
Emergency Relief Board.....	1128.16
Mennonite Board of Missions and Charities.....	1514.05
Eastern Menn. Board of Missions and Charities	885.00
"Feeding the Hungry" sales.....	16.80
Contributions, special	
No. 1	\$13.00
No. 2	6.00
No. 3	16.19
Loans Receivable (inc. \$18.22 Russ. Ref. a-c)	294.91
Acc'ts Payable (credit from E. B. of M. & C.)	195.00
	<u>\$6832.04</u>

PAID OUT

Mennonite Home Debt in Germany—Benj. Unruh Support and Office Expenses.....	\$4735.00
Geneva Nansen Relief Co., a-c Harbin transport, payments due April 1—October 1, 1935, and April 1, 1936.....	1025.23
Notes payable	500.00
Interest	16.66
M. C. C. Executive Committee Expense (cables, postage, meetings, travel).....	471.86
Cash balance July 1, 1936.....	83.24
	<u>\$6832.04</u>

On July 1, 1936, there still remained a total of 2812.85 Marks as debts against the previously closed Mennonite Refugee Home in Germany. Bro. Benj. Unruh, who represented the interests of the several National Mennonite Relief organizations in handling the 1930-1936 Russian Mennonite refugee problem in Germany has served valiantly in the interests of his fellow brethren. The problem has been solved and every one of the refugees has gone on to Paraguay, Brazil, or Canada, or has otherwise ceased being a Relief charge. The M. C. C. has repeatedly assured Bro. Unruh of our

continued earnest effort to help liquidate the small debt balance.

October 1, 1936, and April 1, 1937, are the due dates for final installments on debt due the Geneva Nansen Relief organization for credit advanced on account of the 1932 Harbin Transport. The installments are about \$352.00 each.

The foregoing compose the total of M. C. C. debt obligations.

* * * *

Fernheim Colony, Paraguay, reports 73 min rainfall for June. After experiencing the severest drouth since being in the Chaco—and this during their January to May crop growing period—the temperature dropped, and each week in June brought soaking rains. Barring frosts, this will still be of help in late gardens, potatoes, etc. In any case the outlook is again a more cheerful one. Pastures and trees are again green. The abrupt temperature change from the hot, dry summer to a cool, wet fall has, however, brought with it a more than normal amount of sickness.

* * * *

One of the unfortunate effects of the severe drouth was the decision of the Colony Committee to temporarily close the Colony hospital. This committee apparently felt that every possible saving should be made, so that food and other minimum living essentials be available until next season's harvest. After receiving this intimation of the severity of the recent drouth, the M. C. C. Executive Committee sent an immediate appeal to its supporting groups for special relief funds, and from these contributions has already forwarded \$500.00 to Bro. Siemens in Paraguay. It was suggested that from this sum the Colony take whatever is necessary to reopen the hospital and support it until next harvest and that the balance be used wherever most needed.

* * * *

The following contributions towards the G. Wiebe Passage Fund have been received to August 26. The story of this fund and need were given in July Relief notes. It is still hoped that the way can be found to help this stranded family.

Contribution No. 1, \$5.00; Contribution No. 2, \$15.50; Contribution No. 3, \$5.00.

* * * *

One of the decisions at the July gathering of Mennonite Relief organizations in Holland was to continue the joint support of Bro. Benj. Unruh and his office in Karlsruhe, Germany,

THE MENNONITE

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

for another year. The Mennonite Central Committee's share of this support for August 1, 1936, to August 1, 1937, period is 400 Marks German per month. One of Bro. Unruh's recent special concerns has been the arranging a practicable method for relatives or friends of Mennonites in Russia to send them Relief help. The details of such a plan have been worked through for the sending of food or clothing packages. The officers of our several Relief committees in the United States and Canada have full information as to this and will be glad to help or to advise anyone interested in helping or sending help to any friend or relative living in any part of Russia.

* * * *

RECEIPTS

for the Emergency Board Treasury for the months
July and August, 1936

For Russia:—	
P. M. Claassen, Newton, Kansas.....	\$20.00
John J. Schmidt, Canton, Kansas.....	5.00
J. D. Jantzen, Hillsboro, Kansas.....	5.00
Edward Esau, Whitewater, Kansas.....	5.00
John J. Schmidt, Canton, Kansas.....	5.00
Refund No. 5156282.....	10.00
Refund No. 5189534.....	5.00
For China:—	
Henry Nickel, Goessel, Kansas.....	40.00
Mrs. Benjamin Nickel, Goessel, Kansas.....	25.00
For Paraguay:—	
First Menn. Ch., Bluffton, Ohio, by J. N. Tosh	20.00
For Mexico:—	
San Marcos Ch., Paso Robles, Cal., by B. A. Claassen	10.33
For United States:—	
Bergtal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz	18.17
For General Fund:—	
D. W. Friesen, Altona, Man., Can.....	1.00
Emmaus Menn. Ch., Whitewater, Kans., by J. A. Busenitz	35.75
D. W. Friesen, Altona, Man., Can.....	2.50
First Mennonite Church, Philadelphia, Pa., by Howard S. Weiss	2.84
Bethel S. S., Inman, Kans., by J. B. Neufeld	39.33
Brudertal Menn. Ch., F. N. Funk, Marion, Ks.	25.04

First Menn. Upland, Cal., by G. E. Schmidt	17.38
First Menn., Mt. Lake, Minn., by H. T. Nickel	42.62
D. W. Friesen, Altona, Man., Can.....	1.00
Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky	41.00
C. I. Krahn, Warroad, Minn.....	25.00
Lehigh Menn. Ch., by D. J. Auernheimer, Lehigh, Kansas	3.07
Emmaus Menn. Ch., Whitewater, Kans., by J. A. Busenitz	64.60
First Menn. Ch., Reedley, Cal., by H. J. Krehbiel	64.25
Sichar M. Ch., Bessie, Okla., by J. W. Schmidt	7.87
Herold Menn. Ch., Bessie Okla., by J. A. Harms	10.75
Bergtal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz	13.85
First Menn. Ch., Upland, Calif., by J. E. Schmidt	4.63
Buhler Menn. Ch., Buhler, Kans., by J. B. Regier	22.77
W. B. Nickel, Goessel, Kans.....	3.00
Goessel Menn. Ch., by I. B. Fast, Goessel, Ks.	22.25
D. W. Friesen, Altona, Canada.....	1.00
D. W. Friesen, Altona, Canada.....	1.00

Totals:—	
For Russia	\$55.00
For China	65.00
For Paraguay	20.00
For Mexico	10.33
For United States	18.17
For General Fund	452.55

Grand Total\$586.05

For Missions\$65.00

Paid out during July and August.....\$865.73

On hand August 1, 1936.....\$1222.77

Respectfully submitted, P. H. Unruh.

A CALL TO PRAYER FOR THE NATIONAL PREACHING MISSION

Since it is not by might nor by power but by God's Spirit that such an undertaking can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the National Preaching Mission for the rebuilding in human lives of the foundations of Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the world's need. United intercession is invited—

That those who are to be God's spokesmen during the Mission may have unclouded insight into His will, and persuasive ability in interpreting that will to the men and women of today;

That those who share, whether nationally or locally, in the work of preparation may plan largely and hopefully in the sense of God's great willingness and power to run beyond their plans with His fulfillment;

That pastors and Christian workers, upon whom will fall the responsibility for building further in their local communities on whatever foundations may be laid during the Mission,

shall be guided and strengthened in all their efforts to insure continuing and permanent results;

And that all who participate in the plans and program may be kept from pride of opinion, from self-seeking and vanity, and may be so Christ-like in motive and spirit that God may find them fit instruments in His hands for the accomplishment of His gracious purpose.

CORRESPONDENCE

First Mennonite Church, Berne, Indiana. Several months have elapsed since our last report, and perhaps it is time for a word from us again. As we look back over the months there is nothing unusually outstanding to report, however we are glad to report that although the summer has been a very hot one, the activities of the church were carried on in the usual manner. Preaching services were held regularly Sunday morning and evening, and all the organizations of the church functioned in the regular manner, — Sunday School, Prayer Meeting, Women's, Missionary Society, Intermediate and Junior Bands, Choral Societies, and Temperance Union.

Regarding the last named may we say that we feel it very important and necessary to keep before our youth the idea of total abstinence and to set before them constantly the dangers of the drink evil, as well as the cigarette and other evils, especially in view of what the American brewers are trying to do. We are told that the brewers are not satisfied with the rate people are acquiring the beer drinking habit, and are therefore planning to increase their business by a plan of "education" to give an appetite for this destructive beverage, and are therefore proposing to capture their patronage and make beer addicts of 36,000,000 young men and women who have come to the age of eighteen since 1918. We believe in warning our young people to beware of such traps and acquainting them with the dangers of this evil on every hand, above all instructing them that the only place of real safety is in the Lord Jesus Christ, who will enable them to withstand such temptations.

We are also glad to report that our church has again participated in the conducting of a Summer Bible School with the other churches of our town, and it was a joy to see the large number of boys and girls enrolled under the

supervision and instruction of a corps of faithful and consecrated teachers. We also believe this phase of the church's activity to be one of the most important, for we realize how necessary it is to implant the Word of God into their young hearts at the impressionable age, ever mindful of our Saviour's own words, "It is not the will of your Father in heaven that one of these little ones should be lost." It is estimated by those who know, that approximately thirty-seven million children and youth in America today receive no religious instruction whatever. How necessary, then, that we put forth every effort to be faithful in this particular.

We are also happy to report that there have been a goodly number of accessions to the church during the summer, by baptism, church letter, and otherwise, and that there has been the observance of the Lord's Supper, which the Church is commanded to do in commemoration of our Lord's death "until He come." How sacred a privilege!

On the evening of July 27, the mid-yearly business meeting of the church was held, at which time delegates for the Middle District Conference were chosen. Another item of business was a report from the committee concerning the matter of securing more available space for the Sunday School. This committee presented a plan, which was accepted, for the remodeling of the church basement, thus making room for a few hundred additional seats. The plan is to have a separate Junior Department in the basement of the church and in this way bring relief to the congested condition in the Senior Department in the main auditorium and surroundings. This plan will entail a cost of \$4,000 to \$8,000, and a committee was appointed to solicit these funds. As quickly as these are secured the remodeling will go forward, which we believe will be very shortly.

During the summer we have again been richly blessed through the ministry of some special speakers, among them Dr. McGinlay from Canada, and Roy L. Brown, converted business man and Bible teacher, from Detroit, Mich., the latter having given a series of Bible lectures which were most profitable. It has also been our privilege to have with us most of the summer some of our returned missionaries, Dr. and Mrs. Herbert Dester, Frieda Sprunger, Loretta Lehman, Mieka Wiens, Helen Nickel, Alfred

(Concluded on page 9)

FOREIGN MISSIONS

REPORT FOR THIRD QUARTER, 1936 CHAMPA, INDIA

Dear Brethren of the Foreign Mission Board:

The quarter began with the annual evangelistic campaign of the church and the blessings of Passion week and Easter. This special evangelism was followed up with lantern lectures in several villages. On Pentecost there were baptismal services. Eight lads of Christian parents confessed the Lord Jesus on that day. One non-Christian family should have had baptism within this period, but did not. The story is as follows:

The wife was the first to request baptism. The husband for a long time wavered. He was sick with an incurable disease. Finally he, too, expressed his desire to confess Jesus as his Savior. While the family was receiving further instruction his physical condition became worse and symptoms of insanity appeared. During this time it was difficult to teach him. However, he was always willing to have us pray with him. Then there came a day when his mother and other relatives took him away to another village for drastic treatment, saying, "Now we will cure him in a short time." His wife did not agree to this course, but could not stop them. We feared that this would be the end. After several days they brought him back — not better, but rather much worse. We took some courage in the fact that he was at least alive. Now he much desired to be taken to our hospital. This we did. His mind was clear now, although he was very weak. The question of baptism was broached and he responded with a hearty "Yes, baptize me tomorrow." However, the next day he died before this could be carried out. We believe he died trusting in Jesus. His wife's baptism has now been delayed because of the funeral and the days of mourning, but we earnestly hope and pray that when she does come out for Christ her brother's family and her mother may come too.

During the quarter I have made several trips in response to requests for assistance. One was to Korba to help settle a difficulty in the church. One to Mungeli, a station of a neighboring Mission, to give advice in building work and to preach there. Then there were two

trips to Basna. The first time we went there to discuss preliminary preparation for the new bungalow. Bro. P. A. Penner and Bro. Wiens were with me, the latter taking us in his car. The second time I went on account of the hospital roof which has developed leaks.

Mrs. Isaac left for Landour on June 27th. She expects to stay two months. The rains have started early this year and have been very heavy and continuous to date. The hot season was very bearable. Sincerely yours,

F. J. Isaac.

July 13, 1936.

FIRST REPORT FROM SISTER KUYF

College of Chinese Studies,
Peiping, Hopei, North China,
July 5, 1936.

Rev. P. H. Richert,
Secretary Foreign Mission Board, Gen. Conf.,
Goessel, Kansas.

Dear Rev. Richert:—

Three months already that I have been actually called a missionary, and seven weeks of that time have been spent in language school, and still at times I have to stop and ask, "Is it really I"? It still all seems too good to be true.

Because of the unexpected length of time it took for letters to reach our station in Kaichow, Mr. Brown and I missed each other in Shanghai, and it seemed wiser for me to come right on to Peiping and start on the language study at once, planning to come to the stations for a brief visit in September before going on with the fall and winter work.

The trip from Shanghai to Peiping on the train was most interesting, and was a good introduction to China. The flat, brown, mud-walled villages, the numerous grave mounds, the crowds of people outside the railway platforms, all of it seemed just the way I had expected it would be. Several of our missionaries to whom I have written, seem to feel that this sense of "homecoming" is an evidence that I am in the will of the Lord, and it does seem to me too.

Before leaving this brief story of my travels, it would not be fair to leave out all the friends along the way, beginning in Philadelphia. Ev-

everyone has been more than kind and interested, and I have felt that this interest is not in me, but in the work which, in the providence of God, I represent. My own church folks and others in Philadelphia, in Kansas, in Colorado Springs, in Seattle, in Vancouver, in Japan, and, finally, here in China, have been real links in the chain of Christian fellowship around the world.

Due to the fact that I arrived in Peiping somewhat between semesters, it was decided that I go on studying by myself. Those first two weeks, when all that was required of me was to sit still and have a succession of teachers, for thirty minutes each, to come and talk Chinese to me, will never be forgotten. From other missionaries who have studied here you probably have heard all about the teaching methods used, but it is a most ingenious and well worked out system. The Chinese is so different from anything most of us have ever studied before, that this just complicates the problem, and it is fascinating. Now after seven weeks, when I go on the street and can understand a phrase here and there, it quite delights me, but that is a long way from speaking it and farther still from reading and writing it.

From many sources I have heard that the study of Chinese is a life time job. However, from the many Chinese Christians I have already met in Peiping, it is apparent that somewhere along the way the spirit of Christ has come to them, perhaps through the medium of those who spoke the language fluently, perhaps through a radiantly lived life.

It is far too soon for me to pass an opinion, but it seems that the Chinese Christians I have met so far stand out from the rest. They look different, they have a certain glow, and it seems entirely fitting that this should be so.

Almost all of our China missionaries have written me most cordial letters, and I am very anxious to meet them all, and later to get started in the actual work. However, the present task seems to be to get the language, and my best effort will go into that.

This is probably not a proper report at all, but perhaps you will write and ask if there are any definite questions that should be answered.

More than ever I realize that the church at home and the church abroad both have their own problems in doing their part to bring in the kingdom, but our mutual prayers will be a source of strength to both sides.

This letter carries my personal greetings to those members of our mission board whom I know, and an appreciation of the difficulty of the task of the board.

Most sincerely, yours in Christian service,
Wilhelmina Kuyf.

QUADRI-CENTENNIAL OF WILLIAM TYNDALE'S MARTYRDOM

October 6, 1936, marks the four hundredth anniversary of the martyrdom of William Tyndale. The first edition of his New Testament, appearing eleven years before his death, was the first volume of Scripture to be printed in English. His entire work was done on the continent of Europe where he was forced to move from place to place to avoid seizure by representatives of the king and church of his own native land. He was finally apprehended, imprisoned, and after a year and a half of confinement was strangled and burned for his persistence in giving the Word of God to the people of England in their own tongue.

Tyndale's work was truly fundamental. "Later editors of the English Bible," says Professor Goodspeed in his "The Making of the English New Testament," steadily followed his version as far as they possessed it, and his work colors the New Testaments of Coverdale (1535), Rogers (1537), Taverner and the Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), and King James (1611). None of these is more than a revision of Tyndale, and his stamp remains on the modern revisions of 1881 and 1901. To the familiar forms of the English New Testament Tyndale has contributed not only more than any other man, but more than all others combined. He has shaped the religious vocabulary of the English-speaking world."

In these days when neglect of the Bible and its teachings is widespread, an opportunity is offered on one of the Sundays of early October to encourage the use of the Bible by telling the story of William Tyndale's life and commending his courage and devotion.

To this end the American Bible Society will gladly furnish a large colored poster 35 by 22 inches and a 14-page brochure on the life and work of William Tyndale free of charge. Address requests to the American Bible Society, Bible House, New York City.

THE SUNDAY SCHOOL LESSON

September 27, 1936

Review. The Spread of Christianity in Western Asia

(Studies in the Acts and Epistles of Paul)

Golden Text.—They rehearsed all things that God had done with them, and that He had opened a door of faith unto the Gentiles. Acts 14:27.

Lesson 1. Pentecost. The Holy Spirit received as Jesus had promised. He is the "other self," the manifestation of power from God. He is bestowed upon both the church and the individual. We cannot imagine a church that would grow and move men's hearts to seek God without the Spirit. We surely, as individuals, would have nothing with which to give us strength, wisdom and faith without the Spirit. Without Him it is impossible to please God.

Lesson 2. Witnessing. The power of the Name shown in the cure of the unfortunate man. Enduring for having done good is one of the things to be expected by the child of God. Because they were Spirit guided men the Apostles had no fear about witnessing, even though it meant that they might only all the more anger the enemies of the Gospel. The name of Jesus is the only name through which salvation is assured.

Lesson 3. Social Service and the Early Church. Here we have a lesson both of faith and service. The Christians willingly parted with their possessions, believing that God would care for them. They sought to be of service to one another, for there were some who had less than they and they shared with them. Sharing is a Christian virtue. We can do nothing better. All that we have is entrusted to us as stewards and is to be used for the good of all.

Lesson 4. Christianity Spread by Persecution. Had not Stephen suffered the disciples might have been satisfied to remain in Jerusalem indefinitely. The blood of the martyrs is the seed of the church. Stephen did not die in vain. His suffering for Jesus sake was an example that millions of others followed. Here we first meet with Saul as an enemy of the Gospel. One might take him as a poor prospect. Later we are to see in him the power

of God to change the worst of men into his servants.

Lesson 5. Philip's Missionary Labor. Philip began as a server of tables, one of the seven. He did not remain in this position. Soon we find him a witness and a missionary. Like Stephen, he found it to be his task to preach Christ. In Samaria a great revival broke out. God called him into the desert in the midst of it. Not that God would hinder the work. There were others to do it. God gave him the opportunity to preach to a man of great importance who was to carry the Gospel message into a distant land.

Lesson 6. Converted and Commissioned. Saul was being prepared for a good work for God long before he knew it. He was raised among Gentiles. He was taught by one of the great teachers of his age. He early came into prominence in Jerusalem. The death of Stephen, which he witnessed, must have made a deep impression on him. He must have asked himself: Can he be right and I wrong? The crisis came on the road to Damascus. All his former life in some way eminently fitted him to become the missionary to the Gentiles.

Lesson 7. Sowing and Reaping. The law of Christ demands that we bear one another's burdens. We cannot live to self alone. Sharing is the Christian's privilege. He should share with those who are called to devote their lives to the ministry. Weariness in well doing defeats the purpose of the Gospel. There is a reward in continuing in good work that God and not the world will give. It is best to strive to attain to the reward assured by God.

Lesson 8. The Gospel for All Men. Peter and Cornelius had visions. To Peter the vision came to break down his Jewish prejudices which would have hindered the progress of the Gospel and would have ignored the command of the Lord to preach the Gospel to all creatures. Cornelius was led by his vision to seek Peter and a greater knowledge of the Christ. Peter's response and the giving of the Holy Spirit opened the way for making the Gospel a world-wide one for that time and for all time.

Lesson 9. Beginning of World Missions. In Antioch there were praying and devout men. They were prepared to follow the lead of the Holy Spirit, even though it meant that they should send away their leaders. Barnabas and

Saul were the trail finders of the Gospel. Their efforts were such that they could report of the wonderful blessings received by the Gentiles. Christianity is world-wide if it is anything. It cannot be confined to those of one race or language or condition in life.

Lesson 10. Turning to the Gentiles. Barnabas and Paul were in the strange, wild country of the interior. Here in the synagogue they witnessed for their Lord. It was here, too, that they performed a miracle which led them to be misunderstood and caused their persecution. Jews did not let up their persecutions, but the Apostles were not led to abandon their purpose to preach Christ. Jesus assures His own that they would be blessed in being persecuted.

Lesson 11. Council at Jerusalem. The church at Jerusalem did not depend upon hearsay. They sent representatives to learn what had been done in Antioch and by Barnabas and Paul in gentile lands. They carefully deliberated and then made their decision. It was that the Gospel was for those who were not born Jews and subjected to Jewish rites. The restrictions they placed upon the new converts were designed to help avoid participation in what might be construed as participating in idol worship. They sought to help and not to hinder.

Lesson 12. Christian Living. A selection from that notable chapter in Romans which set forth the opportunity of sacrifice and service as a reasonable service. This chapter is a clear and beautiful exposition of Christian ethics. It tells us what we ought to do.

CHRISTIAN BRIGANDS AND ROBBERS

In view of the anti-war movement sweeping through many churches today, it is worth while to recall the attitude of great religious leaders on this subject. Martin Luther was not a very consistent man (few great men are); he may be cited as a champion of war under certain conditions, but he also uttered some rather damaging words in regard to war and its brutalizing results. Among others, there is the following:

"O my friends, if you do these things (that is, wage war), how then do you live up to the precept that you should love your enemies and do good to them? Your lying prophets have

deceived you. Look at Jesus Christ and St. Peter in the Garden of Gethsemane. Did not St. Peter believe that he was doing a good deed in defending his Master against those who were come to deliver Him to the executioner? And did not Jesus reprimand him as a murderer for resisting with the sword? And did not Jesus Himself on the cross pray for His persecutors?

"Furthermore, natural law declares that no one must be judge in his own case or exact vengeance for himself. But if it should become unavoidably necessary to go to war (and may God spare us this need!) I wish that neither side would call itself Christians. It will be a conflict between heathen, nothing less, for Christians do not fight with swords and arquebuses, but with the cross and with patience; just as their general Jesus Christ did not rule with the sword but let Himself be crucified.

"War is one of the greatest scourges of humanity; it destroys religion, the state, the family. In truth, all calamities are as nothing compared to war. How is it then that Christians make themselves brigands and robbers in the name of the Gospel? Do they really dare to call themselves followers of Jesus?"

—Nofrontier News Service.

CORRESPONDENCE

(Continued from page 5)

and Mrs. Habegger, and Dr. and Mrs. Lloyd Pannabecker. We greatly enjoyed their fellowship and messages, and trust they may have also enjoyed their stay among us.

Space does not permit to recount all the blessings that have been ours, but as a church we have been greatly blessed in many respects, and our prayer is that in the receiving of these blessings we may not be selfish, but may also give what we receive. May God grant that through the receiving of all these blessings our vision may be enlarged, and our hearts and our wills and our hands made ready to respond to whatever the Holy Spirit may ask of us.

Martha Gilliom.

Religion belongs to the place of business as well as to the church.—Beecher.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A. United Mennonite Youth In Christ

Senior Department
Bernhard Borgen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Wanted: A Translator

The other day we discovered this little German poem, "Meinem Jungen" (My Boy). It is a delightful little poem, if only it could be translated into the English for the benefit of many young people to whom the German language has been lost!

Young people themselves realize the loss.

Definitely there is a swing back to the German, to a new appreciation of the culture which is dying out or may die out in the Mennonite fold. In high schools and colleges there is again a lively demand, and a hearty appreciation for the German courses and the good, old-fashioned German Literary "Club."

We need a translator, not only for this little poem, and for many other gems of literature too good to be lost in the archives of a decadent language (with us), but translators, here, there, everywhere, of the culture which went with those who spoke the German as their mother tongue. They need a translator of the culture they created.

Can you read the poem? Can you enjoy it? Can you translate it? Each is progressively more difficult; progressively more valuable. Try to translate it into the English, and send us your copy. We shall let the best translation be published in these columns. "To the work"!

World Christian Number One

"I belong first to God and then to Japan." These words prefaced the address of Dr. Toyohiko Kagawa, June 2, in Los Angeles. "There can be no barrier between Japan and America in Christ," said he.

Touching was the presentation to him by Dr. Alan Hunter, in behalf of the Council of

Social Action of hundreds of signatures of persons pledging their support in the work for the furtherance of good will and the repeal of the Exclusion Act of 1924, which discriminates against Japanese, and Hindus. Said Dr. Kagawa, in acceptance of the pledges, "Those who minister to God's kingdom on earth are angels. I believe these are the names of angels." Characteristic of his movement for social betterment which is one of ACTION he added, "I shall have these names printed in the largest newspaper in Japan."

Threatened with total blindness as the result of

disease contracted during fourteen years of work in Japan's most degraded slums, Dr. Kagawa was the first in Japan to establish a labor union, a labor college, and a labor newspaper in Japan. In thanks for his efforts he was accosted one day by angry thousands, bent on violence. Christian tact saved his life, and he escaped with a jail sentence instead. While

Meinem Jungen.

(Von Kurt Mamrath)

Lerne Lachen, mein Junge!
Die Höhen des Lebens sind steil,
Lachend gewinnst du im Sprunge.
Was keinem Seufzer zuteil.

Lerne Singen, mein Junge!
Singen macht frei und weit,
Trägt Dich mit Flügelschwünge
über der Erde Leid.

Lerne Beten, mein Junge!
über der Erde Weh
Nähmt die eberne Zunge
Der Glocken Gott in der Höh.

Und lerne Du Leiden, Knabe,
Erdulde den Ritterschlag!
über dem offenen Grabe
Ruht Dich der kommende Tag.

Reiße zum Manne in Kämpfen,
Dem keine Not und kein Schlag
Freude und Seligkeit zu dämpfen
Oder zu töten vermag!

Remember the kettle: Though up to its neck in hot water it keeps on singing

in jail he wrote his now famous "Grain of Wheat" and "Song of the Slums."

Five hundred thousand have listened to his plea for Christian co-operatives since his coming to the United States. He advocates co-operatives in buying, producing, selling, and sharing. He would lead the whole world to the altar and would then build co-operatives in the name of Christ. "I stake my all in God. In money and position I am a gambler for God," says he.

Dr. Kagawa has traveled 40,000 miles and visited 100 cities while here. American people, among them descendants of pietists, Puritans, Quakers, Mennonites, and others of priceless religious heritage, are wonderful people, he thinks. "But we must endeavor to hold peace. There is no excuse for misunderstandings which lead to war," he declares.

When asked recently by a reporter, "When is Japan coming to attack the United States"? Dr. Kagawa said, in reply: "Two years ago a Japanese fiction writer embodied in his dream-conceived story the idea of strife between our two countries. As a result, both houses of the Japanese parliament passed a law imposing imprisonment upon anyone expressing bitterness toward America. I WISH YOU HAD THE SAME KIND OF A LAW HERE. There will be peace in the Pacific if we have the spirit of Christ."

His sermon in brief covered the three aspects of the cross of Jesus: namely the social, moral, and religious. Briefly:

There are in the world two kinds of Christians — those who wish to be successful in life, and those who are ready to die for a cause.

The one vital essential in social construction is the principle of the cross of Jesus. Society is built on the consciousness of the mass of people. Unless we awaken to the cause of humanity, society can not be good. Tides of civilization change. The tide has been downward since the war. The consciousness of mankind is slipping downward on the skids of greed, covetousness, and aggression. Unless we are awakened for the cause of God and the redeeming love of Jesus, no good can result. Communism, capitalism, fascism, and other "isms" have crept in to the aid of society; but only one vital principle — the principle of the cross of Jesus, — can make a good society. This is the social aspect.

The moral aspect is pictured in the covetous-

ness and greediness of the merchants in the temple. They put Jesus to the test. He drove them out. In retaliation they hung him on the tree. "Our present capitalistic system is trying to put Jesus once more to the tree," lamented Dr. Kagawa.

For Jesus, death was an investment. The nature of the cross seems dismal to some, but to Jesus it meant a new investment for development. The cross of Jesus means progress with sacrifice. The more the sacrifice, the greater the progress. Unless a grain of wheat dies under the ground we can not have kernels a hundred fold.

The third, or religious, aspect of the cross of Jesus is pictured in the healing power of blood. As blood dies to heal disease so did Jesus die. Unless we have this Jesus blood it is impossible to cure human life.

Regeneration, to Dr. Kagawa, has meant life and power. It has led him to DO for social betterment, the portals of which we well-meaning Christians are afraid to enter. He sticks to his belief although the name of Jesus is not favored in Japan.

"I am a fool of Jesus. If I stop, what is the use? Too many Christians say, 'We are saved by Jesus, Amen.' What a cheap salvation! Christ means more than that to me. He saved me; he can save all society. WHAT IS THE USE OF WANTING TO ESTABLISH THE KINGDOM OF HEAVEN ON EARTH IF YOU DON'T BELIEVE HE CAN SAVE ALL SOCIETY"?

"We must carry out our love of persons into marketing, labor, and credit unions, and every human transaction," he declared. And he is doing just that.

* * *

Barring evangelism, what greater task has Christianity today than to avert war? None, you agree, but what are you willing to do about it? While you are leaving it up to God or your minister, your church, your denomination, other Christians, your senators, or your president, the forces which brought about the last catastrophe are cunningly working as they were then (as we have since learned through the Nye munitions investigation), to plunge us into another war.

War will come, unless you personally will aid your Mennonite Peace Society with money and services, and back the unified Christian movement for peace.

Can there be warfare without willing fighters? Could 295 million Christians definitely committed to peace end warfare on this earth. Because I believe no truer word was spoken than that God helps those who help themselves I hereby offer of my strength and substance for the cause of world peace. —K. K. F.

INTERMEDIATE DEPARTMENT

Editor's Note: Due to the accidental destruction of the regular weekly program material for the Intermediates, we cannot run that feature this week. We are very sorry this happened; next week your regular program will be continued.

We present, in its place the article, "The C. E. Pledge—Its Meaning and Application Today."

The C. E. Pledge

Its Meaning and Application Today

By Stella Aeschliman, Colfax, Washington

The C. E. pledge is a standard of character and action which we promise to try to reach. It is not compulsory. Every Endeavorer takes the pledge because he wishes to, believing that it will help him in his Christian life. The pledge is the very backbone of a C. E. society. When the pledge is neglected, the society is sure to sag. Some think that better work can be done without the pledge, because they say it asks too much of the young people, it is unscriptural, and it is not kept anyway. But it has been tried again and again without a pledge with poor results. When a Christian Endeavorer takes the pledge he does not make an absolute promise, but he does promise that he will try to do his Christian duties.

The United Society of C. E. suggests four forms of a C. E. pledge and adds that if none of these is satisfactory a society may make a pledge of its own. At the same time it is urged that whatever pledge is adopted shall contain a worth-while challenge to young people. There is less danger to the spiritual life of young people in adopting a pledge that calls for watchfulness, and even sacrifice, than there is in adopting one that makes only general and indefinite demands. A pledge that puts clear responsibilities upon the hearts of our youth is more likely to produce spiritual results than one which makes an apologetic and timid appeal.

One of these four pledges is called the iron-clad pledge because it seems to make the strictest demands upon a young person. It reads as follows:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek

services, unless prevented by some reason which I can conscientiously give to my Saviour and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member I promise to be true to all my duties, to be present at and to take some part aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.

Does this pledge ask too much of young people? The pledge asks nothing in principle from a young person which the church does not ask when he unites with it. If we are to pare down the obligations and the challenge of the C. E. pledge to suit what we think is the need of the young people, we must also, for the same reason, pare down the demands that the church makes upon its candidates for membership.

Let us take this pledge and examine it clause by clause: 1. **Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do.** This is the most important part of the pledge. If we really trust in the Lord Jesus Christ for strength to do His will, the pledge will not be so difficult to keep. C. E. believes in absolute loyalty to Jesus Christ, and this first sentence is a challenge to follow Him wherever He leads.

2. **To make it a rule of life to pray and read the Bible every day.** These two duties are very essential for the spiritual growth of Christians. Prayer and Bible reading is to the spiritual life what breath is to the physical life. We cannot live a Christian life without it. Some think that prayer is more important than Bible reading, so they very seldom read it, depending on ministers and S. S. teachers to make God's will known to them. We should not depend entirely on ministers and teachers for our Bible knowledge as we hear them usually just once a week and we need God's guidance, courage and comfort every day. No person can expect to be an influential Christian without feeding on the Word of God. So try to get the indifferent members to read the Bible and to pray daily. It will do much to develop the spiritual life of the members and bring new life to the society.

The critic misreads this clause and imagines that the Endeavorer makes an absolute promise to pray and read the Bible daily. And what if for some reason he cannot read the Bible? But that is not what is promised. What is promised is that prayer and Bible reading will be made a "rule of life." Circumstances may make it impossible to read the Bible some days — although such days will be few indeed. One has not, therefore, violated the pledge on that account, for Bible reading is the "rule" of life all the same.

3. **To support the church in every way.** This is reasonable enough, unless we are con-

tented to have a church of drones. But the pledge continues: "Especially by attending all her regular Sunday and week-night services, unless prevented by some reasons which I can conscientiously give to my Saviour." This, we are told, is too much for any man to undertake.

The other forms of the pledge modify this clause by making the statement in general terms. But taking this iron-clad requirement as it stands I believe it is a good thing for young people. It is fully as necessary in these days of many distractions to form habits of church-going as it was in old days. If our young folks get the idea that it is all right to attend Sunday morning and that this is the end of their duty to the church, the next generation will not be strong in church workers.

The church is weak largely because its membership does not attend its services. The evening service suffers especially.

Here again we must point out that the promise to attend all these meetings is not an absolute promise. It is conditioned upon circumstances. Various things may come up that prevent one from attending. The pledge makes provisions for all this. It reads: **Unless prevented by some reason which I can conscientiously give to my Saviour.** Church attendance becomes a matter of conscience. It is a responsibility, a duty. If we do not attend, we must see to it that we have a real reason, and not an excuse to offer to our Lord and Master.

(Concluded in next issue)

JUNIOR SECTION

Program Suggestions for October, 1936

General theme: Precious Promises.

General outline:

October 4—Those that seek me early shall find me. Prov. 8:17.

October 11—Ask and it shall be given. Matt. 7:7.

October 18—If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I John 1:10.

October 25—I will never leave thee nor forsake thee. Heb. 13:5.

Verse for the month—the four verses of promise.

Song for the month—"Saviour, while my heart is tender." This hymn, found in Mennonite Hymnal, should be used only when the heart has been prepared for it, and only as a prayer that the words might become true in our hearts.

Program Suggestions for October 4, 1936

Those that seek me early shall find me.

Prov. 8:17

1. Setting—The verse for the evening in motto form. Following it, three blank motto

forms. It will interest the Juniors to see the empty posters "clothed" with a precious promise as these promises are studied week by week. (Oh, that we could give to the Juniors these words of our God clothed, as He has clothed them,—in love, in tenderness, in comparison, in yearning, in patience, and in power.)

2. Call to worship—by prelude.

3. Worship period. Rise.

1) In unison—"The Lord is in His Holy Temple."

2) A voice from the group:

"Let me come closer to Thee, Jesus,
Oh! closer day by day,

Let me lean harder on Thee, Jesus,
Yes, harder all the way.

In all my heart and will, O Jesus,
Be altogether King.

Make me a loyal subject, Jesus,
To Thee in everything.

3) Another voice singing verse two of "Nearer, Still Nearer." Be seated.

4) Scripture—Isa. 55:1, 2, 3, 6, 7.

5) Prayer—by a junior speaking verse one of "Jesus, I Come."

4. Announcements.

5. Study period. Aim: To instill a longing for the Saviour.

1) Introductory remarks by junior chairman as to theme of month and topic of the evening. Let the junior explain the three empty cards.

2) God's Promise to Juniors—by a junior using Prov. 8:17 with Ecc. 12:1 in which God, Himself, says why we need to come to Him.

3) How Shall We Find God?—by those in the group to whom the answers have been dealt. Answered by God's promise of finding when seeking: Jer. 29:13; Matt. 7:7; Deut. 4:29; I Chron. 28:9.

4) How Shall We Go About Seeking God?—by three juniors in minute talks.

a. The Bible is the Guide.

b. Jesus is the Way and the Door.

c. Our hearts are the "receiving station."

5) Meditation: "Give me a heart to seek Thee"—instrumental solo.

6) What Became of a Boy Who Sought God Early—by a junior, basing his talk on Lam. 3:25, telling to what greatness Samuel rose because he had sought God early.

7) I Heard the Voice of Jesus Say—sung by guest voices whose lives have experienced the words of the song.

8) Remember Now Thy Creator—by leader or pastor. Use the picture of Christ at this time. Let the picture say "Come Unto Me."

9) Meditation and prayer—singing in unison "Saviour, while my heart is tender."

10) Closing prayer.

JOTTINGS

Drought and crop failures have not deterred the Mennonite group about Lustre and Wolf Point, Montana, from continuing their interest in spiritual matters. A Bible School will again be conducted this winter in addition to the regular school work of the community.

Rev. H. P. Krehbiel, who has served the Burrton, Kansas, church for thirty years, has been succeeded by Rev. Walter H. Dyck. In his farewell sermon Rev. Krehbiel gave a detailed presentation of the history of the church done during the past thirty years. Addresses were made by Revs. C. E. Krehbiel, Abr. Ratzlaff, and C. C. Epp.

It is of interest to note that the Mennonites in Brazil, South America, celebrated a Menno Day in honor of Menno's 400th anniversary of his renunciation of the Church of Rome. This meeting was held at the time when the Mennonite World Congress was meeting in Holland. In the time of Menno his followers were located in a comparatively small corner of Europe. Today Mennonites as to be found in many countries, still holding to the favorite position as expressed on the title pages of most of his writings, "Other foundation can no man lay than that is laid, which is Jesus Christ."

A special farewell service for Dr. and Mrs. Herbert Dester and Miss Loretta Lehman was held in the Berne, Ind., church, September 13. The Desters and Miss Lehman are about to return to their work on the mission field. Rev. P. H. Richert, secretary of the Foreign Mission Board, was present and had charge of the service.

The Peace Resolution adopted by the World's Sunday School Convention in Oslo, Norway, is significant. It reads as follows: "The World's Sunday School Association here assembled in its Twelfth Quadrennial Convention, and representing forty-eight national and international associations devoted to Christian education, with a membership of over thirty-eight million adults, young people and children, is conscious of its opportunity and responsibility in these days of world crisis when the Christian religion is being seriously challenged. — — — Acknowledging with penitence our failures and our sins and expressing anew our faith in Him who is able to transform all human life and to direct to better ends all human relationships, we affirm our purpose to inaugurate and maintain in our educational work such definite program of teaching and worship, based upon the Word of God and interpreting the life and teaching of Jesus Christ, as shall lead to interracial understanding, international concord and the abolition of war — — — we call upon all our constituent units to give effect to this resolution in such ways as may be deemed wisest and best, so that men and nations everywhere may accept the sovereignty over all life of Him who is the Prince of Peace and the Hope of the world."

The Christian Endeavor Society of the West Swamp, Pa., church celebrated Founders Day with special exercises last Sunday. Rev. A. J. Neuenschwander is pastor of the West Swamp church.

Rev. Lester Hostetler of Upland, Calif., who edits the Year Book of the General Conference, is preparing material for the next year's issue. He asks that if there are any changes to be made in residence of ministers and other matters corrected, he be informed as soon as possible.

Rev. Carl Landes, of the Mennonite Peace Society, was a recent visitor at the Topeka, Ind., Mennonite church (Central Conference), and gave an inspiring message.

The Ninth All-Mennonite Convention, which met at the Topeka, Indiana, Mennonite Church, August 24-25, was up to the usual high standard of that convention. The attendance was good throughout. The evening sessions were especially largely attended. The music in charge of Professor Holtkamp and Professor Lantz of Bluffton College was one of the outstanding features of the convention. Every person whose name appeared on the program was present to perform his part when his name was called. The officers for the next session are: Professor P. E. Schellenberg of Bethel College, president; Rev. Earl Salzman, Topeka, Indiana, vice president; Rev. Paul E. Whitmer, Pandora, Ohio, secretary; Rev. Arnold Funk, Hillsboro, Kansas, assistant secretary; and Mr. Albert Neuenschwander, Grabill, Indiana, treasurer.

The delegates from North America who attended the twelfth World's Sunday School Convention held in Norway this summer, numbered 877. Some 300 additional persons from North America did not register officially, but went to Oslo and attended one or more sessions. This is the largest delegation, including both groups, that has attended any World Convention held outside the United States during the past fifty years. They came practically from all states and across Canada. New York had the largest number, 213, with Pennsylvania second, 116; Illinois, New Jersey, Minnesota, and California had goodly groups ranging from 40 to 60 each. Canada sent 31. The convention registered in all about 3,200 delegates. In view of the present opportunity for Christian service in Africa, it was decided to accept the invitation from South Africa to hold the next convention in 1940 in one of the cities of South Africa, the selection to be made later.

Religion and Welfare Recovery is asking "the pastors and laymen of America to devote as much money, time, and strenuous effort to the mobilization of the religious forces of the nation, as political parties and leaders give to organizing for a party victory on election day. October 4 has been named "Loyalty

Day" for the Christian churches of the United States. The desire is to secure as large an attendance as possible on that Sunday in any church and then follow up the church attendance with definite enlistment in active Christian service. The first Sunday in October being named largely as a "Rally Day" by Protestant churches, the plan should receive widespread support.

DEATH

Uriah S. Stauffer was born November 13, 1859, the son of Enos and Catherine Shelly Stauffer, at Milford Square. He was baptized on confession of faith in Jesus Christ, on March 26, 1875, and became a member in the East Swamp Mennonite church. On December 25, 1885, he was united in marriage with Adeline W. Shelly, daughter of Rev. and Mrs. A. B. Shelly, with whom he shared joys and tasks of life for more than fifty-two years. One son, Clayton, was born into this union. He preceded his father in death, having died in April, 1907.

Always interested in the work of the Lord, his talents found many avenues of expression. For many years he was superintendent of the West Swamp Sunday School. He served in the same capacity in East Swamp for a period of nine years. When a group started Sunday School in Quakertown, he was elected to be the superintendent. This school grew into Bethany Mennonite Sunday School, and here he served as Superintendent many years and as teacher until ill health kept him at home. In the sphere of church music, he was among the leaders in our conference. His leadership of choirs and congregational singing extends over the same period of time as his Sunday School work.

When the movement was on foot to start a Mennonite church in Quakertown, Mr. Stauffer was one of the leaders, and served as deacon from the time of its organization, January 1899, until his death.

The Eastern District Conference valued and appreciated Mr. Stauffer's work in many ways, especially in the matter of publication work. For many years he printed The Mennonite and also the Mennonite Year Book. Almost never, until health conditions required it, did he miss a conference session, and almost constantly he served on one or more conference committees.

The last time Brother Stauffer attended a worship service in Bethany was on Palm Sunday, April 5, this being the observance of Holy Communion. Since that time he has been confined to his home. With great Christian fortitude he bore his sickness, getting up for his meals until the end, always enjoying the visitors who came to see him. He fell asleep on Friday, September 4, thus bringing his age to 76 years, 9 months, and 21 days. Those surviving are his widow, a brother, William S. Stauffer, Wilmington, Delaware, a sister, Mrs. Mary Weiss, Jarrettsville, and many relatives and friends.

Funeral text, II Timothy 1:12, by Pastor A. J. Neuenschwander, assisted by Rev. W. S. Gottshall. Many conference visitors were present. Interment, Quakertown Union Cemetery.

PUBLICATION NOTES

Our Sunday School Quarterly for 1937 Now Ready for Orders

Our new Sunday School Publication, "Christian Sunday School Quarterly," for the coming year is now ready and awaiting orders. The book is, by Conference action, the joint product of the Board of Education and the Board of Publication of the General Conference. The former, through a board of editors composed of the brethren A. Warkentin, S. K. Mosiman, A. E. Kreider, P. R. Schroeder, and L. Hostetler, has prepared the copy of the Quarterly and the latter had charge of printing it.

No newly begun human work or undertaking is perfect, neither is this. But with God's help and brotherly criticisms on the part of well-wishing and honestly purposing brethren and sisters the editorial staff hopes to be able to improve it, with time, and to make of it what our Sunday schools need and are entitled to. But we feel confident that even this first attempt has enough merit and value that even those schools and scholars that have used and learned to appreciate some of the best quarterlies on the market will be willing to give this our own publication an honest trial.

We hope that all of our Sunday schools will have enough loyalty and concern for our conference and its publications that they will order our Quarterly in the place of those used so far.

We hope that all of our Sunday schools will have enough loyalty and concern for our conference and its publications that they will order our Quarterly in the place of those used so far.

The undersigned has tried, during the past summer, to place our cause to be placed into the hands of the Sunday school committees of every one of our churches a few sample copies of the Quarterly. If anyone should have been missed or should want additional samples let him write for copies to the

Mennonite Book Concern, Berne, Indiana.

The price of the Quarterly is: Single copies, 10 cents per quarter, 35 cents per year. Five or more copies, 7 cents per quarter, 24 cents per year.

J. R. Thierstein.

Let us seek to have a clear vision of duty toward others and such a heart of love as will enable us to discharge our duty in business relations at all times.

Sweet satisfaction comes to those who try, no matter how humbly, to be earthly providences to the poor and helpless, and gild their mite with the gold of charity, before it is laid up where thieves cannot break through and steal.—Louisa M. Alcott.

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VOL. LI

HILLSBORO, KANSAS, SEPTEMBER 29, 1936

No. 38

A REPORT ON THE WORLD CONGRESS HELD IN HOLLAND

To give congregations in Central Kansas an opportunity to hear direct reports of the Mennonite World Congress which was held in Holland early in July, Rev. P. R. Schroeder of Freeman, South Dakota, representative of the General Conference of Mennonites of North America at this Congress, has accepted the invitation to conduct a number of meetings in several communities here this week.

The first meeting was held on Tuesday evening at the Alexanderwohl church at Goessel, where a large number of interested persons from the Newton, Goessel, and Hillsboro vicinity assembled to hear his report. Rev. P. H. Unruh, pastor of the church, served as chairman of the meeting, which was conducted entirely in the German language.

On request of the speaker, the service was opened with the German song, "Groszer Gott, wir loben dich," which, he later explained, was the theme song for the World Congress and was song number one in the hymn book prepared especially for that occasion. Rev. Schroeder's address was of extraordinary interest because of the many descriptive details which were given of the Congress and the experiences he had in some of the countries which he visited.

The following are some of the outstanding points of his address relative to the Mennonite Congress and present-day European conditions:

The opening sermon of the World Congress was given by the aged Dr. Kuiper, the keynote of which was praise and recognition of God's providential leading of the whole Mennonite church through her 400-year history.

Holland

A map of Holland, showing the place where

the meetings were held, was supplemented by a general description of the country as Rev. Schroeder saw it. There are approximately 62,000 Mennonites among the several million inhabitants. The Dutch are an unusually industrious people, living in a picturesque country of many dikes, canals and lakes. Two million pairs of wooden shoes are still manufactured annually, the swampy terrain making them almost indispensable.

The World Congress

Three hundred and fifty representatives were present from ten different countries, including such distant Mennonite settlements as those in Brazil and China.

Referring to the many branches represented, Rev. Schroeder stated that "from the United States there were a sufficient number to make possible an All-Mennonite congress on the ship. But, strangely enough, the ship rocked none the worse because of this fact."

On arrival at Amsterdam, each representative was immediately "labeled and tagged," so efficiently had things been arranged for the conference. At Elspeet, where the later meetings were held, the Mennonite summer Bible conference grounds had been reserved for this purpose. Since all of the meetings were held at places of special historic interest to Mennonites, the five-day session proved to be a "short course in Mennonite history," especially for the foreign delegates.

The Mennonite church at Amsterdam with its 8,000 members is evidently the largest Mennonite congregation in the world. Due to early persecutions the church is, however, well hidden in the center of the block. A number of the churches of the country participate in the publication of a religious radio magazine, one issue of which recently featured the Mennonite World Congress.

The addresses which were given at the dif-

ferent meetings had been translated in advance by Rev. Sepp, secretary of the Alg. Dopsgezinde Societeit, thus making it possible for everyone present to understand all addresses and proceedings. A definitely conservative and evangelical spirit was evident throughout the session.

The chairman of the congress was Ds. A. H. van Drooge, president of the General Conference of Mennonites in Holland. Other countries were represented by vice-chairmen who had charge of some of the meetings.

Rev. Chr. Neff represented the German Mennonites on the conference program, his addresses giving a survey of the different phases of church polity of the German congregations. Rev. Geiser, Mennonite historian of Switzerland, in his address emphasized the fact and necessity of regeneration as the essential basis of Mennonite doctrine. Other addresses of particular interest were given by Dr. Unruh of Germany, and Dr. Bender and Rev. David Toews of the United States and Canada.

The closing part of the Congress was held at the Menno Simon monument at Witmarsum, where 1500 persons had assembled for a service of devotion and dedication. Following this service the 1500 persons marched into Witmarsum to meet together for the last time there in a large church in that city.

According to Rev. Schroeder, the principal achievement of the World Congress was the fostering of a closer unity through the contacts which were made. It presented an opportunity of better acquaintance between the different groups scattered throughout the world and a better understanding of their particular problems.

The German and Dutch were the dominant languages used. There was no representation from Russia, where Mennonite churches are now practically dissolved.

—Mennonite Weekly Review.

SERMON FOR THE ORDINATION OF HERBERT EDWARD BROCKNER

Preached by Dr. Elmer E. S. Johnson, pastor of the Hereford, Pa., Mennonite church, in the First Congregational church in Meriden, Conn., November 13, 1935

(Dr. Albert J. Lord is the minister in this church since January 27, 1903. Dr. Lord is the father of "Seth Parker.")

"By what authority doest thou these things? And who gave thee this authority?" Matt. 21:23.

This question was asked by those who laid special emphasis upon authority. Those who asked this question of Jesus belonged to a group who remembered how in the days of old the Lord said to Moses: "Take ye men from the elders of Israel, who thou hast seen to be prophets of the people and their scribes"—and "I will take of the spirit that is on thee and will put it upon them—." In this they saw an authority reaching back to the author of the whole existence of life and spirit. Any man who would therefore come to speak in his name must explain by whose authority he was doing so. In their opinion an author was one who created or produced something. And in it must be his vital self. To bring that vital self from the author thereof required one to possess ambassadorial powers. When Jesus therefore spoke as He did there were those among His hearers who desired a certificate of His right to prophesy in the name of their God. Here was a crisis in the progress of Jesus' ministry. The rulers in Israel challenged His authority. The world of believers was at another parting of the ways. An outworn legalism immersed in the study of the letter of Scripture blocked the fulfillment of the Law and the Prophets. Jesus was not a Rabbi in the accepted sense. He had not been given the legal right to "bind" and "loose." His authority was based upon a faithful obedience to God so that when He had confuted His legalistic questioners He pronounced sentence upon them by saying unto them "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." In all these things Jesus impressed the multitude that He was speaking as one who had received an authority superior to all the tradition and law; here was one whom the people regarded as a prophet having a peculiar ordination. The chief priests and Pharisees with all their hereditary authority lacked the courage to lay their hands upon Jesus, for they feared the multitude.

The Christian ministry from the beginning has called "for men of honest report, full of the Holy Ghost and wisdom." The moment you have before you a thoughtful man, a living human being, one who is full of sympathy for his fellow human beings, and one who is a re-

ligious man, you feel the power of a great mystery. It is that which flows from soul to soul when love speaks, it is something one feels in the artist; what else is all this save in each love and art and thought are living, they are personal, they are productive. Place a truly religious person before the world and instantly religion makes its appeal. In that sort of an appeal we behold a genuine, actual authority for religion arise. This is so because religion there has become a living fact. To this end Jesus "appointed" the twelve, saying: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit." After having given them a commission like that, and after having lived and labored with them until they knew it was true that in Him was that which compelled them to acknowledge Him as the "son of the living God," at the very end of His ministry they could believe Him when He said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

When Jesus made those early appointments and when He pointed out seventy others no mention is made that there was any laying on of hands: although it is true in healing lepers Jesus touched them, in healing the blind He touched their eyes and anointed their eyes with clay, and in healing the deaf man He put His finger in his ears and touched his tongue, yet in no case is it recorded that He laid His hands upon His disciples in appointing them as apostles. Only at the very last, we are told, between His resurrection and ascension, He breathed on them saying, "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." When a need arose in later days and the disciples advised the selection of "seven men of good report, full of the spirit and of wisdom" to minister to the neglected souls "when they had prayed, they laid their hands upon them" who were chosen. Here again it was merely a symbol for the transmission of the power of the Holy Spirit necessary to their exercise. They were far more concerned then and in the centuries immediately

following "that the shepherd of the sheep who is ordained—must needs be blameless, pure and good, who thinketh not on the care of this world." These beautiful, simple ways in use at the beginning were later on through a thousand years of ritual and pontifical ordinances buried beneath the weight of ecclesiastical adornment. The Reformation of the sixteenth century wore much of this away.

Once again the seat of authority went back to the everlasting God as the so-called sixteenth century mystics called upon those who were to shepherd the flock to be "well built upon the true foundation Jesus Christ, through a living faith" having the conviction of being "a temple of God, and that the Spirit of God dwells within you." Into that temple these new leaders were to receive "the divine word" as the instrument through which ministers were to become free." Therefore "carry the Cross of Christ bravely." "Be afraid of no man, whether he be at Rome or anywhere else, no matter how high the world may exalt him, for the kingdom of God is not of this world." The voices of the laity rang through that century calling for ministers filled with a passion for the proclamation of the Gospel of forgiveness and love and faith. It was a call for ministers with a soul-concern "about the poor and simple folk who are ashamed to assume the Gospel of Christ on account of some bad specimens among those who profess it." They called for men full of meekness and Christian love and filled with a passion for the care of souls.

This passion later came to its fine expression in men like George Fox, the weaver's son of Leicestershire, whose personality was pervaded by an air of authority which habitually accompanied his words and actions. One of his great testimonies reveals how "the Lord shewed" — — — him "the openings of that Divine Word of wisdom and power" whereby he was driven to plead for a finer social order. "I was sorely exercised," he said, "in going to their courts to cry for justice — — — in warning such as kept public-houses for entertainment that they should not let people have more drink than would do them good, and in testifying against their wakes or feasts, their may-games, sports, plays and shows which trained up people to vanity and looseness, and led them from the fear of God; — — — in the markets I was made to declare against their deceitful mer-

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chandise, and cheating — — — I was moved to cry against all sorts of music, and against the life and stirred up people's minds to vanity. I was much exercised too with schoolmasters and school mistresses, warning them to teach their children sobriety in the fear of the Lord — — — I was made to warn masters and mistresses, fathers and mothers in private families, to take care that their children and servants might be trained up in the fear of the Lord, and that they themselves should be therein examples and patterns of sobriety and virtue to them." Here was the voice of one crying in the wilderness — but it was the voice of one speaking because he was convinced that God lives. For that cause he could suffer horrible imprisonments in Nottingham, Carlisle, Lancaster, London; he could take and endure beatings without number. In his soul was the authority of God's love and in his life an imperishable concern for the improving of human society. Here was the voice of one filled with a passion to proclaim the whole Gospel of Christ. By his preaching sheriffs and jurists, nobles and rulers were turned in their way of life. An officer in Cromwell's army riding in Scotland at the head of his troop after the battle of Dunbar found the Quaker James Naylor preaching to the people — "but with such power and reaching energy," he says, "as I had not till then been witness of — I was struck with more terror before the preaching of James Naylor than I was before the battle of Dunbar—I clearly saw the cross to be submitted to, so I durst stay no longer, but got off

and carried condemnation for it in my breast."

It was in an atmosphere as deeply charged that men arose in New England moved by a deep conviction to set apart and train up ministers of Christ for the extension of His kingdom. A responsiveness among the early Puritans amid the woes and hardships of their pioneer life aided immeasurably in releasing the forces whereby consecrated souls are led into the Gospel ministry. Even in Jesus His authority noticeably gains as the witness of His hearers are summoned. Have we not seen this in him who said: "Come, see a man who told me all that ever I did." How wondrously this spirit of devotion came out as the fathers in New England more than three centuries ago had their first ordination service in Salem. The one selected and set apart for the Gospel ministry in Salem had already in the old country at an earlier day greatly influenced Governor Endicott. "It hath pleased God," so wrote the observer, "to lay a foundation the which I hope is agreeable to his word in every thing. The 20 of July it pleased ye Lord to move ye heart of our Governor to set it apart for a solemn day of humiliation, for ye choice of a pastor and teacher." Here let us observe what they did: the first part of the day was spent in prayer and "teaching." Then came an election. They voted for two who had been ministers in England both of whom acknowledged there was "an inward calling, when ye Lord moved ye harte of a man to take ye calling upon him, and fitted him with guiftes for ye same; the second was an outward calling, which was from ye people, when a company of beleivers are joined together in convenante, to walke together in all ye ways of God." And so taking the saying in Timothy "A bishop must be blameless, sober, apte to teach — we saw noe reason but we might freely give our voyces for their election, after this triall —." "The most voice was for Mr. Skelton to be Pastor, and Mr. Higginson to be Teacher — accepting ye choyce Mr. Higginson with 3 or 4 of ye gravest members of ye Church, laid their hands on Mr. Skelton, using prayer therewith. This being done there was imposition of hand on Mr. Higginson also. Here a foundation was laid upon a covenant characteristically simple in all its form and claims; it read: 'We covenant with the Lord and one with an other; and doe bynd ourselves in the presence of God, to walke together in all his waies, according as he is pleased to re-

veale himself unto us in his Blessed word of truth.'"

So arose New England Congregational ordination resting back upon the experiential manifestations in those who through the centuries sought to keep alive the love-fires in human hearts. How truly many of them came to be known as men of conviction who spoke with authority. It thrills one to read of the fineness of a man like Thomas Hooker of Hartford, described as "a rare soother of consciences," also a "son of consolation to the afflicted."

We live in a sorely troubled world at this present moment. How greatly **hosts** of people are alarmed and distressed! They seek guidance, they ask for a way of life onward and upward to God. How may we otherwise live except we act on faith? How may we dare to proclaim the Gospel of holy living, of justice and release of the souls held in social and economic bondage, as well as in the toils of sin, unless we call unto God to come into our lives with His power? We need to call upon Him all the day long for wisdom. We require His matchless love. We must claim faith such as was in Jesus our Lord. Such as was revealed in a George Fox. What is your religion other than a part of your daily life in all its relationship to the world about you? I am devoted to my ministry because I love to serve in the name of our God and to stand under the authority of Jesus Christ. All of us need a passion for that in which we believe. Those who help us realize our hopes are they who are gathered into the assembly for worship. Minister and people here work together to realize the beauty and ideal of Christ.

Here comes the challenge that we go out and live the life of a Christian for a while. It will make a difference. It always has made a difference. It will make a difference now. "Why stand ye here all the day idle? Go ye also into the vineyard, and whatsoever is right, that shall ye receive." There is much to do in the way of living peaceably among people. Every day one fails in trying to do so, but God sometimes will help one to succeed. And sometimes when for a while things seem to run smoothly, when you have spoken to a lonely, sickly soul, when you have befriended a child in need of parents, when you have done a little thing in the wayside ministry of your life and when faces look up and smile their gratitude upon

you and when all your ministry of love to a world in woe has brought you a feeling of rewarding satisfaction at the close of a busy day — then open your New Testament and see if somewhere it may not be found what all through the years has been kept for you among the sayings of Jesus. See if not then there will come over you something revealing what His authority is — perhaps you will then discover his key to be the key to human-soul life. Watch for that moment, and see if you will not discover "that greater love hath no man than this, that a man lay down his life for his friends."

This is the service, my brother beloved, to which you are called, to bring comfort to those who mourn, to visit the fatherless and widows, bringing unto them hope, to lift the unfortunate and unwanted of earth and help them find a new self-respect, to proclaim a message of right relations amid social and economic disorder and particularly to direct the souls of the people to the ways of love and good will as coming from God the father through the life and ministry and sacrifice of His beloved Son calling the world back to Himself. Let the world see in your ministry a passion for the truth and the love of Christ for the world. Through your whole life lift up your heart unto God. Let the world see "How that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance" (I Thess. 1:5).

Always carry in your soul the conviction that the Good News of the Kingdom is a truth that is valid. It works even now. But it works really and in a large measure as the Christian minister is ready to live, and if need be, to die for it. Through a living ministry the early Christians overcame a world of human force and might. Through your ministry let your people know that the Lord God liveth and reigneth forevermore. Amen.

Unto this day He hath guarded and guided;
Unto this day He hath graciously planned;
Unto this day He hath sweetly provided,
Yea, hath provided with bountiful hand.

Unto this day He hath well undertaken;
Unto this day He hath kept by His grace;
Why then should spirit or mind now be shaken
Though future pathways one may not now
trace?

—J. D. S.

FOREIGN MISSIONS

SOMETHING ABOUT OUR C. E. SOCIETIES IN INDIA

By John Thiessen

About a month ago there was a question in the Mennonite whether we had Christian Endeavor work in India. We are glad to report that we have six active societies. One of these is an Intermediate and one a Junior society. The membership in each society is forty or more. Our societies cooperate with the All-India C. E. work. In January of this year Rev. Abbey, the general secretary of the All-India C. E. organization visited our various local societies. He encouraged and inspired all. In every speech he made he emphasized that to be Christian is the first and foremost purpose of each society. He gave our societies a slogan which goes something like this: Of all the choices that must be made WE CHOOSE CHRIST.

Mr. Abbey further urged the need of being constantly on the lookout to find something to do. As a result of this encouragement the Intermediate Society at Birra (Manhadih) elected a "Health Committee" to help people get well again when sick. Another committee chosen is a "Proper Language Committee." This committee has the work to be on the lookout to correct improper speech when heard from any member of the society. Still other committees were chosen and are at work. One of the big challenges confronting our societies is to work out a really useful village service program which will serve spiritually, mentally, and physically.

Though our societies in India are active and all have weekly or bi-weekly programs, yet we feel there is very much that needs to be done which Christian Endeavor societies can do.

SCRIPTURE MEMORY WORK IN OUR INDIA SCHOOLS

The memory work can so easily degrade into more mechanics or mental gymnastics, yet to fill ones mind with the great everlasting truths recorded for us by saints of old in our Bible, will in the future, as it has been in the past, serve as a light unto our feet. Knowing this from experience, we do our best to give our

Indian children this light to guide them on the path of life. As far as possible we help the children also to understand at least to some extent, what the Bible passages learned mean for life today.

I will note down here what the children have learned. Whole chapters: Ps. 1, Ps. 23, Ps. 24, Ps. 42, Ps. 51, Ps. 100, Ps. 117, Ps. 121. Sections of chapters: Prov. 23:29-35; Ex. 20:1-17; Matt. 5:3-12; Matt. 6:9-14; Luke 2:8-14; John 15:1-17; and I Cor. 13.

Verses: Mark 12:30-31; Matt. 7:12; Eph. 6:1 and 4:32; Phil. 4:8; John 3:16; James 1:17; I John 4:8; Micah 6:8; Matt. 11:28-30; Luke 2:40; Matt. 23:11-12; Matt. 5:13; John 1:17; Gen. 1:1; Ps. 116:5; Ps. 19:1; Isa. 9:2; Matt. 10:29.

Then the following verses from Proverbs: 1:7; 1:19; 1:32-33; 3:5; 6:6-8; 3:18-19; 8:11; 8:13; 8:36; 9:8; 10:1; 10:19; 10:27; 11:12; 12:1; 11:30; 13:10; 14:26; 15:1; 15:14; 16:8; 17:5; 17:13; 20:11; 20:22; 20:27; 21:2; 21:10; 22:1; 23:7; 23:17; 23:26; 24:10; 24:16; 24:23; 25:8; 25:11; 25:17; 25:21-22; 26:2; 26:20; 26:27; 27:2; 28:1; 28:9; 28:13; 28:23; 29:18; 29:24; 30:7-9.

Besides the above the children learned seventeen Hindi songs.

Will you who read this, please pray that these gems may have fallen on good soil and bear fruit?

John Thiessen.

AFTER HINDUISM—WHAT?

J. Waskom Pickett, Bishop of Bombay Area, in Michigan Christian Advocate

The revolt of India's depressed classes against Hinduism is assuming very large proportions and exhibiting startling new aspects.

For more than a hundred years Christian missions have been acquainted with the spectacle of groups of families renouncing Hinduism and seeking admission to the church. In some areas thousands have participated in such a revolt in a single year, and year after year groups have forsaken the old faith with its idolatry and community oppression to declare faith in Christ and unite with the church. But something very different is now happening in India. Instead of thousands, millions are in-

volved. Instead of renouncing one faith for another, multitudes are declaring against Hinduism without accepting Christianity.

This raises the question: After Hinduism—what? A great many people would like to answer that question. There are approximately eighty million Moslems in India, most of whom would like for the answer to be “Islam.” Several millions of Aryan Samajists, who have turned against modern, popular Hinduism would like for the answer of these revolting millions to be, “A revival of the ancient Vedic faith, that was the forerunner of Hinduism.”

Buddhists, eager to increase their numbers, are asking that the teachings of their founder, Gautama, who led a revolt against Hinduism more than twenty centuries ago, be accepted. The Sikhs are urging their faith. Christians are not giving an unqualified answer. Many are afraid of the issue, fearing for the integrity of Christianity in India, if the church should open its doors to millions of the depressed classes.

The issue as now presented grows out of a widespread and ever-increasing resentment by the depressed classes of the treatment they received from higher caste Hindus. For years they have demanded reforms.

Against Religion

Here and there, their demand has been granted. Their oppressions are not everywhere as severe as formerly. But their patience has been exhausted. Furthermore, the conviction has been born that their oppression is the natural and inevitable working out of the fundamental concepts of Hinduism, so that their grievance is not so much against their oppressors as against the religion that caused their oppression.

Last October, Dr. B. R. Ambedkar, their ablest political leader, espoused this view. Addressing an audience of twelve thousand delegates in a convention of the depressed classes of the Bombay residency, he called them to renounce Hinduism as the instrument of their oppression and to seek a religion that would give them equality of social and economic opportunity with its other adherents.

“It is no disgrace to us that we were born as Hindu outcastes,” said Dr. Ambedkar, “but it would be a disgrace if we should die as Hindu.” Since then he has said, “Hinduism is less a religion than a disease. We should flee from it

as we would flee from bubonic plague or hydrophobia.”

The convention responded to Dr. Ambedkar with enthusiastic agreement. Immediately other conventions were called in many parts of India and mass meetings were held in hundreds of cities, towns, and villages, and took similar action. Millions are now pledged by their own or their representatives’ actions to follow their leaders in the search for a religion that will meet the requirements laid down by Dr. Ambedkar.

The Mohammedans are today applauding Dr. Ambedkar and telling the depressed classes that they must follow him out of Hinduism. So are some of the Sikhs. It must be remembered that many of these depressed classes, who are in revolt against Hinduism, will not wait for word as to what religion Dr. Ambedkar and his associates would like them to adopt. As they get the word that influential leaders of their people are advising them to give up Hinduism, they immediately think of turning to Christianity. Wherever Christians are in touch with them and meditate to them something of the love of God, there they consider Christianity as the one alternative to the old religion. This fact should make us realize the importance of increasing the number of contacts of Christians with these people.

Days of Transition

During these days of seeking, questioning, and testing, Christian mass movements have increased in power and number. Hearing that their leaders were calling upon them to forsake Hinduism, hundreds of thousands have found an already awakened interest in Christianity strengthened thereby. Others have begun to inquire concerning religions to which they might turn in their need.

Mohammedans and Sikhs have undertaken efforts on very large scales to persuade the revolvers to join them. The Mohammedans make much of their numbers which enable them to provide protection against Hindu oppression. Several recent conventions, including the All-India Conference at Lucknow, have been swamped by Mohammedans. A call has been issued by a Mohammedan prince for a thousand missionaries of his faith to lead millions of volunteer lay workers in a campaign to bring the depressed classes to their ranks.

(Continued on page 9)

THE SUNDAY SCHOOL LESSON

October 4, 1936

The Macedonian Call

Acts 16:6-15; Rom. 15:18-27

Golden Text.—Go ye therefore, and make disciples of all nations. Matt. 28:1.

Paul was a spirit-led man. He had plans, but they were always subjected to the will of God. God directed him and here, not in the way he had planned. There was Bithynia. He wanted to go there. No doubt he realized that there were many who might be led to a knowledge of the truth. God had others to do that work. Paul's task was to be a more extensive one. The vision God sent showed him Macedonia waiting for the light. Macedonia represented culture and power, but it also symbolized the whole continent of Europe. Let us suppose that instead of hearing the call to cross over into Europe Paul had been directed to go East. What might have been the consequences? We might still be barbaric, like our ancestors of northern Europe, living debased lives and given to savage excesses. It might then happen that Christian missionaries would be coming from India, China, or Japan, instead of our sending missionaries to them. Macedonia needed help. There was but one thing that could really help the Macedonian and that was the Gospel of Jesus Christ. There was but one man who was fitted to bring the Gospel to them and that was Paul, the learned rabbi, the Roman citizen and the man familiar with the life and thought of the Gentiles. God, when He calls a man, calls the right kind of a person to do His great work.

There never was a doubt, since his conversion, in Paul's mind that he was called to preach the Gospel, but in this instance he was specially called to preach it in a particular place. God had been preparing him for all this during all these years. We may wonder how Paul and his companions in that age were able to travel so easily in so many directions, but travel was easy and safe because the great Roman Empire was a providential preparation for the progress of the Gospel.

The first day of which we have any account of his doings was the Sabbath. It was the day for prayer and worship and Paul and his companions found it no difficulty to locate others

who assembled for prayer. Christians need never be lonely. God has people of his own with one, who earnestly seeks them, may fellowship. Here in Philippi there was no regular established synagogue, perhaps because there were few Jews there, but that did not hinder the devout souls from finding a place and occasion for worship. The temple was not man made, but it was God's temple, with a sky for a dome and the surroundings of nature to inspire. We note here, as often in other places, even now, that women are the faithful ones in attendance at divine worship and also in doing the work of the Lord that is to be done.

Of Lydia we are told that she was a seller of purple, some of the most valuable merchandise of the time. Though she had this precious stuff, to her there was something more precious than material valuables. She held the love of her God precious to her soul. She sought comfort, not in her wealth, but in His presence and in the fellowship of those who like her, loved the Lord. It is significant that the first convert to Christianity in Europe was a woman.

We notice that Lydia went to the riverside to pray. Christianity in Europe began in a prayer meeting and with a praying sister. Prayer changes things, we are sometimes told. In this instance it was prayer that changed the continent of Europe and changed the course of history. It did, and it does, more. It changes the hearts of sinners and the lives of those who yield to God. Again, Lydia heard the word of God. The power of God is irresistible. It breaks down the opposition of the evil one. It convinces and convicts of sin. It reveals God's great plan of salvation. It is the recorded revelation of our redemption. It exalts Christ as the Saviour of the world. It brings to the tried and troubled souls the peace of God that passeth understanding. It assures us of an eternal hope that is more than just hope. It is a reality.

Lydia opened her heart. There was no prejudice to stand in the way of accepting the Gospel. Her Jewish background was not like so many others, it did not move her to reject the Christ Messiah. Long ago the Word had brought the invitation, "Come and learn of me." It is only a willingness to learn that opens lives to the greater possibilities of the Gospel. The learner must, first of all, get rid of all that may stand in the way of his learning.

Lydia gave heed to the things that were spoken. There has been enough preaching and teaching in the world to save every one in it, if they would only have given heed to what was said. Israel had the prophets, but did not listen to them. The Gospel had been preached to men since the time of the "Great Commission." How different would have been the story of men and nations had they heeded!

Lydia sealed her acceptance of the Gospel through baptism. It was the public sign that she accepted Jesus Christ as her Lord and Master. There is no such a thing as being a secret Christian. The one who has given his heart to God will want to testify. He will want the world to know it. Baptism is the public act by which the one receiving it gives himself to the service of his Christ wanting it to be known of all that he, or she, has renounced the world, the flesh and the devil. It is also the sign by which one enters into the fellowship of the followers of Jesus and becomes a part of his body — the church.

CORRESPONDENCE

First Mennonite Church, Hutchinson, Kans. September 15, 1936. Dear Editor and Readers of the Mennonite: We have had a very hot and dry summer, but now our hearts are filled with praise and thanksgiving for the wonderful rains that we have had. Not only are we grateful for the material blessings, the Lord has also blessed us spiritually. We are thankful to the many ministers who were willing to come and serve us during the six and a half months we were without a shepherd. We feel confident that the Lord led us when we chose as our new leader Rev. C. H. Dirks of Fortuna, Mo., and we are looking forward to Sunday, September 20, when Brother Dirks will take charge. Rev. and Mrs. Dirks are on their way here now, expecting to be here tomorrow. Our church is planning to have a reception for for them September 18. Our hope and prayer is that we may work together in harmony.

Our Sunday school year is coming to an end, the new year starting with the first Sunday in October. We have elected our new officers; the teachers are yet to be elected.

During the summer months we had union evening services with the two neighboring churches, the Church of the Brethren and the Irvin Memorial Presbyterian church. The

meetings were held on the church lawn of the Church of the Brethren. They were well attended. Mrs. J. K. Frose.

AFTER HINDUISM—WHAT?

(Continued from page 7)

On the other hand, fourteen of the leaders of the revolt in the United Provinces appealed to the recent General Conference in Columbus and to Christian people in the United States and Canada to pray that they and their people might "realize in Jesus Christ the destiny for which God made us." And in South India the Ezhavas and Thiyyas, two sections of the depressed classes that together number more than two millions, have been holding conferences and voting by ninety per cent or more to advise all of their people to become Christians.

Our Concern

The most powerful pro-Christian influences being exerted upon these disillusioned and inquiring millions proceed from those Christian groups who once shared the lot of the depressed classes but have been transformed in character, enriched in personality, and raised to new social and economic levels by the grace of the Lord Jesus Christ. Unfortunately many groups of Christians do not exhibit the fruits of the spirit sufficiently to commend their Lord and His gospel to these who are saying, "Oh, that I knew where I might find Him."

The first concern of the whole church in India in this supremely critical hour must be to present Christ to these seekers for the truth that sets free and the faith that redeems. This purpose will reinforce their desire to realize for themselves the whole will of God. Many Indian Christians who, until the development of the crisis, left evangelism to the pastors and the missionaries are now very zealous in bearing witness to Christ, and praying for the serving in Christ's name those whom they know among the depressed classes. And that is all to the good.

But the responsibility for presenting Christ in this pivotal hour that will affect the destiny of many millions does not belong entirely to Christians in India. In part it belongs to every Christian everywhere, and in very large part to the churches of the United States and Canada, which through their organized missions have participated in the awakening work that has led to this hour.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A. United Mennonite Youth In Christ

Senior Department
Bernhard Bargen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Our Schools

Sunday, September 20, was "Prayer Day for our Schools," in all the churches in the Western District Conference. That day many a heart reflected upon its teachers in the past; blessed the memory of those whose lives had meant so much to them; prayed fervently that teachers of Mennonite Youth everywhere might have a full measure of devotion and wisdom to guide the potentialities of our young people into worth while channels.

There must have been a time in the forgotten past when church and school must have meant the same thing. And if that is true, as we believe it is, why should we not strive to regain that status? To believe that we can train the mind, without enriching the outlook of the spirit is, to our way of thinking, not only ridiculous, but in fact dangerous. And to think of education as merely so many educational units of progress, so many courses, or so many years elapsed is very shallow indeed. But on the contrary, he who is really cultured is one who, by virtue of strenuous application, rigorous self-discipline, both of the mind and the spirit, has lost himself to the eternal principles of God in whatever way, or through

(Continued on next page)

The Bookshelf

Are you up on things? Do you sometimes wonder just what would be good to read? Have you read something recently that has inspired you? We invite your contributions to this little corner of the YOUNG PEOPLE'S DEPARTMENT. It would be a good place for us to share our inspirations and our needs. We welcome well-written reviews, or even concise personal comments on good books which you would recommend to other young people like yourself.

Here are two or three which have been recommended. Do you have them? They all deal with the problem of international relations:

Essential Facts, League of Nations, 5 cents.

International Economic Relations, University of Minnesota Press, Minneapolis, Minnesota, price, 15 cents.

Arm Inquiry, Christian Century Publishing Company, price, 10 cents.

Every C. E. in Mennonite churches ought to have at least one copy of the summaries of the lectures given at the Institute of International Relations, held this preceding summer. If your C. E. does not have this source book of

(Continued on next page)

RETREAT ECHOES

The California Mennonite Retreat, held at Lake Sequoia in the Sierra Nevada Mountains, was wonderfully successful. The setting is perfect for a conference of this kind, being removed from all disturbing influences and set aside especially for Christian training camps.

Worthy of special mention were: the use of the better class of church hymns in the choir, led by Rev. D. D. Eitzen; a worship-inspiring vesper service at the lakeside, led by Rev. William H. Stauffer, during which twilight came, in a glorious sunset, one of God's most beautiful creations; and, particularly, the able presentation of Mennonite history and doctrines, by Dr. J. H. Langewalter, who made the beliefs of the founders of our church real to us. All in all, a helpful, restful, and inspiring time was enjoyed by those who attended.

—Adolf Voigt.

Go ahead and DO it! It is easier to succeed than to explain why you didn't.

Our Schools

(Continued from page 1)

whatever channel they may become revealed to him.

And that leads us to the thought that not all good teachers are in schools,—least of all the public schools. Some of the finest teachers are the fine-spirited laymen, in the churches who contribute to the spiritual work of the church. In every church they may be found: men or women, who make it their business where there is work to be done, they, at least, are not going to fall down on the job. Some of these good teachers are the mothers in the home, who remember all they ever learned in schools about the care of children, and who “lead” their children most beautifully “in the way everlasting.” Some of these good teachers are our neighbors, tilling the soil like we do, keeping the shop like ourselves, or toiling at simple tasks as we do: but who realize that they also are teachers by their examples.

As we think of these things, let us let our minds conceive of “our schools” in a larger sense. May the day come speedily when we think of education not as of “Bluffton College,” “Bethel College,” “Tabor College,” “Freeman College,” nor yet as of this or that preparatory school, but when we shall think of these different institutions, along with our churches and missions as being co-workers together in a common cause,—the ONE cause of Jesus Christ. How often we Mennonites act in a spiritual way as foolishly as if a man should say: Today I shall eat heartily to nourish and strengthen my RIGHT arm; I shall not feed the LEFT.” We cannot do that; we feed the entire body. The task of Mennonite Youth today, in part at least, is to learn to live over and above such sectionalism; to overcome in our thinking this attitude of “part-ness,” and yield ourselves to a renewed consecration of “whole-ness,”—oneness, unity, for the sake of our Master.

The Bookshelf

(Continued from page 1)

facts and information, why not make a motion at the next meeting of your society, that the secretary be instructed to write for a copy. If you are afraid of making such a motion, this is the way you do it: “Mr. President, I move that our secretary order one copy of the lecture

summaries of the Bethel College Institute of International Relations immediately for use in our Christian Endeavor programs.”

Editor's note: There are very few of these summaries left; better not delay that motion!

* * *

NEWS FLASH! Dr. Francis S. Onderdonk, of the Emergency Peace Campaign now offers the following peace films:

DEALERS IN DEATH — TOWARDS UNITY — DRUMS OF DOOM — WHY?

Dr. Onderdonk has portable sound equipment, and will be in the middle western states after November 14.

Dr. Onderdonk is available for special engagements. He is a capable lecturer and possesses excellent motion picture projection equipment and films. Write him at: 1331 Geddes Avenue, Ann Arbor, Mich.

INTERMEDIATE DEPARTMENT

Intermediate Christian Endeavor

October 4, 1936

Topic: “Go Forward”

Exodus 14: 15

Daily Quiet Hour Readings

Sept. 28 How Paul pressed on. Phil. 3:7-12

Sept. 29 Ideals that draw us on. Phil. 2:1-11

Sept. 30 Persistence in going forward. Gal. 6:9, 10

Oct. 1 Never looking back. Luke 9:57-62

Oct. 2 Go forward to glory to come. Heb. 12:1, 2

Oct. 3 Go on to new heights of character. II Peter 1:1-11

Oct. 4 Go forward. Exodus 14:15

Your Society Program

If your Executive committee has not done so, it should meet before you have this topic and set some very definite goals for this year. These might be presented under two heads: Members' personal goals, and society goals. Let the committee chairmen who are responsible for the promotion of the various phases of the work be the ones to present their work in this program.

Poster Suggestion

Picture of auto with C. E. monogram on it, traveling up a mountain road. Signboard: “To Achievement Heights,” pointing upward. Letter-

ing, "Go Forward With Us." Time and place of meeting. Hang it in the front of the room, with any banners or awards that the society may have received for past achievement.

Pre-Prayer Circle

Use the prayer verses of last week, Matt. 7: 7, 8, showing how the promises should encourage us to undertake great things for the Lord in the coming year. Make this a time of earnest prayer and heart searching.

Praise in Song

Select two or three of the following songs. Call for the society announcements after the songs, "True-hearted, Whole-hearted," "Higher Ground," "More Like the Master," "To the Work."

Quiet Worship

Piano: "Jesus Calls Us"

Leader: Topic announcement and Scripture reading, Exod. 14:15

Hymn: "Who is on the Lord's Side"

Sentence prayers closed by singing, "Where He Leads Me"

Special Music: Trumpet solo

The Topic Presented

1. Leader's introductory words. Speak of the fact that there is no standing still in the world, giving illustrations from observation. Speak of the need for goals to assure progress. Goals for the individual members and for the society necessary.
2. Use some of the daily reading references for talks to show what going forward involves.
3. To impress the goals that your society has, carry out the idea of the auto going up to the mountains. Draw a series of peaks, and label them with the various goals upon which the members will speak.

Personal goals:

Quiet Hour: Every member a Quiet Hour comrade, spending at least fifteen minutes a day in quiet meditation, Bible reading, and prayer. Speak of the help that comes to the individual members and the society.

Tithing: Every member a tither. Systematic method of giving. Easy to tithe when income is small. Tell why we should give to God.

Other goals: Regular attendance, better participation, reverence, etc.

Society goals:

Executive Committee meetings: the presi-

dent should tell why it is necessary for the officers to meet regularly every month to discuss the business of the society, and challenge the members of the Executive to set that evening aside and be present at every meeting.

The Budget: The treasurer should present the budget, showing how much money the society expects to use, and for what purposes it is to be used. Put giving on the basis of service to Christ.

Let each of the four committees, "Look out," "Prayer meeting," "Social," "Missionary," and any others you may have, present its aims.

Closing Moments

While heads are bowed have the following poem read:

"We know the paths wherein our feet should press;
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed." —Drinkwater.

Benediction verse: Ps. 19:14.

JUNIOR SECTION

Program Suggestions for October 11, 1936

Precious Promises

Topic 2: "Ask and it shall be given"

1. **Setting:** See last issue's suggestion. Fill in second motto,—still leaving two blanks. Set candles at either side of verses. Perhaps some home would lend a large picture of The Angeles for the evening. The pictures "The Bedtime Prayer" and "Thanking the Heavenly Father" could also be used. Though we have not planned to use these in a special talk, they will, nevertheless, leave their message to the hearts.
2. **Call to worship**—by prelude using the music of "Sweet Hour of Prayer"
3. **Worship period**—Rise
 - 1) Sing in unison the words of prelude song
 - 2) In unison—"The Lord is in His holy temple"
 - 3) Prayer in unison—Ps. 19:14
 - 4) In unison—the three-fold or the seven-fold Amen — (Number two or five, page

338, Menn. Hymnal) Perhaps in your business meeting or in a few minutes on several Sundays just before the study period, you could drill one of these "Amens." It might prove a help in leading Juniors to worship "in spirit and in truth." Be seated

5. Responsive reading, Selection Three, Menn. Hymnal

6. Hymn prayer in unison—"Lord, I hear of showers of blessing; let Thy blessing fall on me, even me."

4. Announcements

5. Study Period. Aim: to teach the need and the power of prayer

1) Introductory remarks by junior chairman
2) Special music—"Take Time to be Holy," verses 1, 2, 3

3) A Promise to Me—group participation, each junior having been supplied with a verse pertaining to God's answer to prayer. (Ps. 145:18; Jas. 5:16; Ex. 22:27; Ps. 50:15; Ps. 145:19; Isa. 65:24; Matt. 21:22; Mark. 11:24; Jno. 14:14; Rom. 10:13; Jas. 4:8; Ps. 3:4; Ps. 18:6; Ps. 34:4; Ps. 34:6; Ps. 116:1, 2; Lam. 3:57; Jer. 33:3; Ps. 10:17; Ps. 65:2; Ps. 99:6; Isa. 58:9; John 11:42, etc.)

4) Poem — a junior

"God has given me His promise
That He hears and answers prayer;
He will heed my supplication,
If I cast on Him my care.
He will not withhold one blessing,
He will give me what is best;
God will answer by His Spirit,
Ev'ry one who makes request.
He can hear the great petition,
And the smallest, over there;
Unto God pray without ceasing,
He will answer ev'ry prayer."

5) Do I Need to Pray?—six juniors in minute talks:

a. Through prayer I keep in touch with God

(The life of David in the Psalms)

b. It brings God's blessings to me — Luke 11: 13

c. It keeps evil away—Dan. 9:13, 14

d. It is commanded by God—Col. 4:2; I Thess. 5:17

It is sin if I do not pray—I Sam. 12:23

e. I rob myself if I do not pray—Matt. 7:7

I rob others if I do not pray—Jas. 5:16

f. It will make me grow unto a life that will be like a strong and healthy tree

bearing much good fruit. John 15:4, 5

6) Special music—"Teach Me to Pray." If the music for this song is not on hand, the words could be spoken to the soft music of another hymn

"Teach me to pray, Lord, teach me to pray,
This be my heart cry day unto day;
I long to know Thy will and Thy way,
Teach me to pray, Lord, teach me to pray.
Power in prayer, Lord, power in prayer,
Here 'mid earth's sin and sorrow and care;
Men lost and dying, souls in despair;
O give me power, power in prayer.
Teach me to pray, Lord, teach me to pray,
Thou art my Pattern day unto day;
Thou art my Teacher now and for aye;
Teach me to pray, Lord, teach me to pray."

7) How God wants us to pray—two juniors in minute talks

a. Tell points in Matt. 6:5-8

b. Tell story of Luke 18:10-17

8) Ten minute story with the theme of the need and power of prayer—by a guest

9) Reading the verse of the evening in unison. Let other lights be turned off, leaving only candle light illumining the verses. After reading arise for a moment of silent prayer asking that we too might be taught to pray; then a thanksgiving for the privilege of prayer in sentence prayers by juniors.—In charge of leader.

10) My closing prayer—In unison the song for the month "Saviour, while my heart is tender, I would yield that heart to Thee."

11) Benediction.

The C. E. Pledge

Its Meaning and Application Today

(Concluded from last issue)

4. The next promise is that just as far as I know how, throughout my whole life, I will endeavor to lead a Christian life. That, surely, needs no explanation.

5. As an active member I promise to be true to all my duties. In this apparently simple phrase is wrapped up a great principle, the duties of everyday life. One of the most valuable features of Christian Endeavor is the way in which it bears down on duty. It is not afraid of challenging young people. It is organized on the basis of personal responsibility. Each member is expected to do whatever he is asked to do, or whatever is necessary to be done. He is not asked as a matter of favor, but as a matter of duty! He is part of a society with obli-

(Continued on page 15)

JOTTINGS

The next Missionary Number of The Mennonite will appear in November. Dr. Rudolph Petter, of our Cheyenne mission, will have charge of the issue. Dr. Petter's translations of the scriptures into the Cheyenne language has been one of the outstanding things featured in the work of missionaries among the American Indians.

November 2nd, afternoon and evening, the Minister's Quarterly Conference of the Eastern District Conference will be held in the historic Germantown church.

On October 2nd and 3rd, a workers' conference is to be held with the brethren of the western part of the Eastern District, at which time the workers' bungalow at Napier, which was built during the summer, will be dedicated.

This fall six workers are being returned to their fields of labor in our missions in India and China. The Lord is doing great things. There is reason for praise and thanksgiving to our Heavenly Father for guiding the hearts of our people to give so that the workers can be returned.

Rev. P. H. Richert, secretary of our Foreign Mission Board, is spending some time in the East. A Mission Rally is to be held in the Quakertown, Pa., church when he will meet with the brethren to share the joy and bring intimate facts and challenges and to encourage in the continuance in the work of the Lord.

Rev. and Mrs. William Gottshall of Quakertown, Pa., celebrated their Golden Wedding Anniversary with their children some days ago. Rev. Gottshall, who for many years has been secretary of the Home Mission Board, succeeded his father as pastor of the Eden church, Schwenksville. This pastorate was followed by one at Allentown, Pa. Later he was pastor at Bluffton, Ohio, and then at Freeman, S. D. At present he serves the East Swamp and Saucon churches near Quakertown.

The Bethel College, Kansas, Mennonite church chapel, having been remodeled and redecorated, was dedicated with appropriate services on September 20.

The Sunday School of the First church, Newton, Kansas, had an interesting visitor in the form of Victor Crecencia, a young Philippino student, who gave an address and also spoke at the Mission Study Circle of that church. He plans to return to the Philippines to begin active mission work under the auspices of the Central Bible Hall of Kansas City.

The Mennonite Peace Society will hold an Educational Peace Conference at Souderton, Pa., October 16, 17, and 18. Plans are being made to study together ways and means of giving our Peace Testimony effectively. The program is rapidly being prepared.

Rev. Paul E. Whitmer, pastor of Grace church, Pandora, Ohio, who spent six weeks in an exchange pastorate at Kitchener, Ontario, and attended the All-Mennonite Convention and the Middle District Conference in Indiana, announces a series of Sunday evening services which include a sacred concert by Professor Holtkamp of Bluffton College, an address by Prof. C. Henry Smith on his visit to the Mennonite World Congress in Holland, and an address by Mr. Gerhard Buhler, the principal of Bluffton High School, on cooperation between church and school.

The dedicatory concert for the new three-manual organ installed in Bethel College chapel, Bethel College, Kans., was played by Professor Daniel A. Hirschler of Emporia, Kansas, on the evening of September 18. The organ, the largest in Newton, Kansas, is the gift of the Bethel College Women's Association through whose efforts the instrument was installed. Dean Hirschler, a former head of the Bethel College music department and well known Kansas concert organist, praised the quality of the new organ at the dedicatory program. At the dedication Mrs. J. E. Regier, president of the Bethel College Women's Association, made the formal presentation of the organ to the college. Rev. P. R. Regier, president of the Bethel College Board of Directors, in a short speech accepted the organ. Professor W. H. Hohmann, head of the Bethel music department, spoke the appreciation of the school for the gift, and President Ed. G. Kaufman of Bethel College led the audience in a dedicatory response.

The Choral Society of the Berne, Ind., church is planning to present the oratorio of Handel's Messiah on Sunday, December 6. The chorus will be under the training of Prof. Russell Lantz of Bluffton College, who directed the chorus with unusual success last year and enjoyed the splendid cooperation of the participants.

At its meeting last month the Middle District Conference authorized the erection of a church in the city of Lima, Ohio, where Rev. John J. Esau has been working for some time. Construction of the building will begin within a few weeks. The edifice will be erected at Eurcka St. and Orena Ave. The church has a membership of about twenty families.

Two persons bringing missionary interest were visitors at the Salem church, Dalton, Ohio. They were Miss Loretta Lehman, missionary on furlough, whose home is in Berne, Ind., and Rev. P. H. Richert, secretary of the Foreign Mission Board of the General Conference.

Miss Loretta Lehman expects to return to her field in India very shortly. Relatives and friends from far and near enjoyed a picnic dinner and social time arranged in her honor in Lehman Park, Berne, Ind.

A Bluffton graduate recently had been accepted for a fine position. After his acceptance one member of the board (a minister and a legionaire) asked, "When you come, will you teach our children that war is wrong?" Being a Mennonite he replied, "I would have to teach them that there are better ways to settle differences than war." All members of the Board but this one agreed with the applicant. But the objecting member said, "If you hire this man over my protest you will have the American Legion on your back." The young man lost his job.

How much will you give for your loyalty to the Prince of Peace? (This young man was without a position Saturday morning, when school was to open Monday. Saturday evening the Board of Education elected him to a fine position. We admire his stand, and rejoice in his success in finding a new position.)

DEATH

Moses S. Erb, a native of Ontario, Canada, and a resident of Albany, Oregon, was born October 3, 1862. He died at his home September 10, 1936. He married Katie Albright, who died in 1926. He was a member of the Mennonite church at Albany. Surviving him are five sons, seven grandchildren, two brothers, and one sister. Funeral services were held in Grace Mennonite church. The services were in charge of the pastor, Rev. W. R. Augsburg.

REPORT OF THE GENERAL TREASURY OF THE GENERAL CONFERENCE

From June 18, 1936, to September 1, 1936

Balance June 18, 1936.....	\$793.84
Receipts for General Treasury:	
Zion Menn. Church, Souderton, Pa.....	\$10.00
First Menn. Church, Newton, Kans.	5.52
First Menn. Church, Philadelphia, Pa.	2.84
Alexanderwohl Ch., Goessel, Kans.....	58.88
Receipts for General Conference Minutes:	
C. E. Krehbiel, Newton, Kans.....	3.60
Zion Church, Elbing, Kans.....	6.92
First Menn. Ch., Butterfield, Minn.	18.00
Deer Creek Menn. Ch., Okla.....	2.32
Flatland Church, Quakertown, Pa.....	1.00
Bethany Church, Quakertown, Pa.....	1.90
West Swamp Ch., Quakertown, Pa....	2.45
Menn. S. S., Hutchinson, Kans.....	3.50
Bethany Menn. Ch., Quakertown, Pa.	.35
First Menn. Church, Berne, Ind.....	25.00
H. J. Penner, Manitou, Man., Can.....	1.00
Christian Church, Moundridge, Kans.	17.25
Whitewater Church, Lena, Man., Can.	1.40
Wayland Menn. Ch., Wayland, Iowa	10.00
Bergfelder Ch., Mt. Lake, Minn.....	5.00
Receipts for Delegate Expenses to Holland Convention:	
Men's Choir, First M. Ch., Berne, Ind.	86.13
Bethany Menn. Ch., Freeman, S. D.	9.14
Christian Church, Moundridge, Kans.	24.00
Eden Church, Inola, Okla.....	7.68
Buhler Menn. Church, Buhler, Kans.	15.86
Total Receipts	\$1,113.58
Paid Out: Order No. 207.....	235.95

Balance in hands of Treasurer, Sept. 1, 1936.....\$877.63
Respectfully submitted, K. A. Richert, Treasurer.

Treasurer's Note: Flatland congregation, Quakertown, Pa., gift of \$2.00 was included in total receipts, but was not shown in last statements reported June 18, 1936.

The C. E. Pledge

(Continued from page 13)

gations that it must discharge. The pledge puts duty on the members' hearts and calls them to earnest labor.

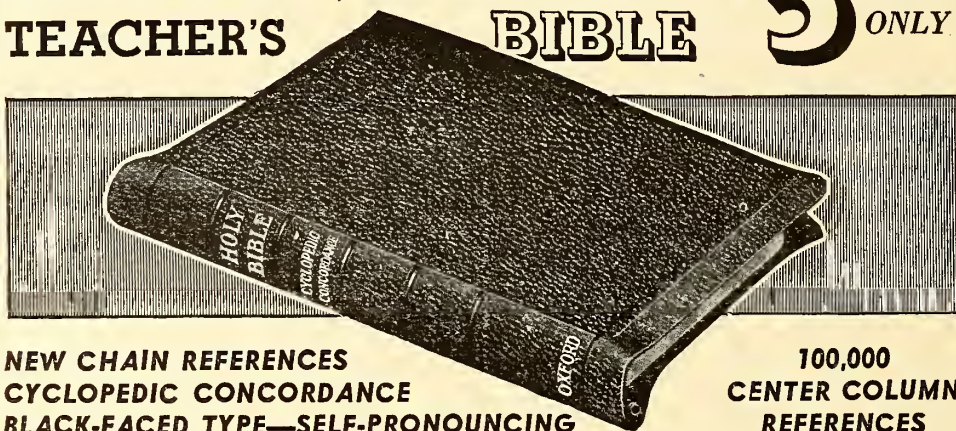
6. Some of the member's duties are then defined: **To be present at and to take some part, aside from singing, in every Christian Endeavor or prayer meeting.** This part of the pledge is one of the most difficult parts to keep for many members, especially the very timid ones. They need encouragement and praise. By early and full preparation, and by doing our best, trying all the time to do more and better, this duty will become easier.

The critic will say that it is impossible for every member to take part if the society is large. There wouldn't be time if there were fifty or more members, the thing would be absurd. But the criticism would not be made if one reads on. The pledge continues, **Unless hindered by some reason which I can conscientiously give to my Lord and Master.** It would be a perfectly legitimate reason for not taking part if there were not time to do so. The pledge does not expect that every one will take part in every meeting. There are bound to be things that hinder some of us. The pledge simply states our duty in general terms. It is meant to stop us, and make us think if we try to dodge our duty.

7. The final promise is that the Endeavorer will endeavor, if possible, to send at least a verse of Scripture to read in response to his name at the roll-call should he be unable to be present at the monthly consecration meeting. That demand is so simple that only downright laziness can object to it. Again the promise is not a flat one to send a verse of Scripture to be read in meeting: But to do that **if possible.** Sometimes it is not possible. The obligation, however, reminds the Endeavorer of his necessity for reconsecration. It ties him up to the meeting, and the object of the meeting, in a definite way. And in these days it can harm no young Christian to be reminded that he must again and again pledge faithful to Jesus Christ as is done in the Christian Endeavor consecration meeting.

The qualifying clauses of the pledge are not meant to be loopholes through which we may escape obligation; they merely provide for such circumstances in life as make it impossible to keep the pledge to the letter in all instances.

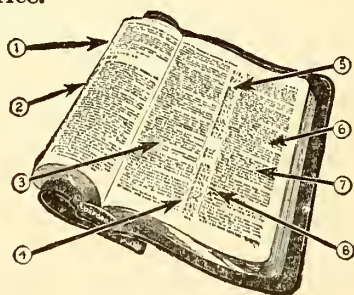
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1. New Chain References to persons, places and subjects.
2. References based on similar thoughts, not similar words.
3. Center column reference system entirely revised.
4. References refer backward and forward.
5. Many references from recent commentaries.
6. The number of references has been greatly increased.
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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, OCTOBER 6, 1936

No. 39

THE MENNONITE CHURCH AND HER YOUTH

Address of Bro. P. R. Schroeder at the
Mennonite World Congress

Dear Brethren:

Greetings from America to our ancestral home in Europe! The brethren of our General Conference of the Mennonite Church of North America greet you.

This meeting is a gift of grace. The Lord bestow upon us His Spirit and blessing.

The subject under consideration, "The Mennonite Church and Her Youth," might well become an object of an exhaustive study by some specialist, as an outcome of this congress.

It shall be my purpose for the time being, to note some observations out of the narrow circles of our own conference together with some possible conclusions.

I. Callings and Occupations. A long catalog of the callings and occupations of our older young people could be recorded. Many have earned the doctors' degree. There are medical doctors, dentists, lawyers, and newspaper editors. There are teachers in district schools, high schools, colleges, and universities. In Mennonite institutions, Bible schools and colleges, there is seldom place for a non-Mennonite teacher. They occupy government positions, and are active in business and agriculture. There are among them agents, traveling salesmen, musicians, factory workmen and craftsmen. Their increasing standard of education tends to decrease the number of day laborers. The list of missionaries, ministers, and deaconesses is long, and others are constantly added to their number.

Marrying and being inclined toward marriage is still popular among our youth. Divorce is rare and frequently unknown. Criminals there are almost none. Smoking is quite com-

mon among the young men, but still rare among the young women. Comparatively few are addicted to alcoholic drinks. Most of our youth are members of the church. And that they are non-resistant is evident from the fact that in the World War about 96% of them took a firm stand on the question.

Our youth attend Sunday School. A majority of them are members of the young people's society of Christian Endeavor.

II. Nurture and Home Life. A glance into this phase of our youth problem reveals that the very helpful practice of family worship is not quite so common as it need to be. Obedience is taking a somewhat different form. Parents gradually began to take the place of comrades with their children. And while this leads to a somewhat more intimate mutual relationship, the child thereby loses some of its inherited piety.

Church attendance is general among parents and children, however, in the town and city churches the parents find themselves confronted by the increasing difficulty of overcoming counter-attractions that would lead their children into by-paths.

The average home library is weak, both in the quality and quantity of reading material. This is largely fallow ground. But in regard to newspapers and magazines, conditions are different. In many congregations the daily paper is in practically every home, thanks largely to free mail delivery. Magazines of a light nature are widely read. Church papers are found in only 25% to 50% of the homes, or less. Christian magazines are found in an occasional congregation as a vital necessity, but on the whole parents neglect a powerful means of Christian nurture in this lack of good reading matter. Family celebrations, as well as the special days of the church year, and also gathering of larger circles of relatives, receive con-

siderable emphasis. In some circles we find parents conscientiously active in arranging for family outings, in order to satisfy the children's craving for amusement, without the need of participating in doubtful community celebrations and the like. It is regrettable to say that many parents lack the love, the insight, the inclination, the ability, and the deep, earnest concern for their children's welfare to undertake something of this kind.

The former separation from the world is losing ground. Conformity to the world is increasing.

The responsibility of parents to provide Christian school opportunities for their children requires great earnestness and sacrifice. The collection of taxes for the support of secular schools is enforced by law. The attraction of these secular institutions of learning for our youth is a powerful one. The spirit of America readily awakens the desire in children to attend there. And since the upkeep of Christian schools is somewhat high, parents that are somewhat lukewarm in their love to Christ, become unscrupulous in the choice of a school.

The spiritual nurture of the children is conscientiously provided by many parents. But many leave this work entirely to the church, the Sunday School teacher, and the pastor. Many others are apparently unconcerned in regard to the inner and eternal welfare of their own flesh and blood. The conversion experience of our youth is therefore not altogether satisfactory.

Guidance in the choice of a calling or vocation tend toward materialism and worldly honor, especially in homes where prosperity and luxury have cooled some of the spiritual ardor. Many a father deplores his unfitness for this task. Blurred vision in regard to the spiritual need of the world hinders voluntary consecration for missions and evangelization. Added to this is the increasing absence of prayer in the home, without which the spiritual guidance of youth is weakened or even hindered. But in spite of this new recruits offer themselves from time to time for the highest services that can be rendered to humanity. The Mennonite home still stands much firmer in its devout nurture of youth than the average American home.

III. Our youth at present faces special problems that threaten their well-being. The following may be mentioned: Does Menno-

nitism have a future? What position shall I take toward war? Toward World Peace? Toward non-resistance? Toward taking of oaths? Is the Bible the Word of God? Is marriage outlived? The two last named questions become especially prominent in the mind of our youth through the agitation of some leaders in state universities and even in some of the religious institutions.

Other problems: Does the Christian church have the first right to my time and energy,—on Sundays, on high days of the church calendar, on the week nights that are set apart for Bible study, and in connection with welfare work. What claims can money and property make on me? Can these make me happy? Is the modern materialistic "Weltanschauung" (philosophy) able to bring salvation? Must I look for my calling within or without the circle of my denomination? What standard of morality can safely be depended upon to guard my life from ruin?

The revolution of all values is going forward rapidly in America in all fields. Men of strong will power are undergoing this movement. Our youth is therefore facing problems that were entirely foreign to our parents, especially since they lived a simple life in closed communities during their first years in this country.

IV. In connection with youth problems a number of dangers that are threatening youth should receive attention. Unfortunately the whole question of the Mennonite church and her youth has not yet been given the thorough attention of a specialist, as one of our Kansas professors — (Dr. J. R. Thierstein, Bethel College, Kansas) — reports. Therein already lies one great danger. How can questioning youth without a reliable self-portrait, intelligently move forward in the modern labyrinth of man?

In our American Mennonite circles a new interest in the history of our forefathers is becoming noticeable. This historical emphasis of our Anabaptist foundation is not always presented with a sufficiently dynamic spiritual testimony, which alone can produce lives that meet up with lives of the fathers. And therein lies the danger of ossified sectarianism.

All too often the young Mennonite confronts a flabby passivity among us instead of aggressive activity, under the mantle of non-resistance. Our Redeemer during His earthly life did not confuse His peaceful work of love with passivity.

Membership in a congregation where there is a form but not the power of Christianity, often places our youth into a situation that is exceedingly dangerous for their spiritual welfare.

The compromising manner in which our young schoolteachers are often induced to act in order to please the standard bearers of the secular school system, tends powerfully to make their teaching service a secular one.

The lack of room for new farms in older farming communities makes it comparatively easy for some of our adventurous agricultural youth to move away from the home of their childhood into communities that often lack not only all Mennonite, but even all Christian church influences.

The gigantic strides of progress of some of the larger denominations that seem entirely to outdistance our group, tend to rob some of our growing youth of their desire to stay true to the Mennonite ideal. The wonderful fascination of the material progress of our country likewise ensnares them as in a net.

By means of the unhindered and world wide exchange of political, economic, and religious views there is developed almost unconsciously in the minds of many young people a philosophy of life that has its roots in communism, materialism, eclecticism, evolution, or rationalism.

Since the public school system of our country is gradually shaking itself loose from the Bible, many members of the coming generation get the idea that the maturity of manhood and womanhood can be attained without God.

The serious minded American is inclined to the opinion that no country in the world maintains such inexpensive, varied, tempting and dangerous institutions of amusement, as a beautiful land. No wonder that some of our youth succumb to them.

V. But enough of that. How do our people and especially our conference — since we are not so familiar with others — stand toward their duty to our youth?

A.—We have much cause to be grateful for the average character tendencies of our children. We find among them an attachment to our own denomination, obedience to their parents, bubbling enthusiasm for their life calling, ability to carry forward the new and greater duties to humanity, widespread thirst after Christ, and generally speaking, unsoiled habits.

B.—That the solution of our youth problem is being constructively undertaken is evident from the various youth movements and undertakings within our denominational ranks. In most of our districts there are annual Young People's Retreats, largely under the leadership of young people. We hear of peace caravans. A young people's organization has been found in our Conference with a youth editor in The Mennonite, and other branches of work. From various congregations winter Bible courses are reported. There are about ten Bible schools in the different branches of our church, three Junior colleges, three complete four-year colleges. High school courses, either complete or partial, are offered in ten of these schools. Interest in attending institutions of higher learning is increasing. Several hundred of our young people are in interdenominational Bible schools every year. The total attendance of young Mennonite people in higher institutions is over 2,000 annually.

The scholarship of the instructors in our own colleges is on the increase. The enrollment is on the increase. The predominance of the evangelical spirit is on the increase. Equipment for preparation for temporal callings is somewhat fuller in these schools than for callings of Kingdom service, probably as a result of repeated, insistent requests of such young people who would like to get just that in our schools which is offered in state institutions.

An All-Mennonite theological seminary was operated for a while. During the depression it was closed, but possibly it can be reopened again soon.

C.—Books and other literature for our studious and spiritually minded youth are being offered in an increasing but not sufficient quantity, by the bookstores and boards of publication of our various branches in America. Sunday School quarterlies, catechisms in German and English, song books, text books in Mennonite history and doctrine, books on missions, church papers, etc., partly satisfy the increasing need and demand.

VI. Let us finally consider the question: What can Mennonitism offer its youth that will be of inner and abiding worth? Where is there a people that has inherited such a simple, scriptural conception of the normal life of faith as ours, and where can one make these principles his own better than in democratic America? Here one can teach and live, unprejudiced, free,

THE MENNONITE

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conscientious, and unbound by tradition. Our youth has the opportunities of a Christian and thorough education. Our young people can, if they will, earn their livelihood honestly. In our communities they find wholesome social contacts. We can offer them a healthy, growing church fellowship and a pure, though not perfect, family life that may well be copied by others. The principle of congregational church government offers them freedom within, liberty of conscience, opportunity for consecration to God, and for the development of their God-given talents. In our midst they find the assembly of believers instead of a powerful church episcopate. Our missionary task and the territory assigned to us for evangelization require the combined consecration of young and old, — farmer, business man and missionary, in preparation for "Thy Kingdom come." The fundamentals of Mennonitism draw youth on into a Christ-centered and Christ-like life; to love instead of hate, benevolence instead of self-defense, peace instead of war, building instead of destroying, peaceful settlement of differences, with lawyers, courts, police or prisons.

"But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." James 3:17-18.

"Trust in the Lord with ALL thine heart: and lean not unto thine own understanding."

THE NINTH ALL-MENNONITE CONVENTION

By Lester Hostetler

At more or less regular intervals since 1913, the All-Mennonite Convention has been meeting in various Mennonite communities, the ninth session having closed at Topeka, Indiana Tuesday, August 25. The Topeka Church affiliated with the Central Conference of which the Reverend Earl Salzman is pastor was host to the convention which began Monday noon and closed Tuesday evening.

The purpose of the convention, in the words of its secretary, Rev. P. E. Whitmer, "is to get our divided denomination closer together by fostering fellowship, enabling us to hear each other's testimony, and understand each other's viewpoint."

A survey taken at one of the sessions showed that five branches were represented as follows: Central Conference, 94; General Conference, 23; Defenseless, 8; Mennonite Brethren, 2; Old Mennonites, 1; Unaffiliated, 2. These figures do not indicate any overwhelming popular interest in a united Mennonite Church. The largest group, the Old Mennonites, came within one of not being represented at all in the audience during this particular session, and none of them appeared on the program, though invited to do so. But I am convinced that there is a strong sentiment, especially among the younger people, which is favorable to a more united church. It may require another way or some catastrophe to crystallize this sentiment and translate it into definite action.

A very fine spirit pervaded the meetings, excellent addresses were given, and all who attended felt it was much worth while. Much credit is due to the secretary, Rev. P. E. Whitmer, whose unflagging interest in the cause and painstaking work in arranging the program were largely responsible for the success of the convention.

Rev. E. J. Bohn, pastor of the Zion Mennonite church in Souderton, Pennsylvania, delivered a series of five helpful devotional addresses. Prof. Holtkamp of Bluffton College favored the convention with fine organ selections at each session. The song services were ably led by Professor Russell A. Lantz, also of Bluffton College.

The opening address was made by the President, Rev. I. R. Dettweiler, pastor of the

Mennonite church at Normal, Illinois. He briefly stated the need for the convention, arising from our over-division, and then suggested two methods by which church union is achieved: (1) by the federation of forces in which denominational distinctions are not surrendered, and (2) by the organic union of churches in which all denominational lines are merged, as was done in the union of the Presbyterians, Congregationalists, and Methodists, to form the United Church of Canada. I eagerly anticipated a vision of a United Mennonite Church of America, with suggestions as to how it might be accomplished and what advantages might accrue from it. The speaker, however, stated his belief that organic union among Mennonites is impossible at present, that he is not interested in obliterating denominations nor divisions within denominations, that we need to keep faith with the dead, the heroes of the past, and that the most important thing for us is to learn to know each other, and to recognize each other's ministry. He pictured the dangers of a centralized authority in a united church, using Roman Catholicism as an example.

In his address on "Our Achievements as a Denomination," the Rev. A. R. Keiser of the Salem Church, Dalton, Ohio, discussed the following points: (1) living the simple life, (2) our attitude toward the authority of the state and church, as against freedom of conscience, (3) consistent Christian living, and (4) an adherence to the practices of the apostolic church. Mennonites, he said, have been a protesting group, protesting against war, the right of the state to conscript conscience, slavery, and other social evils. Protest parties cannot expect to be popular or their following numerous. But we have demonstrated practical Christian living with the Sermon on the Mount as the basis of our religious convictions. We have fostered worship and kept up the practice of the early church in our interest in one another and in the church.

The first session closed with an address by Rev. Carl Landes, Secretary of the Mennonite Peace Union, in which he outlined a Mennonite Peace Program for today as follows: (1) Begin within our own souls the culture of a Christian attitude towards enemies, (2) work with other peace churches, especially the Friends and Church of the Brethren, and (3) work on a

definite program for alternate service in case of war.

Monday evening the convention listened to two addresses on the general theme OUR MENNONITE CHURCH TOMORROW. Rev. Emanuel Troyer, Field Secretary of the Central General Conference, spoke on the Pressing Needs of Our Church for Tomorrow. He named the following (1) A yielding of the individual to God, (2) a united program of church extension, (3) a strong leadership, and (4) a united Mennonite Church of America. He emphasized the need for closer cooperation among Mennonites and characterized our aloofness from one another as a sin in the presence of God. He urged that we move faster in the establishment of a Mennonite Seminary, and made a strong plea for a United Mennonite Church of North America. The second address was delivered by President A. S. Rosenberger of Bluffton College. Speaking on Our Resources to Meet Our Needs, he pointed to our heritage, money, intellect, youth, faith in spiritual values, and our hope in God. Our needs are great, he said, but our resources are abundantly adequate.

The theme Tuesday forenoon was MENNONITE LEADERSHIP. Rev. H. T. Unruh, pastor of the First Mennonite Church of Bluffton, Ohio, read an interesting paper on "OUTSTANDING LEADERS OF THE PAST." Out of the rich heritage of our denominational history, he named four typical leaders — Conrad Krebill, Thinker; Menno Simon, Pioneer; John Oberholtzer, Builder; and Cristopher Dock, Educator. E. W. Baumgartner of Berne, Indiana, one of the few laymen appearing on the program, spoke on "Requisites for Mennonite Leadership Today," giving an incisive analysis of the qualities necessary for an able and devoted leadership. Rev. Jerry Sauder brought home the conviction in strong terms that the leaders in our churches must come from Mennonite homes, Mennonite churches, and Mennonite schools. If our church is to go forward, he said, it must be led by those who are brought up in our own institutions.

MISSIONS, PUBLICATIONS, and SCHOOLS were discussed respectively in three fine addresses Tuesday afternoon by H. E. Bertsche, Rev. W. B. Weaver, and Rev. Harry Yoder. We were reminded of the importance of our institutions. Missions encourage sacrifice, our church papers present the needs of the church,

serve as organs of interpretation of the history, doctrines, and work of the church, and may promote unity among our seventeen groups of Mennonites. Schools supply our workers and leaders and are therefore indispensable.

The closing session on Tuesday evening was given to a consideration of **MENNONITES IN OTHER COUNTRIES**. The writer of this report spoke on the Story of Mennonite Migrations, after which the closing address was brought by Dr. C. Henry Smith, who had just returned from a trip to Europe during the course of which he attended the Mennonite World Congress at Amsterdam. He stated that the Mennonites in Europe, 200,000 of them — have for the most part lost one of the cardinal doctrines of our faith, the doctrine of non-resistance. Though the Mennonites today are favorable to Hitler in Germany, he stated that if Menno Simons were living in Germany today, he would undoubtedly find himself in jail, for he would protest against the paganizing of religion and the attempt on the part of the state to dominate the church. Mr. Smith saw much of military preparedness in Europe, but believes there is no immediate danger of war in Europe.

The attitude of Mennonites in Europe on the question of war is explained, he said, by the fact that the peace lovers always migrated and the militarists remained. He spoke of the danger that this doctrine will gradually lose out in our own American churches due to the military training many of our young men are getting in state schools, and the influence of an increasing number of our ministers receiving their training in Bible schools where the doctrine is not held. He emphasized the urgent need of training our ministers in our own schools and hence the importance of establishing our own Seminary, for leadership is everything in maintaining our historic doctrines.

The following officers were elected to serve for the next convention: President, Prof. P. E. Schellenberg, Bethel College, Kansas; Vice-President, Rev. Earl Salzman, Topeka, Indiana; Secretary, Rev. P. E. Whitmer, Pandora, Ohio; Assistant Secretary, Rev. Arnold Funk, Hillsboro, Kansas; Treasurer, Albert Neuenschwander, Grabill, Indiana.

Troubles should be destroyed as soon as possible; the longer they grow the harder they are to destroy.—G. S. K.

WHAT CAN I, AS A CHRISTIAN, DO FOR PEACE?

Bertha Wetzel

The first thing I'll ask is: What is peace? Peace is to make quiet.

If I am a Christian I will not have envy or jealousy in my heart. I will be loving and want to do as Jesus wants me to do. We find that He urged His disciples to live peaceful lives. "Go your ways; behold I send you forth as lambs in the midst of wolves." Luke 10:3. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." Matt. 10:16.

From these passages I find that He wants me to lead a peaceful life. I can commence at home by not quarreling with the members of my family. It may be that I can prevent a quarrel between other members of my home. Next I can live in peace with my neighbors by not quarreling with them, and perhaps preventing quarrels between them. I can help to keep peace in my Sunday School and church by helping to prevent quarrels and misunderstandings that sometimes arise. Such things should not happen in church and Sunday School, but they do at times. I can live a peaceful life with my schoolmates and teachers by not quarreling with them. I may be able to prevent quarrels and misunderstandings among them by talking to them of something else that will lead their minds to something higher. I can quote them such passages as are found in Luke 6:27-38, "But whosoever smite thee on thy right cheek turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. Ye have heard that it was said, Thou shalt love thy neighbor as thyself." Who is my neighbor? Anyone I may meet in my walk of life. If I love my neighbor as myself, I will not want to quarrel with him, be envious, be jealous of him. Therefore, I will live in peace with him, and I will also live in peace with the world.

I may be able to prevent a quarrel between two children on the street by making peace between them. People should be taught to not quarrel and not to be jealous of each other from the infant to the adult. We find that a large percent of the murder and suicide cases in the world come from quarrels and jealousy

(Concluded on page 10)

THE PEACE PAGE

Aim: A vital, Christian, intelligent peace program

Dr. E. L. Harshbarger, Editor

President, General Conference Peace Committee

MEDITATION

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. Meekness, temperance: against such there is no law." Gal. 5:22-23.

To propagate such fruit has long been recognized as the primary object of the Church. In this age of materialism should not the Church also give help in relating her spirit to the material things of life? We are in the world, but not of it; nevertheless our Christian spirit must permeate our whole life if Christianity is to survive and we are to be of service.

NEWS ITEMS

To the Friends of Peace Everywhere: The World War brought together in concentration camp, alternative service and relief effort those whose conception of discipleship included the conviction that the Christian can have no part in war or its support. This common experience is remembered by many, and is well known to all in the three historic peace churches — the Mennonites, Brethren, and Friends.

Since the war it has become the growing conviction within these several groups that a more faithful testimony to the ways of peace, love and good will as exemplified and taught by our Lord is essential when our country is at peace, if we would have respect for our position in times of war crisis.

The feeling that such testimony would result in a better understanding of our position by those in official life and have more influence with other Christian groups if it could be made unitedly, has led to a number of informal gatherings for the purpose of studying such possibilities. Such a meeting was called by Rev. H. P. Krehbiel. It met at Newton, Kansas, November 1 and 2, 1935. About eighty attended and took part in these discussions — most of whom were Friends, Brethren or Mennonites. The Newton meeting suggested a somewhat unofficial Continuation Committee of three — one each to be appointed by the Friends Service Committee, the Board of Christian Education of the Church of the Brethren, and the

Mennonite Central Committee — who should arrange for the continuation of this common study by representatives of the various groups in the three denominations and call to each group's attention ways in which our common testimony could be strengthened by united witness.

The Committee has met several times and is at present particularly concerned about the body of available Christian peace literature, its further production when deemed necessary and its better distribution within our groups and to the outside world. The committee is also studying the fields of service in war time compatible with our common peace testimony through present-day peace-time relief and reconstruction service projects. To its meetings are invited individuals from the several groups whose experience and connections qualify them to aid the meeting. The committee plans to meet about once each quarter. The results of these studies and contacts are to be made available to the organizations within each group charged with the group's peace program. A sub-committee on peace literature is being set up to aid the Committee in this particular field.

The Continuation Committee

R. W. Balderston, Chairman

Ray Keim, Secretary

Orie O. Miller

* * *

Court Martial for Factory Workers Under War Department Bill

Every American citizen should ask his Senator for a copy of Report No. 944, part 4, of the Munitions Investigating Committee covering the War Department's bills for industrial mobilization in war-time. This program provides for the conscription of the entire manhood of the nation if we blunder into another war. Every male over 18 years of age will be subject to registration and all persons registered will "remain subject to induction into the public armed forces of the United States." The farmer plowing his field, the worker in factory or mine, the minister in his pulpit, all will be in the army. Quakers and other conscientious objectors to war will be exempted only from

combatant service but definitely subject to "service in such capacity as the President may declare to be non-combatant."

* * *

F. O. R. Calls Conference on Pacifism and Religion

The twenty-first annual conference of the Fellowship of Reconciliation will meet at Northover Camp, Bound Brook, N. J., from September 25 to 27. It has chosen for its topic what it considers the most urgent question facing the religious life of America—the relevance of religion to the contemporary struggle for peace and justice.

WHAT TO READ

Miller, R. H., The Christian Philosophy of Peace.

Obtainable free or at slight cost in quantities from Board of Christian Education (Church of the Brethren), 22 South State St., Elgin, Ill.

PROGRAM

for the Western District Conference, to be held at Beatrice, Nebraska, October 21 to 23, 1936

- 1. Opening by the conference officers.
- 2. Opening conference-sermon by Vice-chairman, Rev. M. M. Horsch.
- 3. Division of time.
- 4. Receiving and reading of delegate certificates.
- 5. Reception of new churches.—Churches wishing to join the conference should present their application to the Home Mission Committee before the session of the Conference.—Rev. J. M. Suderman, Buhler, Kansas, is secretary of the committee.
- 6. Song—Bethel College quartet.
- 7. Reading the resolutions of the last session.
- 8. Appointment of temporary committees: Auditing Committee, Resolution Committee, Memorial Committee, Tellers Committee.
- 9. Election of Conference officers and member of the Program Committee.
- 10. Report of the Statistician—Rev. Olin Krehbiel.
- 11. Address (German)—Dr. A. Warkentin.
- 12. Report of the Home Mission Committee.—Election.
- 13. Song—Local church, Beatrice.
- 14. Address—Report of the World Mennonite Conference, Holland—Rev. P. R. Schroeder.
- 15. Report of the Trustees.—Election.
- 16. Report of Bethel College Board of Directors.—Election of candidates.
- 17. Choir—Local church, Beatrice.
- 18. Address—Rev. J. N. Smucker, Pastor Bethel College church.
- 19. Report of the Committee on Relief for the Poor.—Election.
- 20. Report of the Committee on Education.—Election.
- 21. Address (German)—Dr. A. Warkentin.
- 22. Report of the Special Committee for Revision and Translation of the Conference Constitution.
- 23. Men's quartet—Brudertal Church.
- 24. Address—Rev. J. N. Smucker.
- 25. Memorial Services for the Departed.
- 26. Report of temporary committees.
- 27. Recapitulative conference closing sermon (German), by the chairman—Rev. P. P. Wedel.
- 28. Song—Local church, Beatrice.

- 29. Address—President of Bethel College, Dr. Ed. G. Kaufman.
- 30. Invitations for next conference. Choosing the place.
- 31. Close of Conference.
Nominating Committee: Rev. Franz Albrecht, Beatrice, chairman; Rev. P. E. Franz, Geary; Rev. J. F. Moyer, Bethel College; C. H. Friesen, Buhler, Karl A. Richert, Newton.
P. R. Voth, Secretary Program Committee, Bethel College, Kansas.

The Committee on Revision proposes the following changes and additions to the Constitution and By-laws of the Western District Conference:

- 1. That the Conference Article XIII, paragraph 7, which now reads: 7. The Peace Committee, composed of seven members; and of this committee the one from the Western District Conference who has been chosen as a member of the Peace Committee of the General Conference shall be the seventh member and chairman of this committee—
To read as follows:
7. The Peace Committee, composed of seven members; six elected by the District and the representative from the Western District Conference who has been chosen as a member of the Peace Committee of the General Conference shall ex officio be the seventh member.
- 2. And in the By-laws to add to Paragraph 6 as No. 3:
3. According to the agreement of 1917, the Western District Conference is entitled to nominate six conference members to represent it on the Bethel College Board of Directors. The Conference therefore annually nominates double the number to which it is entitled, and submits their names to the College Corporation for its election.
C. E. Krehbiel, Committee chairman.

PROGRAM

for the Young People's Meeting

Held in connection with the Western District Conference at Beatrice, Nebraska

In the Country Church, Wednesday, October 21
In the Town Church, Thursday, October 22
Chairman: Alvin van der Smissen

- Hymn Congregation
- Scripture and Prayer.....
- Christian Education in the Home (10 minutes)
Rev. J. M. Regier
- Some Opportunities in Sunday School and Young People's Work (10 minutes).....Miss Helen Claassen
- Some Problems of a Church College (20 minutes)
Dr. Ed. G. Kaufman
- Hymn Congregation
- Closing Prayer and Benediction.....

PROGRAM

of the Women's Missionary Organization of the Western District Conference, to be given in the two Mennonite churches at Beatrice, Nebraska, October 21 and 22, 1936

- Opening—7:30 P. M. Chairman
- Song—"Die Sach' ist dein, Herr Jesu Christ".....
- Devotionals.....Mrs. P. E. Frantz
- Music Beatrice
- Address.....Mrs. J. S. Goering
- Offering and Offertory.....
- Music Beatrice
- Address.....Mrs. J. R. Dirksen
- Reading Beatrice
- Closing prayer.....Mrs. J. M. Suderman
- Closing song—"Blest Be The Tie That Binds".....
- Our business meeting will be held at 12:45 P. M. on the second day of the Conference. Place of meeting will be announced later. All women are urged to attend.
Mrs. Katherine K. Klassen, Chairman.
Elizabeth K. Linscheid, Secretary.

THE SUNDAY SCHOOL LESSON

October 11, 1936

Becoming A Christian

Acts 16:22-34; Phil. 3:6-14

Golden Text.—Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16:31.

A miracle had been performed, but it meant that the evil trade of the young girl's masters was broken up. Their pocket books were touched, and evil doers are very sensitive concerning their pocketbooks. It seems that they had many sympathizers. Those who had been defrauded were with the deceivers and against the ministers who came to bring them the best thing that anyone may know — the Gospel of Christ. One would think that a court of justice was a place where right would be done, but the missionaries, and many more since their time, have found that courts are often anything but places where justice is done.

Do we ever think how many times in the Bible we are told of men who had to go to prison because they were on the side of God? Joseph, Jeremiah, John the Baptist, many of the early Christians, Paul and his associates were some of those who knew only too well what the inside of a prison looked like. Our Lord, too, was a prisoner. Jesus pronounced blessings upon those who would visit the prisoners. His presence was found in the jail where Paul and Silas were held. Prisons are useful for the discipline of wrong-doers, but it often happens that they have been made instruments of persecution. The number of Christians who, because of their love of God, have been compelled to suffer imprisonments and their accompanying tortures have been great in many ages and it is their fortitude under suffering that has inspired faithfulness in others.

It is interesting and helpful to note what Paul and Silas did when in prison. Without doubt they were suffering terribly, but we hear no word of murmur concerning their suffering. They knew that the Lord whom they served was also a sufferer. What they did was to sing. The singing of hymns is one of the greatest helps in worship and no matter what the circumstances may be, there are hymns suited to the condition. The Book of Psalms is the hymn book of the ages. In it every emotion

that comes to the child of God finds expression. Paul recommended the singing of Psalms and hymns to other Christians. No doubt he had often experienced the meaning of song in whatever state he happened to be.

Another fact to be especially noted in this account is that "the prisoners heard them." Among these, no doubt, the greater portion came from the lowest strata of society and they were justly paying the penalties of their wrongdoings. Here among them were fellow prisoners who were different. They, Paul and Silas, were there because they had done only good. Yet there was a fellowship of suffering in which all had a part. Paul and Silas could be an example and inspiration to them. They could keep their minds free of resentment and bitterness. They could be cheerful. We are reminded that Paul once wrote: "I have learned in whatsoever state I am therein to be content." Here was a hard test for that determination, but it was consistently worked out. What effect the songs in the night had on the other prisoners we are not told, although there must have been an impression of some kind or their statement would not have been written into the account.

The deliverance of Paul and Silas came in a sudden and unusual way. The stocks were broken and the doors of the jail thrown open. Earthquakes may be accounted for in a natural way, but timing this one for the relief of God's servants was surely great miracle. It also was the occasion of a great opportunity for Paul and Silas, for with it came the conversion of one from whom one would hardly look for it. The first flush of despair brought terror to the jailer. He sought to take his own life. Self murder is murder just the same, even if the one who commits it does so upon himself. We often wonder why, in this confused age when many resort to taking their own lives, there is not more testimony against this crime in the Christian church.

The question asked by the jailer is the most important of all things that might be asked. He, no doubt, was thinking of his natural life at the time. Paul and Silas pointed out a salvation far more important than the saving of natural life—it was the saving of the soul. What matters it if the body is destroyed, there remains the soul to be saved.

The answer to the jailer's question revealed the only hope of humanity. Hopeless, helpless,

and lost, man has but one refuge. It is faith in the Lord Jesus Christ. The conversation in the jail shows the power of salvation. It resulted in the jailer accepting Christ, openly announcing the fact through baptism and bringing his own family to Jesus. There came a change of heart and character in this conversion. The cruel persecutor becomes the kindly one who tenderly cares for those whom he had a part in torturing. No conversion is complete unless it changes hard hearts and leads to kindly consideration of those who are in distress. To Paul and Silas the jailer had been an enemy, a torturer, but with his conversion he became a brother beloved. In Christ Jesus there are no enemies. Love takes the place of the base passions that possess the human heart.

WHAT CAN I, AS A CHRISTIAN, DO FOR PEACE?

(Continued from page 6)

which cause many a broken heart and often times the breaking up of families. We find that our last World War started from a family quarrel and murder of the leader of two countries who took up arms and fought until every nation was in it. What was the result? Many lives were lost, many homes wrecked, and many who have returned have been in ill health ever since. It has been eighteen years since this war has ended and the world still is suffering from it. Why is it that the world is still suffering? Because war is against the teachings of Jesus Christ. In olden times He insisted that His people put into practice the law of love to a degree far in advance of the teaching of nature (Luke 6:32, 33) or of the Jewish Rabbis (Matt. 5:20), and that the exercise of patience that should be perfect (Jas. 1:4) after His own example (II Thess. 3:5; I Peter 2:21-33), that is, instead of violently resisting the evil with the object of destroying it, rather to suffer repeated wrongs (Matt. 5:38-40), rather put up with material loss and injustice than to be quick to quarrel (I Cor. 6:1-8); to render to no one evil for evil (Rom. 12:17-20), but always to follow after that which is good toward one another and toward all; to overcome by doing good (Rom. 12:21), to love our enemy: if he is hungry, feed him; if he is thirsty, give him drink (Prov. 25:21, 22; Rom. 12:20); to bless them that curse us, to do good to them that hate us, to pray for them that do violence and

persecute us. Only as we do this shall we be children pleasing our Father in heaven (Matt. 5:44-48) and true followers of Jesus Christ (John 12:26) when He was reviled and suffered, He threatened not, but committed all to Him that judgeth righteously (II Peter 2:21-22).

It is through these passages that the Mennonite faith, under which I was confirmed, finds that it is not right to use deadly weapons in carrying on war against one's enemies. Therefore, it is my duty to keep peace from my home to the nation.

What a wonderful world this would be if every one was a real Christian and ask himself: What can I as a Christian do for peace?

READING BETWEEN THE LINES

One of the many duties of the Secretary of the Bible Society is to read the letters that pour in from needy families who request a Bible. Some days he spends several hours in this manner—such a wide sweep of conditions and so many needs are described in these frank and confidential letters that often he feels so moved that he stops reading for a moment and lifts a prayer in Jesus name, to the Heavenly Father, asking Him to bless some particularly needy family. God surely answers prayer and prayer changes things. What a privilege the dear Lord has given us when He lets us intercede one for another at His Throne.

Again the Secretary proceeds with his reading—here is a letter from a family telling of sickness and death and mortgage due; the next will be from a father of a motherless group of small children; the next tells of crop failures and misfortunes over a long period of time. Over fifty families in the past three months have told us of fires that destroyed their all. Some of these fires occurred as long ago as three years and as recently as a week before the letter was written us.

Many of the writers express their grateful appreciation that there is a Society that makes it their business to supply the heart hungry people with the Bread of Life. They express their thanks for the gift in stumbling words many times, but they tell us that unless we send them a Bible, they see no way to secure one.

H. E. Ramseyer, Secretary,

Northern Bible Society, 715 West Superior Street, Duluth, Minnesota.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Borgen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

WHY A UNITED MENNONITE YOUTH?

REASON NO. 1

Because we, as a body of young believers in a Cause that is eternally RIGHT, have a duty: the duty to show mankind that the techniques of Christian living are effective techniques in an unbelieving world.

REASON NO. 2

Because we, individually are ineffective in bringing about changes in society which can be brought about only as large groups decide collectively to make those changes. That is the purpose of group actions in the church,—the Bruderschaft, if you please—because the Bruderschaft alone gave sanctions to those ideals which needed to get under way in the church and the church community.

In the same way, we need a new, and a much larger Bruderschaft, to get some things under way, to which the church has not laid its hands in the past. Youth, organized around the dynamic personality and principles of Christ can attack those large, social problems knowing that they CAN be solved. With Him we shall walk before magistrates and not be afraid. It is perfectly possible for us, while knowing that individually we are children of God, to yield our sense of separateness, and to merge ourselves with the spirit of larger movements. In this way the great impulses of many individuals focus and collect into one mighty stream of influence. This mighty stream is a thousand times stronger than the sum of all the little, individual efforts put together. This is one case where $2+2$ does NOT equal 4: it equals much more than 4. It equals $4+$.

REASON NO. 3

Because new varieties spring from crossing of different species. Did you ever know anyone who is crazy about gladiolas? If you did, you will know what infinite varieties of colors

and blends are possible by the crossing of different bulbs.

That's the way ideas work. We get together. I tell you my ideas; you tell me yours. Between us there springs up a brand new idea, which neither you nor I ever thought of. When you and I lose our sense of separateness, new life, new ideas, new power, new encouragement springs up, and we go on and out as new personalities.

If you want to put new life into your Young People's work, trying to apply this principle, try this: Write a brief summary of what your society is actually DOING. Send this summary to six other societies, and ask them to send you a summary of what they are doing. In no time at all you will know what we mean by Reason No. 3.

SENIOR DEPARTMENT

The Value of a Consecrated Life Today

Read at C. E. Convention at Lind, Washington,
by Rev. J. J. Kliever, Newport, Wash.

Our topic deals with value, with life, and with that brief portion of time which God gives us,—TODAY. This topic reminds us pointedly that we are living TODAY, in a time of changing values. The suggestion of LIFE, in the wording of the topic, challenges the thinking of young people, in whose veins there surges the powerful urge to life that is more worth living. And, finally, the topic suggests that life is to be a consecrated life.

What is a life worth? From a materialistic standpoint very little. As a chemist analyzes it—nitrogen, potash, oxygen, iron, and what not—we are told that the human body is worth less than one dollar. The newspapers are full of stories of men in good circumstances who commit suicide,—for them life is not worth while. All of us know people who are capable,

and who have more talents than we ourselves, who have, we think, every possible reason to find life full of everything that is worth while, but who are not happy, who are not useful, and whose lives have very little value for society. What is a life worth?

In order that a life may have value to society that life must meet the needs of the society in which it finds itself. A shoemaker is not a useful member of a society where everyone goes barefooted. The great challenge to young people today is to look carefully at the great social needs of mankind, to discern what mankind really needs, what will give to men and women in the toil and struggle of life the greatest and the deepest satisfactions. That life which ministers to these needs will be the one which has the greatest value. Jesus said, "I came . . . to minister."

But minister to what? We are all very busy ministering in a way. We like to tell ourselves that we are working at the tasks of the Kingdom. But are we? Or are we just working to keep the bills paid; to lay enough aside to pay for the insurance, or a new car, or what not? Jesus said, "I am come that ye might have Life . . . more abundantly." And right there is the great challenge to young people. For you it is to answer for your own generation what that term means: "Abundant life."

Now when you have decided what you consider "abundant living," our topic suggests that you consecrate your life to that ideal: to hold your life sacred for that purpose. The word consecrate means to **dedicate, to set aside, and to sanctify, or purify.**

There are so many things to occupy our mind these days that to young people this thought of consecrated living often seems vague and ascetic, but may we point out certain reasons why the fullest possible consecration is going to bring its fullest returns and its full share of satisfaction.

In the first place, consecrated living has the effect of making a person think of his life and his abilities as being sacred, and that whatever he does, whatever aims he pursues, whatever desires he desires, what passions he yields to, what ideal he responds to, — these things after all must be noble and good. It has the effect of making one feel that he is a partner with God in the great task of bringing mankind onward toward heaven. This attitude of mind

has a wonderfully fine and strengthening effect upon our powers. It releases them, it expands and reinforces us for the tasks and the momentous decisions which we all must make daily. And, as we are in fact reinforced with the presence of God, when in this attitude, these decisions tend more and more to become in very fact God-like, and our days become more peaceful and our lives more effective.

In short, we need to live consecrated lives in order that we may realize our best selves, as God intended that we should. This is infinitely more difficult for you than it was for your forefathers. They lived in a time when Nature obviously was too much for them, and they turned in their spirits to God, who could supply for them that which an unfriendly environment did not and could not supply them with. But you live in a time when the skill of man, and the science of our day, brings to your side everything your comfort and your convenience may command. It is entirely possible, surrounded by all such luxuries and conveniences to actually rot spiritually, because one finds, ah! too late, sometimes, that "life consisteth **not** in the abundance of THINGS." God is not interested in how much we ENJOY life; He wants to know what we DO with the life He has given us,—in making life not more enjoyable for US, but for those about us.

This suggests to you, I hope, the second reason for living consecrated lives. Will you just for one moment take a personal inventory of the effectiveness of your life during the past year. Just how has this world been made better by the fact that you have been here this last year? You have been busy, yes, very busy. You have been deeply engrossed in your business, but what, after all, were the real reasons for your busy-ness? I cannot answer these questions; each must answer them for himself. But the cry of Jesus we can all hear: "Come . . . and follow me!"

The plant dies to bring forth the fruit. The animal lives, reproduces its young, and then dies. Human beings live, have families, found homes, become successful (?) send their children to college, become lonely in their old age, and they too, die. And their children repeat the process. But there are some people who don't do it that way. They really LIVE! They have found that Jesus was absolutely right when He said we had to die first. They find that when they lose themselves in humble and

grateful service, not as to themselves, but as unto their Lord, then life takes on brightness, it takes on enthusiasm, — yes, they become as if on fire. They, too, live; in fact they literally burn themselves out in service and sacrifice. And they find, to their surprise, that all these other things have, after all, been provided for them and that “the cares which infest the day, shall fold their tents, like the Arabs, and as silently steal away.”

Indeed, today, if ever, we need consecrated lives. In a day when nothing is sacred, we need many, many young people who realize that their very youth is sacred, and not to be spent idly nor unworthily. We need many, many young people who may think of their lives as SO sacred, that nothing short of complete devotion is sufficient for the needs of their Master. As thousands upon thousands this wide world over are answering to the call of their country as they see it, so TODAY thousands of young people need to realize that their greater loyalty is to a greater Master, and indeed, answer to a challenge that shall make the world after us happier, fitter, and more beautiful to live in, and more fit for Christ to rule over.

INTERMEDIATE CHRISTIAN ENDEAVOR

October 11, 1936

Topic: Paul, the Pioneer

II Cor. 10:10-18

Quiet Hour Study

- A pioneer hesitates. Exod. 3:7-15
- A pioneer warrior. Josh. 1:1-11
- Pioneering among the Gentiles. Acts 10:34-43
- The pioneers' courage. II Cor. 11:24-33
- Opening new lands. Acts 16:6-13
- Pioneers imprisoned. Acts 16:16-33
- Paul, the Pioneer. II Cor. 10:10-18

A Prayer Promise

Let everything in this meeting center around Paul, the man, the missionary, the writer. Let all scripture be chosen from his books and the songs based on his messages. Use Phil. 4:6 as your verse in the pre-prayer circle or use it as a suggestion on how we are to pray before the sentence prayers.

Paul, the Pioneer

Announce the topic early in the meeting, so that the songs and scripture may have a special significance as they are used.

Songs: “I’m Pressing On,” “I Know Whom I Have Believed,” “A Charge To Keep.”

Scripture: Phil. 3:14; II Tim. 1:12; I Tim. 5:21.

Society announcements: The president should know in advance what announcements need to be made, and call on the respective members to make them.

A Worship Service

- Piano or violin: “Jesus Call Us”
- Leader: Rom. 1:16
- Response: Gal. 2:20 (ask them to turn to this before worship service begins)
- Leader: Rom. 12:1
- Special song: “Christ Liveth in Me” (unannounced)
- Sentence prayers. Close with “Into My Heart”

The Topic Discussed

1. The leader’s part. Read the scripture lesson, II Cor. 10:10-18, and tell how it shows Paul as a pioneer. Outline the discussion that is to follow, giving the main headings, then call on the members who are to present them.
2. The early life of Paul. His home, his stature, his training. (Consult a Bible dictionary, your pastor, or S. S. teacher.)
3. Paul’s conversion. Tell the story briefly from Acts 9:1-22.
4. His letters. Tell briefly of the number of books Paul wrote in the New Testament and the purpose in writing them.
5. Pioneer Characteristics of Paul. Have two-minute talks on the following topics. Ask them to tell why these qualities are important in a pioneer.
 - A pioneer is courageous. II Cor. 11:24-33
 - Whole-hearted support. Rom. 12:1
 - Exploring new lands. Acts 16:9, 10
 - Faithfulness. Acts 20:17-21

Closing Moments

Read I Cor. 13. This is one of the best-known and loved passages from Paul’s writings. Have it read while the group sits with heads bowed in thoughtful reverence.

Hymn: "O Love that wilt not let me go."

Benediction verse: "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."

JUNIOR SECTION

Program Suggestions for October 18, 1936

Precious Promises

Topic 3: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I John 1:9.

1. **Setting**—Three mottoes between candles; also the last blank motto form to be filled in next week.
2. **Call to service**—by a group of juniors standing informally around the piano singing, "Come ye that love the Lord and let your joys be known." As the juniors gather in pews, let them remain standing to join their voices with the others in the singing of this hymn.
3. **Opening service**
 - 1) P-R-A-I-S-E—(a relay of favorite hymns—in charge of junior chorister who chooses a junior whose name begins with P. This junior walks to the front, announces his hymns and leads in the same. While he walks to the front, the chorister standing next to the blackboard on which the word P-R-A-I-S-E has been printed in large outline not visible to the audience, traces the letter "P" in bright chalk. After this "P" junior has led his song, he chooses another junior whose name begins with R. The chorister then traces R in bright chalk. This is continued until the word P-R-A-I-S-E has been "sung.")
 - 2) Scripture and prayer—by a junior using Ps. 113:1-6 and Ps. 103:10, 11, 12.
4. **Announcements**
5. **Study Period.** Aim: To make clear and dear the truth of this promise, I John 1:9.
 - 1) Review of the two promises studied—conducted by junior chairman who removes the two mottoes for this brief time.
 - 2) Reading in unison the promise to be studied—in charge of chairman
- 3) A Precious Chain—by eight juniors in minute talks. Supply each speaker with a link of gilded paper large enough so that his portion of the verse written across the face of the link, can be read by the audience. The first speaker steps to the front, asks the chairman to stand and hold one end of the link while he holds the other end. In this position he gives his talk. Then "Link Two" steps up. "Link One" takes one end of the link while "Link Two" holds the other and gives his thoughts. This is repeated until the last link is attached. Each one having a pin ready, now pins link on link and steps back of the completed chain except those on either end who hold aloft this chain. In unison they repeat the promise, lay the chain on the table and take their seats. The verse can be divided into the following talks:
 - Link 1—If (that little word which means so much)
 - Link 2—we confess
 - Link 3—our sins (use also verse 10)
 - Link 4—He is faithful
 - Link 5—and just
 - Link 6—to forgive our sins
 - Link 7—and to cleanse us
 - Link 8—from all unrighteousness.
- 4) "Lord Jesus, I long to be perfectly whole"—sung in unison.
- 5) Word Sermonette: Repentance, Confession, Forgiveness, Cleansing—by leader using the story of the Prodigal Son. Lead into worship period.
- 6) **Worshiping Him who has loved us so**
 - a. In unison sing "Dear Lord and Father of Mankind." Verses 1 and 2
 - b. Voices of praise and thanksgiving—by juniors to whom a verse has been dealt. These, seated here and there in the groups, rise without notice. Verses: Ex. 34:6; Ex. 34:7; I Ch. 16:34; II Ch. 30:9; Ps. 32:5; Ps. 85:2; Ps. 86:5; Ps. 86:15; Ps. 103:10; Ps. 103:17; Ps. 145:9; Rom. 10:13.
 - c. Prayer in unison—using the month's song: "Saviour, while my heart is tender, I would yield that heart to Thee"
 - d. Closing prayer by leader

JOTTINGS

The Ministers' Quarterly Conference of the Eastern District is scheduled to be held in the historic Germantown Meeting House for November 2. The program is to be announced later.

Last Sunday morning the First church, Philadelphia, Pa., celebrated its annual Harvest Home Thanksgiving service with special exercises.

Mennonites in Saskatoon, Sask., have been erecting a church on a fifty foot lot whose dimensions are 30 by 60 feet, which will soon be ready for use. This is a Home Mission project and C. E. societies and Mission societies have contributed considerably toward its erection.

The opening exercises of Tabor College, a Mennonite school at Hillsboro, Kansas, brought together a large gathering of friends of the college. One of the outstanding features of the exercises was an address by Prof. A. H. Unruh, a faculty member of the Bible department. His subject was "Law and Sanctification." He emphasized the following points: 1. The tabernacle was the center for training and educating the youth in politics and citizenship. 2. It was built by direction of God, Moses having received the instructions. 3. It was constructed by means of the sacrifices brought by the people. Just such a rank, as the Tabernacle had at that time, our schools have today in training our children for loyal citizenship and for the church.

Since returning from Europe, where he attended the World Mennonite Congress in Holland and the World Sunday School Convention in Norway, Rev. P. R. Schroeder, president of the General Conference, has had a busy time of it. He writes: "Last week I was in Kansas, September 15 to 18, to meet with the Executive Committee of the Emergency Relief Board. I spoke in the Alexanderwohl church September 15, Buhler church September 16, Bethel College September 17. I spoke on (1) The Mennonite World Congress, (2) The Relief Work, (3) The World Sunday School Convention, (4) Glimpses of Holland, (5) Bridges and Walls in the five different places in the order named. I have about ten invitations waiting for me now and I hardly know what to do with them."

In the fall of 1866 a young idealist, just graduated from Yale, in his second year of study at Union Theological Seminary, George U. Wanner, accepted charge of a little Sunday School that met in a public school on 14th Street near 5th Avenue, Manhattan, N. Y. Within ten years this youth—who is now remembered as the Father of Weekday Religious Education, was preparing study material on the subject. Today Commissioner of Education, J. H. Stuebaker, in Pamphlets 36 and 37 of the Office of Education, states that one tenth of all American Public School systems have already introduced Dr. Wanner's idea.

The Turner County Sunday School Convention was held in the Freeman, S. D., church on September 15. Missionary J. R. Duerksen of India was the guest of the Salem, S. D., church some days ago. He and Mrs. Duerksen will continue to visit the churches of that vicinity. Missionary Ernst Kuhlmann, of China, was also the guest in the South Dakota churches, speaking in the Salem-Zion church and in the Salem church. Rev. Schroeder announces baptismal services for October.

Missionary News and Notes, the periodical issued by our Woman's Missionary Association, calls attention to several projects to be noted by friends of missions in our church. They are (1) Christmas money for all stations, (2) Touring Tent for Janjgir, (3) Water for Janjgir, (4) Support of part time native personal workers at Basna, India, (5) Two named Bible women for China.

Bethel College begins its fall term with one of its largest enrollments, 312 having enrolled to date. The freshman class numbers 130, in the second year there are 80, in the third year 42, and in the fourth year 38.

Rev. Carl Landes, secretary of the Mennonite Peace Society, is at present visiting churches in the East. He preached in the Second church September 27, presenting the claims of the Peace Society to his hearers.

INVITATION

to the

WESTERN DISTRICT CONFERENCE

from the

First and the Second Mennonite Churches, Beatrice, Nebraska

All the congregations of the Western District Conference, and all those that desire to partake with us of the blessings of the Conference, are cordially invited to attend the sessions which, God willing, shall be held on October 21, 22, and 23, 1936.

Kindly advise one of the undersigned by mail, if and when you expect to arrive in Beatrice by train or bus, so that proper arrangements can be made for conveyance to the church.

All those traveling by automobile are advised to come to the church, 3½ miles northwest of Beatrice, on Highway No. 4.

All delegates and visitors are requested to advise us by mail of their coming. Respectfully yours,

The Reception Committee,

J. D. Goertz, Chairman, 609 Grant Str.

Wm. Tiahrt, R. F. D. No. 1.

John von Riesen Secretary, 1409 Elk Str.

A NEW BOOK --- READY OCTOBER 10th

MENNO SIMONS

Apostle of the Non-resistant Life

By Dr. C. Henry Smith



Inside view of old church at Witmarsum built in early part of eighteenth century on site where tradition says Menno first preached after his renunciation of the priesthood. Site now occupied by Menno Simons Memorial.

The above illustration is one of the two illustrations used in Dr. Smith's new book. It is taken from a hitherto unpublished etching secured by the author on his recent trip to Holland.

Here, at last, is a short, readable biography that tells the essential facts of Menno Simons' life. It is just the thing for those who don't have the time to read the longer, more tedious biographies that have appeared in the past. Young people as well as old will find in this small book a wealth of clear, concise information regarding Menno Simons' teaching with special emphasis on Non-resistance and the adherence of Mennonites to this teaching in our day. Every Mennonite should read this book and pass it on to his friends.

This year marks the 400th anniversary of Menno Simons' conversion from Roman Catholicism and this fact makes Dr. Smith's book particularly timely.

The book is obtainable in two bindings:

Paper Binding
 Single copies\$.30
 12 or more copies, per dozen, at..... 3.00

Blue Satin Fabrikoid
 Single copies\$.50
 12 or more copies, per dozen at 4.75

All prices postpaid. Order your copy today from

The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, OCTOBER 13, 1936

No. 40

A VISIT FROM CANADA IN THE INTERESTS OF HOME MISSIONS

With permission from the Executive Committee of the General Conference and upon the invitation of the Board of Publication, Brother David Toews of Rosthern, Sask., will make visits among the churches in the United States, beginning early in November. The main purpose of this is to bring before our people a matter that the Canadian Conference has requested the Board of Publication to foster in their behalf. It is this: They greatly feel the need of a book depository where they can purchase or order German books and reading material.

The Canadian brethren are still German in their language and thinking. And why should they not be? Our book store at Berne, Indiana, does not or cannot give them the service that they covet. We in the States are rapidly going English, hence the store has to cater to this trade largely. Besides that the duty on books and other material sent to Canada is so high that our Book Concern cannot make sales to the brethren there profitable. Hence about the only thing that can be done is to let them have a branch-store beyond the border.

To establish a small book store there and to give it a start a small capital of about \$1500.00 is necessary. And the Board of Publication has no other way than to come before our churches with the petition that they may help finance this project. If every church member in the States would give 7c to 8c, the sum could be raised. And the Canadian brethren will try to add to each \$3.00 raised here a fourth dollar.

Brother Toews, though he has more work than he can do at home, has kindly consented to visit our churches to present this need. He will also have something to say concerning home missions generally, and will further be glad to share with our people some of his observations

while attending the Mennonite World Convention and visiting in Europe.

May we not open our doors, hearts, and hands to him? For the cause he represents is missionary work in the true sense. Is it not laudible to help make available to people good, Christian books and reading material especially for their youth? Does an undertaking like that not tend to build up God's kingdom on earth?

In the name of the Board of Publication,
J. R. Thierstein.

THE STEWARDSHIP OF LIFE

E. W. Baumgartner

Published at the request of the Foreign Mission Board

(This address was given to the young people of the Middle District Conference of Mennonites in session at Fortuna, Missouri, August 29, 1936.)

Because there are so many things these days to discourage our young people and to cause them to ask the question, "Is it worth while to become a steward?", before we go to our subject proper, we will discuss several of these discouraging elements.

There is much chaos and confusion in the world today. Strife, conflict, disease, and suffering. Many terrible things happen. Statesmen are at their wits' end. They know not where to turn so as to solve the many discouraging problems. So many questions confront us. What will tomorrow bring? Uncertainties, fear, dreadful imaginations. Will evil overtake us? And so we could go on and on telling of the dark aspect of the world scene until all of us would live in fear and serve the god of fear.

It is well for us older folks to remind our young people that these terrible things did not

just come to pass in our day, but that the history of the human race has always been a great struggle. That the path of man has always been a path of earthquakes, cyclones, wars, and what not, and that unless men trust God we always seem to be at the mercy of the blind forces of the universe. All these things even in our own day have caused many to lose faith in God, faith in His goodness and mercy. Indeed, the experiences of life never leave us the same person. We either come closer to God or we are driven farther away from Him as we go through the experiences of life. That is especially true of those experiences which seem to be extreme in their nature.

A discouraging factor in our day for our young people is to hear older people say, that because of the dark aspect of the world scene it is too late now to do anything about these conditions, and that the world is at an end. Christ will soon return. Therefore we may fold our arms and wait upon Him to bring in the millennium. It is true that God's people should and do look for the blessed return of our Lord, but not with folded hands. Rather the desire of the true child of God is to be found busy and faithful when He comes. It is expected of a steward that he be faithful above everything else. Young people are looking for thrills. I believe no more thrilling words will ever enter the ears of a faithful steward than the words which our Master will address to the one who has been faithful.

Let me say to you middle aged people and especially to you who by God's law of three score years and ten will soon be called to meet your God and to answer for your stewardship while in the body, it is a crime and a sin to discourage our young people and to tell them that because of present dark conditions and because of the near return of our Lord, the whole picture is hopeless and the night is here when no man can work. I would remind such discouragers that there were discouragers in Israel also. God's anger was kindled against them. What happened to them? They could never see the Promised Land. We are told that in a certain ward of a prison in England the inmates are those who discouraged others from doing something. It is bad business to discourage our young people any time, but that is especially true of our time. In the face of present unrest, we need young people with courage. To discourage is to steal that needed

courage from our young people and to rob them of a life of faithful stewardship. I cannot say it too often that to discourage young people is a crime and a sin, and I believe God will deal with such discouragers.

You young people, do not go away from here and say that I told you to disregard the words of those who are older than you are and have learned a thing or two about stewardship themselves. We all know there is too much disrespect in our day for the aged. There is too much disobedience and disrespect on the part of our young people for the words and instructions of parents and teachers, but what I want to say is this: when you young people are discouraged by the older folks from doing something worth while simply because the end of this age seems near, then let it go in one ear and out the other. Treat such discouragers kindly and in a Christian way, and go to work for your Lord. Do not be discouraged even if things do look dark. We will never sink beyond His mighty arms. Do not let the world frighten you. God's people are not sunk. Trust God. I have personally gone through some experiences in my field of labor, namely banking, within the last five years which have caused many bankers to jump out of high buildings, hang from rafters, or turn a pistol upon themselves simply because they were stewards only of those things which pass away and not stewards of, or over those things which stand the test of eternity. No, young people, place your life in God's hands. No harm can befall you. Christ has overcome the world. God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear though the earth be removed and the mountains be cast into the midst of the sea. In all thy ways acknowledge Him and He will direct thy paths.

It is therefore time that we older folks encourage rather than discourage our young people and honestly acknowledge the efforts of our young people and commend them for what they are doing. Have you often noticed how a father and mother can work themselves into a shouting rage at a ball game, when son or daughter makes a basket? When I was in my physical prime it was the custom in our community at a public sale or at barn raisings to hold wrestling matches. I remember two well matched boys who were both small for their age, but both were known for their ability in

spite of their small stature in the art of wrestling. These two boys were brought together on one occasion to wrestle. They wrestled for a long time. Finally one of the boys procured and executed as pretty a hip lock as one could see anywhere and gained a fall from the other boy. The crowd yelled. But there was one person present for whom this victory meant more than to any one else. It was the father of the victor. He elbowed his way through the crowd and spoke so all could hear him these words: "That little boy is my little boy." The father acknowledged with pride the victory of his son. The point I want to make is this: If we are so ready to acknowledge in athletics the ability and efforts of our young people, then how much should we older folks encourage and acknowledge the efforts and accomplishments of our young people in the spiritual field. The introduction to my address, "The Stewardship of Life," you will say, is an address already. Let it be so. But I have been much concerned in these days about the discouraging things our young people hear from older folks. What would you do under these conditions? Would you feel the urge to go into the mission fields? Could you look upon life as an opportunity for stewardship? Let us tell our young people of the grace and mercy of God. How He has kept us through life. A God who will be able to keep us through all eternity can certainly keep us for the seventy short years allotted to man here upon earth. Young people, trust God and begin your stewardship.

Now for my subject, "Stewardship of Life," I Cor. 4:2.

Today we reach out toward all horizons and embrace the enormous fact that God holds us stewards not only of all we have but of all we are. For our life, with all its endowments and possibilities, we are accountable to Him. Body, mind, affection — everything, the loyal disciple dutifully lays at the feet of his Lord.

"The love of God," said the father to his little son, "is as vast as that, and that, and that, and that," stretching out his arms to the north, east, south, and west. "Why father," exclaimed the eager boy, "then we must be right in the middle of it." Discerning lad! In all matters of Christian stewardship it is "we" who stand in the center, while about us cluster our various interests and possibilities. When the first four disciples heard their call at Genesaret Beach, they placed themselves and their

business at the disposal of the Master. Paul, long after, did the same. So do all the faithful.

Spiritual Preparedness

God's most effective stewards are those who are mentally and spiritually ready. They may need to be "all made over," but they are in condition for the process to begin. Moses, herding his father-in-law's sheep, his life one long failure. Forty years he has trudged over desert wilds until he has grown rustic and timid. His early efforts turned out disastrously. His dreams are fading. But he is doing something. He is brooding on God, communing with solitude and human misery. High up, among the timberline shrubs. "I am nearer God here." This is God's moment: "Moses, Moses" — out of the flaming thorn bush: "I have seen, now go." Let us pause here long enough to say that middle age is a dangerous time of life. Many of our childhood dreams have not come true. We are not at all what we expected to be. We are disappointed with ourselves, and so often people of middle age find that they must renew life and make the best of things as they are. To be established when middle ages comes upon us it is necessary that we entrench ourselves in early life in the ways of faithful stewardship. The result is a useful, abundant life.

How unready Isaiah seems to himself — "a man of unclean lips." But he tarries in the temple, gazing on the splendors of God, hearing the "chant," trembling at the curling smoke, all unfit, but ready to be made fit. God employs the ready ones. Those four fisher rustics, unlettered, coarse-handed. Such material for apostles? Worse still, Saul of Tarsus, foaming with rage and stained with martyrs' blood, living to undo what Jesus came to do. Aye, but these men were doing something, doing it with a will, putting their very lives into it; and God saw that what they needed was a change of direction.

Natural and Divine Selection

These persons, the last we should have picked to send on God's errands, were really the "logical candidates." Nature had selected them as the fittest material in sight. Temperamentally adapted, spiritually endowed, they were in the front line of applicants. And, being ready, they were God's choice, too. When the vineyard is ripe the husbandman hires those who are present. But he has had his eye upon them all the while. How different young people would act

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sometimes if they would realize that they are being watched! Maybe by some employer who is in need of additional help in his office or factory. Sometimes young people wonder why they cannot procure a job or position. They have not shown themselves to be material for faithful stewardship. Young people, remember, you are being watched by someone who needs you sooner or later. You cannot afford to act in any way which will declare you to be unfit timber for a position. You are being watched. "Thou art a chosen vessel unto me," he says to Paul. Before Isaiah has time to demur, the angel is ready with the live coal. Before ever Moses suspects the Divine Presence in the thorn bush, the voice of God is calling his name. How unaccountably does God search out His prophets in odd corners! Who but God would ever have gone to Bedford Jail, to find a tinker, to write a literary masterpiece on saving grace? Who would ever have gone to a Boston shoe store for a world evangelist, or to a squatter's shack in Kentucky for the savior of a race? How unspeakable are His judgments.

Unhesitating Response

"Here am I, send me," cries Isaiah, hardly waiting to be asked. Up spring the maidens to trim their lamps. At once the fishermen drop their nets and go after Him. "I did not disobey the heavenly vision," says Paul — away to preach the new found gospel. Poor Moses, indeed hangs back; but it is the prolonged distrust in himself. His final dedication is irrevocable. God's stewards are prompt in action, fearless in danger, uncalculating in devotion.

Of such metal were Augustine, Carey, Martyn, Duff, Huss, and Knox and Wesley. They counted not their lives as dear unto themselves, if only they might fulfill their ministry.

"What are your marching orders?" demanded the Iron Duke, when asked as to foreign missions. "Go ye into all the world," was the reply. And David Livingstone sums it up: "I will place no value on anything I have, possess, except in relation to the Kingdom of Christ."

(Concluded in next issue.)

MIDDLE DISTRICT CONFERENCE

On Thursday evening, August 27, about 75 delegates and visitors from other Middle District Conference churches assembled with the congregation of the Bethel church near Fortuna, Missouri, for the opening session of the forty-eighth annual conference.

After all had heartily entered into the singing of several songs, Rev. Adolph Friesen from Donnellson, Iowa, Vice-President of the conference, led a brief devotional service centering about Love. The local pastor, Rev. C. H. Dirks, welcomed the guests with the thought that this conference must make some impressions on all of us and should "send us home another way." President A. R. Keiser, in his sermon on the conference theme, "The Constraining Love of Christ," reviewed basic Mennonite principles in the light of this all-overshadowing truth of Christ's love. In particular he emphasized the Christian's individual responsibility.

Business sessions of the conference were held on Friday and Saturday. The eighteen churches of the Middle District were represented by forty-five delegates having 192 votes. Temporary committees were appointed by the president.

The Evangelization Committee presented its report of the year's work of the Lima Mission. The Mission has been organized into a church during the course of the year, with Rev. John Esau as pastor. There are now twenty-two members, though attendance at Sunday morning services runs considerably higher and that of the Church School averages about triple that number. The immediate problem is that of housing the congregation. The lease of the present building from the Adventists expires October first, and renewal of the lease has been

refused. The recommendation from the Evangelization Committee to the congregation, namely, that the Conference issue bonds to the extent of \$9000 for the building of a church in Lima, was voted on by ballot. The delegates voted as they had been instructed by their churches. Eighteen votes were cast in favor of issuing the bonds, 191 against. That particular method of providing church quarters for the congregation in Lima having been found unacceptable, further proposals by the committee and discussions from the floor led to the conclusion that the Evangelization Committee and the Board of Trustees of the conference together be allowed a maximum of \$3500 for this project. Moving a church building to that part of the city, erecting a portable building, excavating and building a basement with a temporary roof were suggested solutions. At this time the congregation was admitted to membership of the Middle District Conference as the First Mennonite Church of Lima, Ohio.

Annual reports of the Education Committee and the Board of Trustees, being largely formal, were approved by the conference.

President Rosenberger reported to the conference on Bluffton College. Since other articles have recently appeared in our periodicals, details are omitted here. Emphasis was placed on the importance of sending young people from our congregations to Mennonite institutions, efforts to make Bluffton College the type of school we church people want as well as what the North Central Association and State Departments of Education want. The urgent need and the prospect of a workable financial program were further mentioned. Since there is a likelihood of a reorganization of the Board of Trustees of Bluffton College in the near future, the conference decided not to elect its representative to that board at this meeting.

A brief report of Witmarsum Seminary was made by Rev. J. E. Amstutz, a member of that board. The difficult problem of that institution is to secure and organize a board adequately representing as many branches of Mennonites as will cooperate. It is hoped that this can be done soon and a functioning seminary again established.

The election of officers of the conference resulted as follows: President, Rev. A. R. Keiser, Dalton, Ohio; Vice-President, Rev. Adolph Friesen, Donnellson, Iowa; Secretary, Mr. Jacob

Roth, Wayland, Iowa; Educational Committee, Mr. John Tosh, Bluffton, Ohio (other members: Edison Sprunger, Clarence Schneck); Evangelization Committee, Mr. E. W. Baumgartner (other members: Rev. P. A. Kliever, Rev. D. E. Welty); Program Committee, Mr. J. S. Schultz (other members, Rev. J. E. Amstutz, Rev. W. S. Shelly); Trustee, Mr. Noah Soldner (other members, Messrs. P. P. Wenger, Noah Moser, Eli Luginbuhl, S. J. Moser).

The conference of next year will meet in Sugar Creek, Ohio. Rev. William Stauffer is the pastor of that church.

The conference instructed the president to appoint a committee to revise its constitution so that it might be in better harmony with the present endeavors of the conference as well as in closer coordination with the work of the General Conference.

Since the Education Committee reported a fund of about \$300 on hand and the Women's Missionary Societies had a program of visitation for a field secretary planned, the conference requested that \$200 of the above amount be made available for such work.

The following resolutions were adopted by the conference:

1. Resolved, that we express our thanks to a kind Lord for the physical and spiritual blessings we have enjoyed together.
2. That we express our appreciations to the Bethel Mennonite church of Fortuna, Mo., for its hospitality and for the fine fellowship we as delegates and visitors had with them.
3. That we are grateful to all who brought the inspiring messages to the conference both in word and song.
4. That we endorse the action of the General Conference in publishing *The Christian Sunday School Quarterly* and respectfully urge the adoption of this *Quarterly* by the Sunday Schools of the Middle District Conference.
5. That we appeal to our churches for a greater missionary zeal that they might realize the great number of lost souls and to this end we pray that the Lord would send out laborers that our people would adopt God's command to systematic giving, which is the tithe, and that we encourage our young people to seriously consider Christian service as a life work.
6. That we stress more and more the beauty and strength of the simple life as taught by Christ, and that we urge our people to live the

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FOREIGN MISSIONS

A NEW DAY OF OPPORTUNITY IN INDIA

By S. T. Moyer, India

Now, if ever, seems to be **THE DAY** when the word of the Lord comes to us urging, "Ask of me, and I **WILL GIVE** thee the nations of India for thy inheritance, and the uttermost part of the land for thy possession." Never in the history of Missions have the Christian forces faced such tremendous opportunities and insistent needs.

1. Down in **Travancore**, one and one-half millions are asking for admission into the Christian church.

2. Over in Bombay has arisen a leader, **Dr. Ambedkar**, who is attempting to lead 70,000,000 depressed and aboriginal folk away from the clutches of Hinduism. Born an outcaste, he got a college education in India, after which a Maharaja of a native state gave him ten years of graduate study abroad. Deduct only three states, Pennsylvania, New York, Illinois, as many as are left in the United States, that many folks are involved in this gigantic landslide away from Hinduism,— **perhaps into the Christian Church**. Think of the challenge to and the responsibility upon the Christian forces of the world, and of India. **Can we be sure of your backing?**

3. During the past decade, 1921 to 1931, for every month, month after month, year after year, for all of India, according to the census, as many accepted Christ in water baptism as accepted Him at Pentecost. Since then the rate has so definitely risen that indications are that each week as many accept Him as did on the day of Pentecost. **Fellow Christians, a New Pentecost is upon us.**

4. The total Christian population of Japan is 100,000. These are chiefly in the cities, with only 110 rural churches. **The Christian church in India receives a net increase every year greater than the total membership of all Japan**, resulting from sixty years of evangelistic effort.

5. The total population of the field which Dr. Grenfell works, so loudly acclaimed, and enlisting the support of dozens of nurses, doctors, university students, and much wealth, is only 12,000. **The missionaries of Basna Station**, now only Dr. and Mrs. Dester (on furlough), Miss Kuehney, and Mrs. Moyer and myself,

have a field six times the population of Dr. Grenfell's field.

6. Furthermore, with weak bodies, exhausted energies, slack finances, and no loud acclaim, our system of **village Bible Schools** has reached upward of 8000 sincere learners alone, while Dr. Dester in the few years here has **treated far more than 12,000**. He will exceed that number within 24 months of the time he lands in India in November. The day is in sight when there will be more Christians in the Basna station area than the total population of Grenfell's field. Most of you will live to see the day. The church has a work here of which it may well glory in the Lord. **Shall work like this languish for lack of support?**

7. Since December, 1935, **91 adults have been received into the church here**, of whom 7 (backsliders) were reinstated. The tide is in and inward bound and upward mounting. Phillip states that another village next to his has a group of 40 adults whom we can expect to break the bonds of sin any time and accept the glorious salvation which is in Christ. **These are a few straws in the wind of the Holy Spirit indicating that we are on the verge of a great ingathering.**

8. Japan in 60 years produced 110 rural churches. The field adjoining Basna Station centering in Balangir Mission Station alone has 70 rural churches embodying a great work of grace going back only 30 years. These are our nearest neighbors. The Balangir Christian community exceeds by 2500 the total population of the Labrador Coast.

Friends and co-workers: Do you wonder that facing opportunities such as these we feel desperate over the need of **home support**, the need of receiving fresh young reinforcements, young men and women, strong of body, sound of health, keen of mind and vision, great in faith full of the Holy Spirit? Five years hence may be too late. We believe that the most effective way of furthering this work is to return furloughed missionaries, permit furloughs when due, build Dr. Dester's bungalow, support the present work, especially the missionaries by making gifts directly into the mission treasury. Will you help? Bro. J. E. Regier, Newton, Kans., should receive all gifts. **And do not forget prayer.**

ANNOUNCEMENT

D. V., a farewell service will be held for Dr. and Mrs. C. L. Pannabecker, who pass through Kansas on their way to China. Bethel College has kindly invited us for the evening of October 11. The Bethel chapel has recently been considerably enlarged, and there is now room for many guests. Let us fill it with mission friends.

As usual on such occasions, there will be a collection taken to help pay for the traveling expenses.

Sister Fast, who joins them at San Francisco, from where they leave October 16th, has already had her farewell service in Mountain Lake, Minn.

We are glad to report that it has been definitely decided now that Brother and Sister J. R. Duerksen will also be sent back to India this fall, perhaps in November. For their trip \$436.00 special gifts have already come in. We need about \$700.00 more, but are confident that they will come either by special gifts or into the general treasury.

In gratitude for the Lord's blessing, through which we are enabled to return all the eight missionaries this year, which are ready to return, let us make this occasion also a thanksgiving festival. Those on the field will heartily join us in this, because they are anxiously waiting for reinforcements.

In the name of the Board.

P. H. Richert, Secretary.

MIDDLE DISTRICT CONFERENCE

(Continued from page 5)

simple life according to the traditions of the Mennonite Church.

7. That the leaders of our churches give more and definite instructions on the fruitful life, and that our people so live that good fruit may be abundantly evident.

8. That the Secretary of the Conference convey to the Defenseless Mennonite Conference in session at Woodbury, Indiana, the fraternal greetings of the Middle District Conference convening at Fortuna, Mo.

The program committee had provided for a series of Bible lectures by Dr. A. Warkentin and several other addresses. Rev. Warkentin spoke on Jeremiah: his call from God, his suffering for those he loved, God's method of dealing with

man. These were the thoughts elaborated on in the Bible hour of Friday morning. In the afternoon the speaker led us further into God's concern for His people as reflected through Jeremiah. The prophet felt his utter helplessness; God put the very words into his mouth.

On Saturday morning Rev. Warkentin concluded his studies of Jeremiah. A few of the great impressions he left were: God leads us into distress to do us good; God has a purpose in working with a soul; we need to pray for new life, not human remedies.

Other inspirational and instructional talks and addresses added much to the conference programs. Rev. J. J. Esau spoke on Evangelism as an important function of our conference in building the Kingdom. Rev. Carl Landis in a challenging way presented a four-point program for peace: Personal surrender to the Prince of Peace; educate for peace; organize for peace; render alternate service now.

Rv. A. H. Leaman emphasized the need of an unwavering faith and deep convictions in his address on Saturday afternoon and also gave the closing message on Sunday night.

The Friday evening program had been prepared by the Women's Missionary Societies. Mrs. J. S. Schultz presided, and Mrs. Selma Sommer rendered a series of news flashes. Miss Frieda Sprunger from China related many of her experiences as a missionary. Her address had for its theme that great promise, "He shall raise us up and we shall live." Miss Loretta Lehman, from India, spoke on the text, "That they might be saved." In a very vivid and challenging way she presented the need of India today in the millions of untouchables who are now seeking a life which promises more than Hinduism has given them.

The communion service participated in by the conference guests together with the home congregation stands out as a spiritual feast. Rev. C. H. Suckau of Berne preached the sermon.

Conference events of particular interest to young people began with a recreation hour at four on Saturday afternoon. This was followed by a short, informal outdoor program, at which Lauvera Lehman, Paul Hilty, and Rev. P. A. Kliever spoke briefly. At the evening program, where Minerva Hilty presided, the Lehman sisters sang, Hiram Hilty led in devotionals, and LaVerne Basinger spoke briefly on opportunities for Christian service for young people to-

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THE SUNDAY SCHOOL LESSON

October 18, 1936

The Spoken and the Written Word

Acts 17:1-5; 5:11; I Thess. 2:7-12

Golden Text.—The word of God is living and active and sharper than any two-edged sword. Heb. 4:12.

Paul had a method of procedure when he entered a new field. He began with the Jews. They were familiar with the old Testament Scriptures and able to understand, if they would, the application to the life, death, and resurrection of the Christ. While a minister to the Gentiles, the people of whom he was one, were dear to his heart, his desire was that they should be saved, and he was willing to go to any length in bringing to them the message of salvation so that they might have opportunity to make Jesus their Lord.

Whenever possible, Paul met with the Jews in their synagogues, and in nearly every city to which he came, there was such a meeting place, for the social and religious life of the Jew centered about the synagogue. It was here that they sent their children to be taught the great facts of their religion. The Jewish synagogue was unlike the temple, of which there was but one and that at Jerusalem, where the worship was liturgical. The synagogue was informal in its worship and resembled very much our modern prayer meetings where all may participate. Jesus, too, often made use of the synagogue as a place for giving instruction.

To the Jew the Sabbath day was one for rest and worship. It gave opportunity to get away from business and other worldly things and devote entire attention to worship. Paul's mission and message was one of eternal and vital import. It was one that had to do wholly with the service of God. Like our Master who made it His habit to attend synagogue services, so Paul made it his habit also. The reading of Scripture and the comments that might be made were sure to center attention to spiritual things. Very often, both in the experiences of our Lord and of Paul, the passage of Scripture read for that day could be shown to point to Jesus, the Messiah and Saviour.

The experience at Thessalonica was not an unusual one. There were those who gladly received the word and those who would not be-

lieve. The latter, in this instance, were the most numerous. Preaching the Gospel often meets with the same kind of reception. Some of the hearers believe and others disbelieve. The cause for the disorder here is given. It was the disbelief of the Jews. Disbelief often leads to envy. When the devil sees a great work progressing, he poisons the hearts of disbelievers and leads them to do things by which they hope to silence the Gospel or bring it into disrepute. Here we are told of the kind of persons who opposed the Gospel. They were "certain lewd fellows"—persons of no character and with no respect for decent service.

Jason, because of his association with the apostles, became the victim of persecution. Evil men must do harm to the things that are good. It is the nature of the wicked human heart to do so. Association with those who stand for the right means that one must expect persecution. Jesus pronounces blessings upon those who are persecuted for righteousness sake. Opponents of the truth will injure and lie about those who stand for it. When Jason was dragged before the officials there were two charges. He represented those who made Jesus their king and they set the world upside down. These charges were true. Jesus is King. He is the Lord to be obeyed. To Him belongs our loyalty and our service, but Jesus distinctly said that His kingdom is not of this world. Persons who are not spiritually minded cannot appreciate this fact. Surely the mob at Thessalonica did not. No one who accepts Jesus as his Lord wants in any way to deny his allegiance to Him.

Surely the preaching of the Gospel did set the world upside down. It has always done so. The preaching of Paul and the other Christians of his time so changed the world that we think of another era having been introduced. The preaching of Luther, of Menno, of Wesley, and a host of other men of God has set the world upside down because it has changed the hearts and the lives of individual men and women. The more that are converted the greater will be the changes in this old world of ours.

In contrast to the Thessalonians those of Berea were more noble we are told. There are many things that men regard as noble, but the nobleness of the Bereans is outstanding. They were hungry for the Word and approached it with an open mind. They made sure for themselves that the message of Paul was scriptural,

recognizing the final authority is the Word. They were systematic in their study of the Word. It was a habit with them. We may learn many things from the Bereans, but emphasis must be placed upon readily hearing the Word, studying the Word, and making study of the Word a habit of daily life.

CORRESPONDENCE

Gnadenberg Mennonite Church. Dear Readers of *The Mennonite*: Since the rush of the harvest season is over, I have spent many pleasant hours reading our church periodicals. The articles now appearing about the "World Conference of Mennonites" are of special interest to me. They alone are worth the subscription price.

Perhaps it would interest the readers to know something about our Gnadenberg congregation. We meet every Sunday morning in an old stone church erected in 1881, for morning worship and Sunday School. The Young People's Christian Endeavor Society meets twice a month. This church is considered quite a landmark and its simple but basically good architecture has helped to endear this holy place in our hearts.

We were again reminded that time passes relentlessly on when Rev. G. N. Harms asked for an assistant in his ministerial duties. He has served the congregation as minister for 47 years — most of the time as elder. Various ministers came as guest speakers. One of our own younger members, John F. Schmidt, attended Hartford Theological Seminary last year. During the vacation months, he frequently occupied the pulpit. Shortly before his return to the seminary, he was married to Miss Selma Penner of the Johannestal church near Hillsboro, Kansas. On September 6, the congregation gathered at the home of his parents for a farewell service.

While there have been a number of marriages among our church members, there have been no deaths so far this year.

Our church is handily located to the neat little city of Newton. And while this town has its share of Sunday movies, pool halls, and other questionable pleasure places, it also has two important Mennonite institutions — the Bethel Deaconess Hospital and Old People's Home. Bethel College is also near by. The good in-

fluence of this school on its surroundings cannot be overestimated.

Our congregation wishes to be known as one which want to join together with all others who try to make the prayer "Thy Kingdom come" a reality.

Herbert A. Schmidt, Corr.

MIDDLE DISTRICT CONFERENCE

(Continued from page 7)

day. In the main address of the evening Mr. E. W. Baumgartner of Berne had for his theme, "Stewardship of Life." The tone of the message was that of hopefulness and courage to young people.

At the Sunday afternoon session, also primarily for young people, President A. S. Rosenberger of Bluffton College delivered a challenging address on "Mining for Truth." In the business session that followed, efforts were made to organize the young people of the Middle District for more effective work. A resolution was passed to elect a Field Secretary for the year to visit the young people's organizations and coordinate the work of the various societies. Under her direction and that of the other officers definite projects are to be worked out in the societies. The young people further set themselves the goal of collecting \$200 to cover the expenses of the secretary.

The newly elected officers are: Field Secretary, Inda Sprunger, Berne, Indiana; President, Pauline Krehbiel, Donnellson, Iowa; Vice-President, Hiram Hilty, Versailles, Missouri; Secretary-Treasurer, Emma Bryhald, Summerfield, Illinois; Program Chairman, Grace Steiner, Pandora, Ohio.

The conference closed with a fellowship meeting on Sunday evening. New inspiration, new thoughts, new plans, new zeal, new powers from the Eternal—may these result in full measure from the conference.

A. R. Keiser, President.

J. S. Schultz, Secretary.

Let us seek to have a clear vision of duty toward others and such a heart of love as will enable us to discharge our duty in business relations at all times.

Eikenberry, A. R., *The Bearing of Some Modern Psychological Trends Upon the Problem of War.*

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Bargen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Programs or Programs?

Have you ever sat in a program committee meeting where the members sat around the table chewing the ends of their pencils, wondering what to "put on the program"? We have.

Somehow it seems to us that we have too often made the C. E. program an end in itself—that when they had prepared a set of programs their job, as a program committee, was finished. We have heard of program committees who pride themselves on having worked out a whole series of "programs" in one evening for the entire winter. (Sounds like "canning" programs for the winter!)

Recently we heard of another kind of program committee. They had nothing to brag about. They were doing a little special studying. They were making a study of the needs of their members, and trying to build a PROGRAM, not a whole series of disjointed programs which had no continuity, nor common purpose running throughout. They made a careful analysis of the type of community their church was serving; the kind of social and educational background, home conditions, occupations, etc., of their members. In the light of such facts—many, many of them—the program committee was able to determine rather well what the deep, underlying needs of the members were.

This committee was one of those that had discovered that fundamentally the C. E. society is a spiritual thing, and the more you actually strive to help young folks to a fuller and better understanding of themselves, from the spiritual standpoint, the better and the more wholesome the activities of the society will be. They had learned that suppers, picnics, luncheons, and "feeds" may have their right place,

(Continued on page 11)

Who's Who

Among Mennonite Youth

In order for Mennonite Youth to go forward one step in the process of becoming united we would like to run in these columns, if possible, some brief sketches of some of the dynamic personalities of Christian leaders among young people of the Mennonite Church.

Below is a little Nomination Coupon. We wish you would send this in to the editor of this department. The idea is this: Who, in your community, are the dynamic, most energetic, most consistent leaders among young people, either in the C. E. work or in other lines? Please indicate the name of this leader, his address, the church of which he is a member, and a few outstanding contributions which he has made toward finer living in your community. If you can get a picture or a snapshot of this person so much the better. It will help us to get acquainted. DO IT NOW!

Nomination for Who's Who

I nominate.....
Home address.....
Church membership.....
What he (or she) has done for youth in our community.....
.....
.....
.....
Nominated by.....
Address

Sorrow, like rain, makes roses and mud

My Boy

Several weeks ago we published, in German, a little poem entitled "Meinem Jungen." We suggested that it would challenge a number of you readers to translate it into the English without losing the fine spirit of the little poem, and that we would like to see you try your hand at translating it.

A number of translations have been received—all good. Keep on trying, and send in your best efforts. We are going to publish the best ones. Make a little local contest out of it in your local C. E. group, select the best one, and send that in for publication.

So shall ye conserve both: the beauties of the English today; and the loveliness of the German.

Programs or Programs?

(Continued from page 10)

but that that alone will not tie together for honest-to-goodness fellowship the members of the group. They had learned that just to put this "number" and that "number" and that "special music" on the program did not make for a deep and far-reaching appeal to the young folks. A C. E. may be lively, energetic, in fact, powerful, without being entertaining.

What are the REAL needs of your members? Are you meeting those needs? Any particular Sunday programs have value only as they contribute toward meeting certain large, constant needs of the community which a given C. E. is serving. Perhaps you are finding that things in your local church are just a little "dead," and that this is due to meager or poorly selected reading. A good, broad, carefully-planned series of programs on reading—all kind of reading, from the lighter, on to the vocational, and ending up with the challenging social and spiritual—will enlist the interest and the enthusiasm of your club. Perhaps the trouble is that your society is suffering from too much of the emotional, and not enough of the practical every-day working emphasis. A series of projects — rather than programs — will often do the trick, dealing with the problems which young Christians face in their work-a-day world, to really live out the principles of Christ.

When our elders encouraged and instituted

the C. E. as a branch of the Church they did so with the firm belief that the needs of the young people were peculiar, and that the young people should be encouraged to essay those problems and needs. A careful analysis of what those needs are in your particular community, coupled with a determination to build your C. E. activities around those needs will go a long way toward realizing the most sanguine hopes of the elders; will create a wonderful enthusiasm and spirit in your group.

Quit using "canned" programs: CREATE! Next week we shall tell you how to change "canned" programs into original programs.

INTERMEDIATE DEPARTMENT

Christian Endeavor

October 18, 1936

Daily quiet hour

- Oct. 12 Beginning at Jerusalem. Acts 1:1-8
- Oct. 13 Down Samarian Way. Acts 8:1-8
- Oct. 14 The Gospel in Asia. Acts 13:1-4
- Oct. 15 The Invasion of Europe. Acts 16:8-15
- Oct. 16 Experiences in the field. Acts 17:1-12
- Oct. 17 "In Rome Also." Acts 28:14-31
- Oct. 18 "Into All the World." Matt. 28:19, 20

Aeroplane meeting

The idea of an aeroplane meeting can add a bit of realism to this meeting, which should be a study of our missionary work in the home or foreign fields. Carry out the aeroplane flight idea in preparing the poster. Use invitations and topic cards made in the form of an aeroplane ticket.

Electrically lighted map

Select the mission stations you wish to study. If you should decide on the missions among the Indians, mount a large auto map of the United States on heavy cardboard. Locate the stations in Montana, Arizona, and Oklahoma, and insert at that point a small colored Christmas tree light. Have this map in a conspicuous place at the meeting and as a stop is made at each of these places turn on the respective light. A similar study could be used of the city missions of our conference, or those in China and India. Maps of all these fields, both home and foreign,

can be secured from The Missionary Literature Committee. Address: F. Luella Krehbiel, Clarence Center, N. Y. These maps were mimeographed and are excellent to hand out to individual members of your societies.

Pre-prayer circle

Take Jesus' command to "pray the Lord of the harvest" (Luke 10:2) as a call to pray for missionaries. Call attention to the need for money to send our missionaries on furlough back to their fields of labor. Have at least one missionary with whom the society corresponds and for whom the society prays.

Praise in song

1. "From Greenland's Icy Mountains"
2. "O, Zion Haste"

Announcements

Into All the World by Plane

1. Instrumental prelude: "Jesus Savior Pilot Me"
2. The Pilot: "Anywhere With Jesus" (1, 2, 3)
3. The Pilot's Command: Matt. 28:19-20
4. Our response: "As much as in me is, I am ready" Rom. 1:15
5. Purpose of Trip: "Christ for the World We Sing"
6. Our responsibility: (Assigned to a member)
"Christ has no hands but our hands,
To do His work today.
He has no feet but our feet
To lead men in His way.
He has no tongues but our tongues
To tell men how He died.
He has no help but our help
To bring them to His side."
7. Preparation for the flight: Prayer by the leader
8. The chosen route: "Let the leader speak of what "Into All the World" means. See the C. E. Quarterly. Outline the proposed route and the stops. For example: Lame Deer and Busby, Montana; Oraibi, Arizona; Canton and Clinton, Oklahoma. Back to your home.
9. The take-off: "Under His Wings" (2)
10. The trip: First stop: Montana
Second stop: Arizona
Third stop: Oklahoma

Use stories about the work in these places found in our church papers, or **Missionary News and Notes**. To add to the interest, someone might describe what would be seen enroute to these places. If preparation is

begun early enough, personal letters from the missionaries in each place will add a great deal.

Closing moments

Five-minute talk by superintendent, or pastor: "Our responsibility"

Hymn: "Here Am I, Send Me"

Sentence prayers, closing with Ps. 19:14

Share Your Best

Have you had a good meeting recently? Some plan or idea that created new interest in your meetings. Please share it with other Intermediate societies by having someone write it up and send it to the editor of this department.

Interesting Intermediate Programs

The Intermediate society of the Upland church has found the following types of programs interesting and helpful during the past year:

1. A Question Box meeting. Each member who wishes to do so writes a question at the meeting, and the group with the leaders answers them. One question which was asked at one of these meetings, led to a whole program. The question was this, "What are the most important events in one's life?" The members brought out the following things in the discussion: Accepting Christ as Savior; Choosing a life work; Choosing friends; Choosing a life companion.

2. Several members wrote letters to our missionaries in the United States and asked about their work. Around these personal replies an interesting missionary program was worked out.

—Gertrude Eymann, Upland, California.

JUNIOR SECTION

Program Suggestions for October 25, 1936

Precious Promises

Topic 4: "I will never leave thee, nor forsake thee." Heb. 13:5

(A note: Picking up the last issue of **Missionary News and Notes**, it seemed to me to afford good material for a Junior mission program. So it is that you find this program "growing"

out of this promise. Would you find the last issue of *Missionary News and Notes* and read it for your preparation? I trust that you are keeping our Juniors in touch with the phases of our conference work. A suggestion on how this may be accomplished appeared in the program suggestions for June 28 under the heading, *A Thought for Thought*.)

1. **Setting**—The four mottoes for this month in candle light. There will be an offering during the program. I hope, by this time, you have a lighthouse for your offerings. (See catalogue David C. Cook Publ. Co. Can be ordered through Berne Publ. Co. Price \$2.50.)

2. **Call to worship**—Music of "Send the Light." Remain standing while gathering in pews.

3. Worship period

- 1) Sing in unison—"Send the Light"
- 2) Call to quietness. In unison: "The Lord is in His holy temple"
- 3) Prayer in unison—Ps. 19:14. Be seated
- 4) Scripture: Two commandments and two promises
 - a. First voice—speaking Matt. 28:19 and the further command in verse 20
 - b. Second voice—speaking the promise in last part of verse 20
 - c. Third voice—speaking Mark 16:15
 - d. Fourth voice—speaking the promise of the evening in Heb. 13:5 (Deut. 31:6)

4. Announcements

5. **Study period.** Aim: To lead the junior to see the presence of Christ in human lives and the power which such lives have in the doing of good.

- 1) Review of three promises studied this month—in charge of junior chairman.
- 2) The New Promise (Heb. 13:5)—a junior bringing this verse to attention with development of thoughts included in the aim.
- 3) Heroes and Why—Life stories by juniors taken out of the series "Heroes of the Cross; stressing that these were heroes because Jesus kept His promise of Hebr. 13:5.

a. David Livingston (Africa)

b. William Cary (India)

Sing in unison—"From Greenland's Icy Mountains"—verses 1 and 4

c. John C. Paton (South Seas)

d. James Hudson Taylor (China)

Sing in unison—"O Zion Haste," verses 1 and 3

4) The Church That Was Built from a Sofa Pillow (because Jesus was near to speak to hearts)—a junior giving the story found in *Missionary News and Notes*, page one, October issue.

5) A Question: How can this promise (Heb. 13:5) become true in my life so that my life, too, can become a power to do good?—answered in a short discussion under the guidance of the leader.

6) Poem—a junior

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell them how He died;
He has no help but our help
To bring them to His side.

7) Song in unison—"Saviour, while my heart is tender, I would yield that heart to Thee. All my powers to Thee surrender, Thine, and only Thine to be."

8) What Can Juniors Do Now?—Gatherings from past two issues of *Missionary News and Notes* in charge of leader.

9) Song in unison—"We've a Story to Tell to the Nations," verses 1 and 3.

10) Closing prayer.

First Mennonite Church, Hutchinson, Kans.
Our mid-week prayer meetings for the adults were discontinued this summer, but the Bible classes for the children were kept up, and we have had a pretty good attendance all summer. It was surprising and gratifying to see the interest the children took.

During the summer three of our sisters, Mrs. A. A. Martens, Mrs. H. K. Hiebert, and Mrs. Eldo Heidebrecht, were in the hospital where they had to submit to operations, but they are all on the way to recovery.

Mrs. J. K. Froese.

When we become Christians, we have the Holy Spirit and His power in our lives; and if we make room for Him and let Him guide us, He will help us, as He helped the disciples, to tell others about the Lord Jesus.

JOTTINGS

Rev. P. H. Unruh of Goessel, Kansas, conducted a series of meetings covering two weeks in Mountain Lake, Minnesota. He attended the Hospital Day and gave two addresses. He returned to his home on October 11.

The Sunday Evening Discussions in the Upland, Cal., church as announced are as follows: "Problems of Christian Youth," "A Survey of the Literature of the New Testament."

The Upland, California, church held a Home Coming Day on October 4. New members were admitted to the church at that time. The Fellowship Dinner, held as usual in the dining hall of the church, was an enjoyable occasion. An informal program was given. At a vesper service which consisted of music and an address by a neighboring pastor, Rev. Knight, who recently spent some time in Europe studying conditions. His subject was "Religion in Germany and Russia Today."

Rally Day in the Second church, Philadelphia, Pa., was well attended and an interesting program including an illustrated talk by Miss Agnes MacFarland. On this occasion the Sunday School used a new song book for the first time.

We have as our housemaid a disfigured Christian woman. Her husband, before we came to India, cut off her nose because he accused her of infidelity. A clever European doctor has grafted some skin on the remains of the nose, but she is nevertheless not only disfigured, but she cannot breathe through her nose. Well, this woman and her second husband were the first converts from the healthy non-Christian community that I baptized in India. She was before her conversion a common coolie, later on became the matron of our few orphan girls, and later on became the ayah (child maid) for our daughter, Marian, now Mrs. Schmidt of Newton, Kansas. She is absolutely honest and faithful in her work. She has for these 35 years been in our home. She is Mrs. Penner's right hand. She has access to everything, and when leaving the house, she is put in charge and we have never missed so much as a needle. When visitors are announced, whether government officials or others, all that Mrs. Penner has to say is, "Potaitin, tomorrow we expect so and so many visitors; please have the visitor's room ready." In a few hours it is absolutely ready. She is always around us and is a real convert, hence a good soul. Recently I said to her, "Potaitin, I do not know how we will get along without you in heaven. I am going to ask the Lord to give you your home next to ours so that you may again serve us as you have so faithfully here below during all the 25 years." Reply? A smile.—P. A. Penner.

Missionary Dr. P. A. Penner writes that this December he will have completed thirty-six years in India. During this period Dr. Penner has been home three times, and Mrs. Penner, who came to India ten years later, has been home twice.

The program of the Regional Peace Conference of the Mennonite Peace Society at Souderton, Pa., October 16, 17, and 18, is large and varied. The theme of Rev. Carl Landes' address is "The Mennonite Peace Society and our Mennonite Heritage." Wilbur K. Thomas, an outstanding Quaker, has for his subject: "The Christian's Responsibility for Promoting Peace." The subject "What the Peace Committee of the General Conference is Doing" has been assigned to Rev. A. J. Neuenschwander. Individual viewpoints concerning Peace, Rev. Howard Nyce, Rev. William Gottshall, Rev. Freeman Swartz, and Rev. D. J. Unruh. Rev. A. Herbert Haslam, a Philadelphia Baptist, has for his theme, "The Spiritual Unity and the Economic Brotherhood of the Early Church." One of the visitors, Rev. Rufus D. Bowman, of the Brethren Church, Washington, D. C., is booked for the subject "The European Crisis and the American Peace Churches." A peace drama will be given by the young people of the Souderton church. Other speakers: Robert S. Stauffer and Rev. Ernst Bohn.

The Thirty-second Orphanage Society Convention of the Eastern District was held in the Eden church, Schwenksville, Pa., October 10. The address of the occasion was given by Mrs. Sallie Straub, a prominent social worker of Allentown, Pa. The officers of the society are Mrs. Eli Fretz, president; Mrs. Jacob Fretz, vice president; Miss Ada Landis, secretary; and Miss Emma Ehret, treasurer.

Miss Aganetha Fast, returned missionary from China, visited the Mennonite church at Aberdeen, Idaho, last week. She also visited with relatives of hers who are living in that community.

MARRIAGE

Rev. H. E. Widmer, pastor of the Dallas, Oregon, church reports the following marriages: Harry Rise-wig of Dallas to Viola Neufeld; Alfred Rupp of Dallas, R. 1, to Helen Wicnsz; and Erney Schmidt to Viola Rupp.

Miss Dipie Oppliger of Ransom, Kans., to Donald Johnson of Kirwin, Kans., Sunday, August 23, at 3 o'clock in the First Mennonite church of Ransom. Rev. A. L. Jantzen officiated. Mr. and Mrs. Johnson will be at home to their friends in their new home, 1304 Market St, Emporia, Kans.

PROGRAM

for the Ministers' Conference of the Western District
to be held at Beatrice, Nebraska, October 20, 1936

FORENOON SESSION—9:30

1. Devotional Service.....Rev. Arnold E. Funk
2. Special Music.....
3. Conference Sermon (20 minutes), Rev. Franz Albrecht
4. Congregational Song
5. "The Persuasive Preacher" (20 minutes)
Rev. J. N. Smucker
6. Special Music
7. Book Review—"Jesus Came Preaching," Butterick
(20 minutes).....Rev. H. N. Harder

Noon

AFTERNOON SESSION—1:30

1. Devotional Service.....Rev. M. Horsch
2. Business
3. "Music in Our Churches" (20 minutes)
Prof. W. H. Hohmann
4. Special Music
5. "Ezekiel, the Prophet, in Exile," (30 minutes)
Rev. C. C. Wedel
6. Reports of Committees.....
7. Close
- Rev. C. C. Wedel, Program Committee Member
- Rev. Arnold E. Funk, Chairman
- Rev. J. J. Ratzlaff, Secretary.

CORRESPONDENCE

Donnellson, Iowa, September 27, 1936. Dear Readers of the Mennonite:— The year is swiftly drawing toward its close and we are reminded that we must do those things that remain to be done before its close soon or not at all. Each year brings with it some degree of wishes and desires fulfilled, some disappointments, joys, and sorrows.

The crops have been a disappointment in this part of Iowa, and we find it difficult to see our way clearly through the coming months, yet we are grateful for those things which we have and feel that we have received many blessings, and for these we are thankful.

The past year has brought a number of changes to our church. On February 23rd, Rev. Welty preached his farewell sermon and left for Noble, Iowa, where he and Mrs. Welty began work in their new charge. We welcomed Rev. and Mrs. Friesen and small daughter on the 1st of June. An all day meeting was held with a cooperative dinner at noon and a program, consisting of talks and musical numbers in the afternoon.

On September 6, the annual mission festival was held, holy communion was also observed on this Sunday. Rev. Friesen gave the morning sermon and Rev. Richert of the Foreign Mission Board was the speaker at the afternoon and evening sessions.

This summer we were privileged to have with us the Gospel Teams of both Parsons College at Fairfield, Iowa, and Bluffton College. The programs of both proved to be an inspiration to all who were privileged to hear them. Several missionaries also visited our church and gave very interesting reports of their work in the field.

E. K., Corr.

Attention!

S. S. Superintendents and Secretaries

Our own English Quarterly for Adult S. S. classes will be ready for distribution beginning with the quarterly for the first quarter of 1937. It has been given the following name:—

Christian Sunday School Quarterly

The quarterly has been called "CHRISTIAN SUNDAY SCHOOL QUARTERLY" because it shall be our aim to let Christ Himself, through His Word, and Christians who have experienced Christ, witness through these pages. Our greatest concern is not a high scholastic standard, brilliant eloquence, or a theological interpretation to itch our ears; we crave to give Christ and His sincere followers an opportunity to talk to us in a simple but forceful manner.

This is a quarterly for the pupil which means that the writers had the pupil in mind when they wrote their comments. The teachers should use additional helps.

The Editorial staff consists of the following:

- A. WARKENTIN, Editor-in-Chief, Newton, Kans.
- S. K. MOSIMAN, Historical Background,
Bluffton, Ohio
- A. E. KREIDER, Exposition, Newton, Kans.
- L. HOSTETLER, Discussion, Upland, Calif.
- P. R. SCHROEDER, Practical Notes,
Freeman, S Dak.

These men have done excellent work and they will strive to give our denomination a quarterly as good as the best published anywhere.

To make this quarterly a success we must have 10,000 paid subscribers. This means that every congregation in the General Conference must order this quarterly for all of its adult classes.

Please note that the correct price of this quarterly is as follows:

Single copies.....10c per copy, 35c per year
5 or more copies....6c per copy, 24c per year

Sunday Schools which make changes in their order every quarter should order quarterly. Sunday Schools which order their supplies once each year for the whole year should carefully estimate their needs for 1937 and place their order not later than November 15th.

All orders should be sent to:

Mennonite Book Concern
BERNE, INDIANA

Christmas Program Material

Order Early to Avoid Disappointment

New! Package of Recitations No. 22—75 cents. (Loose Leaf form.) Sufficient copies for every participant. No copying necessary

No Room in the Inn. A one-act Playlet for seven or more. Each.....	\$.10
As Ye Would Be Done By. A one-act Playlet for Five Children. Each.....	.10
He Careth for His Own. One-act Play for seven or more Characters. Each.....	.10
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The Holy Night. A sacred juvenile Cantata-Playlet. Each.....	.25
The Love of Christ in Christmas. A White Gift Service. Each.....	.15
The Lower Lights. (Can be used for any occasion.) A Candle Light Service with Pantomime. Each.....	.15
Christmas Dialogs No. 300, 200 and 100 (Pamphlet form.) Each containing dialogs, plays, etc., at.....	.25
Red Book of Christmas Material by I. D. Benner. Dialogs, Drills, Exercises, Recitations, etc., etc., 186 pages with classified index. Paper cover, 75c; Cloth.....	1.25
Little Folks Christmas Collection of Recitations, Dialogues, Drills, etc. Price.....	.25
The New Born King. A Beautiful Christmas Pageant by R. W. Jungfer. Price.....	.15
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Herod and the Magi. A biblical Play by L. D. Benner. Price.....	.15
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The Shepherd That Returned—a Christmas pageant by Richard R. Yocum. Price.....	.10
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The Christmas Story in Pantomime—By M. M. Sturgis. Price.....	.15

FOUR DIFFERENT PANTOMIMES BY L. D. BENNER

O Come All Ye Faithful
O Little Town of Bethlehem

Each 15 cents

Away in a Manger, No Crib for a Bed
Holy Night, Peaceful Night

CHRISTMAS RECITATIONS AND EXERCISE

BOOKS

In these booklets will be found entertainment matter for the Sunday-school to fit in with any idea of service for Christmas. Each contains: Primary Recitations, Intermediate Recitations, Tableaux, Drills, Motion Exercises, Acrostics, Primary Exercises, Intermediate Exercises, Intermediate Dialogs, Dialogs for Seniors, Pantomimes, and Decorating Suggestions. All this material is on Christmas topics. The greatest aids published for preparing Christmas Sunday-school entertainments.

New 1936 Christmas Treasury No. 47.....	\$.25
1. Christmas Treasury No. 46.....	.25
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3. Christmas Treasury No. 44.....	.25
4. Christmas Chimes.....	.50
5. Christmas Anthology.....	.50

The 50 cent books are much larger

N. B.—No orders accepted for less than 50c

CHRISTMAS CAROLS

Splendid for church services, street caroling and community sings. Try the following: "Hark! the Herald Angels Sing," "It Came upon the Midnight Clear," "Silent Night, Holy Night," "Brightest and Best," "The First Noel." Carol bands will find all the familiar carols. Price:

Per copy, 8c; per dozen, 85c; per hundred, \$6.00

STANDARD CHRISTMAS BOOK NO. 3

Selected and Arranged by Louise Miller Novotny
Here is just the aid that every chairman of a Christmas program committee has been looking for. This new Christmas book contains recitations, playlets, tableaux, features, services and the complete Christmas pageant, "The Promised One." Quite a novel and valuable feature of this new book is the inclusion of three suggested programs, all different, completely planned and outlined from the material included within the book. Among the list of five playlets, fifteen poems for recitation, five Christmas carols, stories of the Shepherds and the Wise-men, the complete pageant, and "The Christmas Prayer," every school, large or small, will find adequate material to present a new and varied program.

Price of book.....25c

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, OCTOBER 20, 1936

No. 41

THE STEWARDSHIP OF LIFE

E. W. Baumgartner

(Concluded from last issue)

Unlimited Backing

"But who am I?" objects the trembling Moses. "No matter, I will be with you," God replies. "But suppose they will not listen?" "Never fear, that very stick will pulsate with life." "But I am no speaker." "Who made man's mouth? Go, I will be with your mouth." "Follow me, and I will make you fish for men. The very Lord of life is ready to share His fortunes with His followers. "Henceforth your cause is mine and mine is yours." No steward of God ever goes at his own hazard. When God has picked His stewards, He will provide. His promises are facts. Livingstone's measure of Jesus' promise was, "The word of a Perfect Gentleman."

Absolute Committal

The steward who has dedicated his total life to God's use makes no reservations. He may shudder at the risks and losses, but though, like the martyr, he quail before the onslaught of the flames, he binds himself to the horns of the altar and invites the sacrificial fire. "I maul my body," says Paul. "I run without swerving." "Now let me burn out for God," cries Henry Martyn. "Let a thousand fall, but let not Africa be given up," exhorts the dying Cox, sailing away to his grave.

Boundless Resources

The fact that God calls a man into His service is evidence that He sees in that man potentialities sufficient for all needs. No faithful steward on whose conscience God has laid some heavy duty need feel alarmed as to his ability to fulfill. The significance of life stewardship, is the fact that every man called has some-

thing to give, something God wanted, something He could use for His own great purposes, something He could not bear to do without. Every life has its own rich significance, however inconspicuous it may be. We forget the many prophets — Isaiah hides them all. We forget the patriots of old—George Washington occupies our vision. We overlook the world's emancipators—the lofty Lincoln fills the picture. But in the long files which follow the world's few leaders marches an army of equally brave and invincible soldiers, each but a shade less mighty than the captains.

Infinite Gains

What reward have all these faithful stewards? The approval of conscience, the glow that follows all obedience. The high joy that thrills the soul of him who has accepted a hazardous enterprise. The pardonable exaltation which comes to him who has throttled self and poured his life's vitality into a great investment in humanity. Moral and spiritual triumph. Fellowship with God's people and with the Master who is now captain of my very being. Heavenly rewards. "Enter into the joy of thy Lord."

Call to Stewardship

The call to stewardship may come in humble and every day forms. To most of us the call to stewardship does not come through the voice of an angel at midnight or through a light flashed from heaven, but it comes in and through the simple duties of life. There are things you ought to do, and you know it. The call is to give up some sin, some habit or even companionship. You may be called to work for others in a definite way. Your call to stewardship may come while you are going through a mountain-top experience. I believe mountain-top experiences are necessary for stewardship. Young people, get all the mountain-top experien-

ces you can. Attend young people's meetings, retreats, conferences of your churches. Go and listen to good music and good sermons. All this is necessary if you are to do good work in the valley of life where we must spend most of our time. For me, the outstanding mountain-top experience is when my church choir sings the masterpiece "Messiah" and I can help sing the beautiful story of this oratorio which lifts us as it were to the very portals of heaven. At such a time I am like Peter of old when he was on the mountain top with the transfigured Christ when he said, "Let us build a tabernacle here." Peter felt that it would be good to stay there. I, too, would rather stay upon the mountain and continue to sing the "Messiah." But we must go down into the valley again to our task of stewardship. We need mountain-top experiences. Such experiences make this earth bearable.

The Call Is To Young People

The greatest hour for young people is when they are face to face with the call, face to face with the Master who calls. To no two does the call come exactly the same way. To one, in the freshness of youth's morning at the parting of the ways. To another, in the hour of spiritual awakening, when formal and conventional things become unbearable. There is a cry aloud for satisfaction and self-expression. It meets a third in the day when life is redeemed from some sin that threatened to enslave. From some senseless round of pleasure that was fast engulfing the soul. Character, destiny depend upon the choice. Not the sensational or dramatic is necessary for the call to stewardship. To few of us it is given to see a vision as it was to Paul. We are living in a day of sensationalism and emotionalism. Some time ago in Berne an evangelist said in a meeting where scores of young people attended that it was necessary for a Christian to be able to say the day and hour when the rebirth took place, and that any one who could not give the day and hour could not call himself a Christian. Thank God, many of us know better. I could not give you the hour, the day, or even the month of my conversion, although I know the year. Let us not confuse our young people on this matter. Rather let us stress the need of the new birth as a requisite to stewardship. To most of us the call comes as it did to the fishermen—on duty. Christ is calling to men who will give Him heart and

soul. It was to young people the Master made His appeal. From them He receives response. Through them the work of His Kingdom has been carried on. He calls you because He needs you in His work upon earth. He needs you because of what He has to give you; because of what He sees in you, undeveloped, perhaps yet undiscovered. He sees something in you which seems so valuable to Him and He feels that He cannot get along without it. Young people, what response will you make?

Not Enough To Say, I Saw The Vision

I saw the vision, I was convinced of the vision, I understood the vision. Sight, apprehension, theology, orthodoxy, all these are good, but the result should be, "I was not disobedient to the vision." Paul responded to the supreme call. The very air was electric with that consciousness. Paul's response was like the touch of a spear. Yes, unless your knowledge of Christ makes you do, and keeps you from doing a thousand things, it is only an idle vision which adds to your guilt.

Full Time Service Only

There are some who think they should be able to do full-time service if they are to be real stewards. My friends, it is not the kind of work but faithfulness of the worker which counts, as long as that work is honorable. There is and should not be a sharp division between the secular and sacred callings. As Christians we should not make such a sharp division on this point. All legitimate work is sacred and has divine approval. The intent of our work should be to minister. The farmer with his crops to feed his fellowmen, the teacher to enlighten with the truth, the preacher to feed the flock with the bread of eternal life, and the missionary to bring the good news of the Gospel to the ends of the earth. God expects of all the same fidelity and faithfulness. Let me say here to the one who would teach, even more so than to the one who would preach to the young people, I can think of nothing more degrading and ruinous than for a teacher to lead young people upon a mountain of doubt. There is entirely too much uncertainty among the teaching profession these days and many young people are left upon that mountain of doubt wondering whether life stewardship is worth while. No, young people, do not let any one discourage you simply because you may not be able to go out

as a missionary, teacher or preacher in full-time service. God is interested in every sort of work which makes the world better. No Christian should engage in any work which does not add to the sum total of human wealth and happiness.

Stewardship Not Limited

Money, time, talents, our bodies, our very being. Go forward with all these. It is true that many people think of money only when we speak of stewardship. Right here I want to speak about giving. Tithing, if you please. To many Christians tithing is an unknown mystery. Why? Because they have never experienced it. They have never taken God at His word when He said, "Try me out, bring me your tithe and see if I will not open the windows of heaven and pour you out a blessing." He will make our retainers to run over. If our people would tithe, our missionary treasury would not always be empty; our missionaries would not have to wait to return to their fields because of lack of money, if people would not always rob God of His tithe. Oh yes, you say, the New Testament does not require or say anything about tithing. I had the same trouble for a number of years, when something seemed to tell me to tithe. I would tell myself, nothing about tithing is said in the New Testament, until a simple, unlearned country preacher set me right on this matter. This preacher had to farm to make ends meet, because his church could not pay him enough to make a living. Being a customer of our bank, I noticed that out of every deposit he made he would always set aside one tenth into a separate account. I noticed too, that when he bought a horse for, say \$100.00, and then sold it later for \$150.00, he did not only tithe for the \$50.00 profit, but for the entire sale price of the horse. I asked this preacher one day how he could figure his tithe on more than the profit which he realized on the horse. His answer was that God had blessed him in always giving God the long end of the deal. Then I told the preacher of my battle regarding tithing and how I was unable to find in the New Testament a command to tithe. "My friend," said this simple, horny-handed country preacher in child-like faith, "Jesus said, 'I came not to destroy the law, but to fulfill it.'" A light came to me then and there, and a load was lifted from my heart and a new desire came into my life. I even took one

tenth of what I had in my pocket book and one tenth of my bank account and started a tithing account at once. Before I began tithing I did not have the joy I now have. I seemed to be giving with one hand and with the other hand hold on. I had no freedom. Now I always have something to give. My duty now is to be a good steward and to think carefully regarding where I should give my tithe. My friends, I would not have you to come under the law of the tithe, but under the spirit of it. For the letter of the law killeth, but the spirit giveth life. The tithe is the least we should give. The one who is a tither usually gives more than the tenth. The tither will certainly always give God the benefit of the doubt. There are hopeful signs regarding this matter. Eighteen years ago when I started my work as a banker there were very few tithing accounts in our bank. Today there are many. Not only in our local Mennonite church, but in every church of our city there are many tithers. People have two bank accounts. When they make a personal deposit, they deposit one tenth on a tithing account or take the tenth in cash. I tell you this makes for good stewardship. Some people have asked me to explain tithing. My answer is, tithing cannot be explained in words, it must be experienced because it is a matter of the heart. Some time ago we had an interesting experience with the bank examiners. Under a certain Indiana tax law banks were exempt from paying tax on charitable accounts. During the examination of our bank by these examiners the question arose as to what constituted a charitable account. I said, certainly a tithing account is a charitable account and should be exempt from this state tax law. There were four examiners with us. Three of them asked immediately what a tithing account was. To them tithing was foreign. However, the chief state bank examiner spoke up and said, "If a tithing account it not a charitable account, there is no charitable account in any bank." Being a tither myself, this examiner and I stood on mutual grounds and became interested in each other. Our hearts melted together, for we understood each other and understood the joy and fruitage of tithing. For the first time in my many years of banking experience I had met a bank examiner who was a tither. As we talked to each other about our experiences in tithing the other three examiners stood amazed and said they had never

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heard anything like that before. This tithing bank examiner said in our presence, his eyes were opened a few years ago when he lost his former employment. Light came to him that he had not given God that which belonged to Him. He started tithing. He said it would be impossible for him to count the many blessings he had received since then and he was convinced that \$90.00 for the tither goes as far as \$100.00. God cannot bless because we do not consider Him and the part which rightfully belongs to Him. I hope through these remarks regarding tithing there will come forth new tithers.

Time, talents, the work of our hands and feet are included in faithful stewardship. As I stated before, you may not be called upon to be a preacher or a teacher. But it is true that increasing work is being passed on to laymen of the church. In fact, the movement of the Church began with laymen. God called laymen and told them to go and teach all nations. Laymen went throughout the whole world preaching. They not only traveled, but wrote. The author of Matthew was a tax gatherer. The author of Luke was a physician. Jesus Himself was a layman. Bishops hands never touched Jesus. Jesus knew how to work. You may well believe that when Jesus was working at the carpenter trade He got tired as you and I do; the hammer fell from His hands also, He dealt with knotty wood also and His saw became dull too. Jesus called laymen to work. Let laymen take this to heart. Yes, the minister is to unpack the spiritual tools, but the layman is to use them. Every great era in the church was marked by a great stir among the

laity. When there is a vision among the laity something takes place. Why are laymen called? They may get their power from the same source as the minister. Ordination does not give a man power and understanding others may not have. Pastors and laymen are made of the same stuff. They have access to the same enabling Creator. Let the minister lead and the laymen cooperate. Out of this comes great stewardship.

Young folks will want to get into this lay movement of the church as stewards. It is said a ball team is no stronger than its recruits. Young folks will want to get into batting practice. They want to be ready to take their regular place. In a few years you must take the leadership of the church. Now is the time to practice. Get into the game!

Stewardship Demands Loyalty

It is good for you to compare your Christian loyalties with other loyalties. How loyal are you to the home team? You do not want to miss a single game. You will stand up for your team through thick and thin. Why? Because you are loyal. Compare your loyalty to God with your loyalty to your home team. If you are as loyal to God, you are probably a faithful steward. You have set your goal, you are running the race of life fair and square. You are loyal to the bitter end. We are living in a day when people applaud religion, but they stand idly by, doing nothing. In every community today there are people who say a rebirth of religion is needed. They talk very gravely about present conditions, of the inability of man to cope with present conditions, but they take no hand in religion. They blame the church for failure. If you are one of these, how much do you think your well wishing is worth to the cause of the church? If you want a revival of religion, it is necessary that you begin this revival within your own heart. Religion calls for more than applause. Not well wishing but well doing is the need of our day. What you say may be only shallow sentimentality. What we do shows practical worth. We need well directed action. Stewardship demands action.

In Closing

How often do we hear older people say, "If I could only live my life over again!" Why this statement? Simply because of unfaithful stewardship. (Continued on page 6)

FOREIGN MISSIONS

THE MISSION FIELD OF ARIZONA

By Mrs. J. P. Suderman

The Hopi Indians, now numbering approximately 3000, live on the Indian Reservation of Northern Arizona. The mission work in this tribe is taken care of by the Baptist and the Mennonite people. The Baptists have three stations and the Mennonites have three. Our three stations are: Moen Copi, with 300 inhabitants, 80 miles north of Flagstaff, where our native workers, Rev. and Mrs. Fred Johnson, are stationed. Hotevilla, with 700 inhabitants, is 87 miles north of Winslow, where Sister Mary Schirmer and her adopted native son, Daniel Schirmer, are working. And Oraibi, with 400 inhabitants, is 80 miles north of Winslow, where Rev. and Mrs. John P. Suderman are working. At each of our stations we have a mission home and also a chapel. (At Oraibi we have two chapels, one on the Mesa and one in the lower village. The lower village chapel is the main one.)

Our present privileges of preaching the Word in these villages rest greatly on the work of the former missionaries. The Mennonite Mission work at Oraibi was started in 1893 by Rev. H. R. Voth. Later laborers were Rev. J. B. Epp, Rev. C. J. Frey, Rev. J. B. Frey, Rev. J. R. Duerksen, Mr. Holcomb of the Plymouth Brethren Church, and Rev. Karl Friesen.

We have for use at present a catechism and the four gospels and the first part of Romans in printed form in the Hopi language. All the rest of the New Testament, except Revelation and the latter part of Romans we have in the Hopi in typewritten form awaiting correction for print. Most of this translation work has been done by Rev. J. R. Duerksen and the native Hopi, Otto Lomaviter. They have also compiled a Hopi song book. Most of these songs have been made by the native Christians to some tune they learned from the missionaries at home or away in some government Indian school. They made them when they were alone with God all day, or behind a flock of sheep, or at some other work where they could meditate on the things of God so dear to the heart. Thanksgiving, prayer, and admonition for self and for the lost are therefore the heart of the songs. Other songs were translated by native

Christians and missionaries as the heart was touched by circumstances in mission life." (Quoted from the foreword of the book.)

At present there are three active native Christians at Moen Copi, namely: Rev. and Mrs. Fred Johnson and their daughter, Rachel. Rachel was baptized on Palm Sunday, 1935. There was another girl, Rose, who desired baptism together with her. All arrangements for it were made on Saturday evening. But on Sunday morning Rose's father strictly forbid her to go to church; and, besides that, he took her against her will to a heathen ceremonial dance in another village, 50 miles away.

At Hotevilla there are two active native Christians: Daniel Schirmer, who a year ago finished the Bible Institute of Los Angeles and is now helping Sister Schirmer in the work. And Nannie, the blind lady, who was baptized on Thanksgiving Day of 1932. She is learning to read from the Gospel of John, in print for the blind. Her little son, Norman, leads her to and from the services.

At Oraibi there are thirty-seven. The general form of work consists of the Sunday services. There are the Sunday School and the preaching services in the morning, the street meetings in the afternoon, and the English preaching service alternating with Christian Endeavor in the evening. Then during the week, during the greater part of the year when possible, there are the women's sewing classes, the children's classes, and house visitation. And where there is a group of Christians we have the Wednesday evening prayer meetings and children's Bible class and the Friday evening choir practice.

In the fall of the year we have the "special meetings." Our neighboring Baptist Mission workers and native Christians come over to help in these meetings. The Baptist stations have their "special meetings" in the spring of the year, when the Mennonite mission workers and native Christians go over to help them. At the last year's meetings, the year before last, the native worker at Moen Copi, Fred Johnson, was ordained into the ministry by Rev. P. P. Wedel.

Though the thorns at times are quite sharp and piercing, there are the buds and the roses in this work of ministering to these people the Gospel of Christ, for "It is the power of

God unto salvation to every one that believeth." During the 1935 Easter season at Oraibi, four Christian girls desired baptism: Lucinda, Sarah, Blanche, and Louis. A few days before Easter, the date of baptismal services, Lucinda's unbelieving father forbid her baptism. The other three were so happy on Easter Sunday morning. Before the services Sarah was especially interviewed when she expressed her joy of the granted privilege, for last year her heathen parents denied her the joy of being baptized with that group of twelve. But just as the song service had started, Sarah's mother came into church with an expression on her face that spoke all too plainly of what was looming. She first called out her own Christian mother and Lucinda's mother. Later she sent her little daughter in to call Sarah out. Then she scolded all of them, especially Sarah, until poor Sarah was forced to go home in tears.

It may be remembered that in January of 1934 we were privileged to see fifteen souls added to the Oraibi church. Of that group four were of one family, Tom Mootzka, his wife Alice, and two of their daughters. A few weeks ago their widowed daughter, Daisy, was saved. After she made it known at the close of the Sunday evening service, her mother Alice said, "Now there are Emelia and Waldo left yet." Both of these live away from Oraibi. Then last year Alice's own aged mother, Mary Honapsti, same to the Savior. So it was a privilege to see this young mother, Daisy, and her aged grandmother confess in baptism the Lord Jesus Christ as their personal Savior to a chapel full of witnesses. The grandmother's favorite expression now is, "I am so happy!"

What a privilege you have to join with us in prayer for these whom the devil would sift in Hopiland to spoil their testimony of Him Who died to save us all!

THE STEWARDSHIP OF LIFE

(Continued from page 4)

ardship, lack of vision, unwillingness to take the responsibility of stewardship. I, too, have arrived at middle age and I regret every inactive minute of my early life and I have never been charged of being lazy either. If I could live my life over again I would honor and respect my parents more than I did in faithful obedience. I would appreciate my parental home more, serve my brother and sisters with

all my heart and soul. I would be more active in my church, in Christian Endeavor work. I would join the choir of my church earlier. I would be more on fire for missions and begin to tithe earlier in life. My Sunday School I would support in every way possible. I would be more active for good in my community and help by the grace of God to raise the spiritual, moral, physical, and economic standards of my community. I would read the Bible with better understanding. I would read more good books that lift up and instruct young lives. I would learn of and understand better the law of sowing and reaping and thereby become acquainted with the fact that whatsoever a man soweth so shall he also reap. May I plead with you young people to become acquainted with the requirements of stewardship and then step out for God, your own will broken into His will. Christ calls for the abundant life. We may have this life as we become faithful stewards. It is well to chose some verse out of the Bible for inspiration and instruction as a text for life. As a guide for life I have chosen Prov. 3:6, "In all thy ways acknowledge Him and He will direct thy paths." What paths? The paths of faithful stewardship.

CORRESPONDENCE

Butterfield, Minnesota, September 30, 1936.
To the Editor and Readers: We have come to the time of the year where we can say the Lord has been very good to us. Our harvest was good and He supplies our physical needs. He also has blessed us in our spiritual needs; we have had a number of visitors in church.

July 5th, we celebrated Mission and Children's Day. In the morning Rev. John Hiebert and Missionary Ag. Fast spoke on mission, in the afternoon Missionary Helen Stoesz spoke especially to the children.

July 12, Willis Rich from Bethel College occupied the pulpit.

July 17, Mr. and Mrs. Wm. Linscheid and family from California came to visit their parents, Mr. and Mrs. Rud. Linscheid and other relatives.

July 19, we partook of the Lord's Supper. Rev. John Bartel from Mountain Lake had charge of it.

July 26, the two families of J. W. Hubins from Redwood Falls and Wm. Linscheids from California gave the entire program on the

Christian Endeavor, which was of great interest.

In August at the Ladies Aid meeting, Missionary Aganetha Fast was present and led the services.

August 9, Ernest Schroeder spoke in the morning. In the evening Missionary Ag. Fast showed pictures from her mission field.

August 16, Rev. and Mrs. L. H. Linscheid and family visited with their parents in South Dakota. In their absence, Albert Linscheid filled the pulpit.

September 7, Rev. P. P. Wedel from Moundridge, Kansas, spoke in the evening.

September 20, our Sunday School had promotion day for the first time. It was of great interest.

All summer every Wednesday evening we have prayer meetings at the home of Albert Linscheids. There is a senior and a children's meeting at the same time. Linda Rupp has charge of the children. Many a prayer has been answered already. We give Him all the praise and honor. On Friday evenings we have Sunday School teachers' meeting in the church.

Mrs. Gust. Miller, Corr.

Ebenezer Mennonite Church, west of Bluffton, Ohio, October 1, 1936. A pleasant change has taken place since the soaking rains of the past few days, for which we are thankful. The farmers are sowing wheat and husking corn.

July 12, our minister preached in the Lima Mission church, while Rev. P. J. Boehr filled the pulpit at the Ebenezer church. He with his six motherless children were enroute to Henderson, Nebraska, where his aged father (91 years old), resides. They also stopped at Dalton, Bluffton, and vicinity. His beloved wife, Jennie Gottshalk Boehr, was greatly missed here, where she at one time had been an active member. The children were welcomed, in her absence, in testimony in song service. Jennie's bouquet:

When the Roses of dear Jennie,
Through God's grace came in our sight,
And the keeper of the Roses,
Kindly smiling with delight;
While as one they grouped together,
Singing songs that live for age,
Each a rose from Jennie's garden,
Formed a beautiful bouquet.
Jennie left these tender flowers
In their father's loving care,

While she went to be with Jesus,
As if helping to prepare
Places in the heavenly mansion,
Where the holy angels be,
May each rose from Jennie's garden
Meet her in eternity.

August 9, the morning service was conducted by Miss Loretta Lehman from India. She expressed the dire need of immediate action in the mission work, since the people of India are drifting away from Hinduism. The evening meeting was conducted by Sister Lulu Sommers, also a returned missionary.

Wednesday, August 12, the "Back to the Bible Revival" was begun in Ebenezer church. Rev. and Mrs. O. W. Stucky and daughter Ruth conducted the meetings each night, except Saturday. These meetings closed August 23. Surely we are reading the Bible more now.

Union service was held at the First Mennonite church, Bluffton, Ohio, August 9th. Their pastor, Rev. H. T. Unruh, presided. Rev. P. A. Kliever, pastor of Ebenezer church, delivered the sermon. Subject, "The Christ-centered Life."

Miss Margaret Lucille Steiner became the bride of Dr. Melvin A. Mulvanie of Fairfax, Mo. They were married at Terre Haute, Ind., by Rev. M. D. Mulvania, brother of the groom, and will be at home in Fairfax, Mo., where the doctor's practice is established.

Rev. P. J. Boehr and family again favored us with a call July 24, stating that the hottest weather in Nebraska during their visit was 119 in the shade. They celebrated three birthdays of their family while gone.

July 28-31, our minister, Rev. P. A. Kliever, for a bit of recreation motored to Winona Lake, where he enjoyed much deserved refreshments on the Bread of Life.

Mrs. Philip Hinky, returned missionary from China, gave us an interesting story of real experience in mission work at Woocheu, China, July 12. Mrs. Hinky was formerly Miss Rhoda Lugibill of Bluffton, Ohio.

September 13, the morning service was led by our pastor. Subject, "The Must and the Evidence of the New Birth." Special service was held in the evening by the Intermediate C. E. The speaker was Rev. Snow of Ada, Ohio, while Rev. Kliever helped in the dedicatory service for the Lima Mission church sit, by Rev. J. J. Esau, to be erected at Eureka St. and Orena Ave., East Lima, Ohio.

THE SUNDAY SCHOOL LESSON

October 25, 1936

Christianity and Love

Acts 18:1-4; I Cor. 13:1-13

Golden Text.—Now abideth faith, hope, and love, these three: and the greatest of these is love. I Cor. 13:13.

Paul's presence in Corinth followed his great effort at Athens. He arrived in the city of Corinth very much discouraged, but not so much that he did not continue his efforts to convert people. Corinth was a peculiar city. It was a center of trade and made up of all kinds of places. However, there was companionship here for him. No doubt Aquila and Priscilla also came to Corinth, feeling badly because they had been banished from Rome. The meeting of these people with Paul may have been in the weave shop where both worked, but Christians soon find fellow Christians in many strange places. The fact that these people were tent makers, or more properly, weavers of the cloth from which military equipment and sails were made, came into good stead. Paul often refers to the fact that he labored with his hands. Honorable work is never a disgrace and is always commendable.

Besides finding companionship with fellow Christians Paul soon found the Jewish synagogue. Like his Master, he made it a life's habit to attend the services of his nation whenever possible. It gave him opportunity to announce his message and to show from the Old Testament Scriptures that Jesus was the Christ. Perhaps Paul was seldom welcome in any synagogue he might happen to attend, but that did not keep him from being there. In our time we often meet people who, because they have been offended or because they imagine they have been offended, stay away. In doing so they do not follow the example of either our Lord or the Apostle Paul. It seems that whenever Paul went to church there was a riot, but that did not keep him away.

The most beautiful and the most easily understood passage from the writings of Paul is the chapter of our lesson—the thirteenth chapter of First Corinthians. After establishing the church to which this epistle is addressed, Paul discovered problems very much like those to be found in present day churches. Some of them

were inconsistent, there were those whose lives were not right, some doubted concerning important doctrines, others went to law, and most of them quibbled over unimportant matters. It was to rebuke and correct these conditions that Paul wrote. After giving his attention to the numerous problems he comes to a great climax in this classic—the love chapter. Let us begin our consideration of this chapter by noting that the ancient English word charity once meant what our present day word love means. The passage becomes more understandable when we read instead of charity the word love. With all their troubles in Corinth the one great virtue they were enjoined to cultivate was love. That holds true to our day and to all the time. Love is the greatest thing in the world. The end of the chapter speaks of love as greater than faith and hope. The reason for it is that love is the one quality that both God and man can share. God loves and man may love.

The account that Paul gives of love says what love does not and what it does do. There are many positive and many negative sides to the Christian life. They stand out as prominently as our sins of omission and sins of commission. Love need not of necessity be eloquent, but it has an eloquence mightier than words. The gift of prophecy is a great one, but even that can not take the place of love. Faith is an important and necessary part of the Christian make-up, but faith without love is a useless faith without works. Charity makes for the great brotherhood of man, but back of real charity, if it is to have the blessing of God, there must be love. Martyrdom, a most noble part of the Christian life, — the blood of the martyrs is the seed of the church. Yet, even a martyr may be making a useless sacrifice of his life because there lacks the element of love that must enter into everything the Christian does and even suffers.

The love that Paul here describes is one that has no use for pride. It is not selfish. It is willing to endure. It does not give itself to scandal or small talk. It is enduring. Love endures because God is eternal and love is a divine quality.

"I will not ask that I may see
The path that lies before;
My Father's hand is holding me,
Why should I ask for more?"

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Bargaen
Bethel College, Kansas

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SENIOR DEPARTMENT

Problems: Solving, or Merely Transplanting Them?

We knew a school principal one time, whose desk was piled mountain high with papers: letters, reports, transcripts, projects, plans, advertising. Every one of them represented a task to be done, a problem to be solved. Instead of taking them as they came, giving them the attention they deserved—a prompt decision or a clear-cut search for further facts—he merely pushed the papers aside. Spaeter mal!

As the weeks passed by new papers kept coming, and old ones returning. Still he kept pushing them aside. Once in a while he would really clean house (not that he solved any problems, however), when he would give a hasty glance at some of the most obvious papers, toss many in the waste basket, and chuck the rest in his bookcase, to return if at all only to haunt him and chide him for his cowardice.

Cowardice, indeed! For he was one of those many people who transplant their problems, instead of solving them. He was that way in all his work. If a boy did not get his lessons, "give him a low grade." If a boy would not behave, "expell him from school." If a teacher did not fit in well, "let's get a new teacher." If a board member did not understand the basic ideas of the new education, "let's elect another board member." Always his thought was: Push the problem away. Brush it aside. Make it get out of your way.

Somehow it never occurred to him that that was not SOLVING his problems. It never occurred to him that he was running away from his problems, instead of meeting them. It never occurred to him that giving a low grade to a pupil was, after all, doing nothing at all to the pupil. It did not occur to him that a teacher

who failed to understand the community, must be instructed—not fired.

Like the problems of this principal are the problems which face the Mennonite Church with respect to its young people. In the early years, when land was cheap, and our fathers had bought up large farms there was enough land to give each of the children a large parcel, upon which they, in turn, could found their homes. It was only natural that the Mennonite young people remained a homogeneous, closely-knit social unit. Now it is not so, and the economic tugs and strains bid fair to play havoc with the old order. In this situation we strain our eyes and ears for some leader or some suggestion for a way out.

Here is a leader whose "solution" to the problem is to start a colony here, or a colony there,—“to hold the young people.” Another type of leadership, perfectly oblivious to the socio-economic adjustments which these times demand, says the trouble is with the new-fangled notions which young people get in school—that they don't want to work, etc. Such "solutions" are not solutions; they are merely postponing the day when we must anyway, once for all, MEET the problems.

The real challenge to us as young people is not to run from these problems, but to face them. The fact is not a simple situation, but a most complicated set of forces each pulling at us from different directions. In this situation—unemployment, war, machine-domination of mankind, fear, depression, lack of education—it takes a high order of skill to make a living that is even decent, a still higher order of skill to live happily amidst difficulties, a still higher order of skill to live worthily so that others as well as oneself may live happily.

For Mennonites to scatter as chaff in the wind, seeking new fields, solves no problems;

A horse cannot kick when pulling nor pull when kicking

that is merely running from one kind of problem to another kind. But to take the ideals of real Mennonitism, reared and nurtured in the lap of a rural and agricultural setting, and to apply these ideals effectively for noble living in a setting of economic strife, discord, mad adjustments of a thousand kinds is solving one of the most difficult problems Mennonite Youth has ever been asked to solve.

Creative Planning

Last week we indicated that in the building of our senior C. E. programs we needed to be guided by the underlying needs of the groups which we were serving, and that doing this takes a lot of work, and a lot of creative planning.

Several years ago we heard a most interesting discussion of John 1:1-2, in which it was pointed out that one could, without violence to the language read it thus: "In the beginning was the IDEA, and the IDEA was God." Experience since, has indicated that that interpretation has a most practical application to those who are constantly required to think up some new plan for a good program.

"As it was in the beginning, is now and ever shall be." If in the first place the IDEA was with God, it still is. God is still the source of all good, every-day workable ideas. We submit to program committees everywhere that the finest source of "good ideas" for programs does not come from any magazine, fundamentally—it is God Himself. It was a new thought, to draw upon God for IDEAS, but it works. Have you ever tried it? We used to say it over and over, "God is the Creator of all good things," but it never occurred to us that we should then, therefore, draw upon Him expectantly for the everyday needs which arose in our life.

If, as you go to your committee meeting where you are going to prepare the programs, and work out plans, you will look expectantly to God for a revelation of His IDEA for your program (for you may be sure He has some ideas for your program), believe positively that He will reveal it to you if you will attune yourself to Him,—you will have an experience which you will never forget.

We never know **how** God will reveal Himself. And that is where we need to be constantly on the look-out for His revelation. To adopt a program which you have read somewhere, even

though it be in THE MENNONITE itself, is no proof that that is God's plan for YOUR society. But it **MAY** be His plan that you can adapt (not adopt) some point here and another point there, taken from ideas read in various places, and the final outcome is not a "canned" program in any sense whatever. It is yours! It is God's!

Emerson in a brilliant inspiration wrote: "Ideas belong to the man who can entertain them." Indeed, when you work over an idea, meditate over, pray over it, love it, fondle it, admire it, criticise it—it becomes **yours**. You will then feel the thrill of "workers together with GOD" as a reality, as a fact.

The programs which you see in THE MENNONITE, the CHRISTIAN ENDEAVOR WORLD, or elsewhere, were never intended to be **adopted**—they were intended to be **adapted**, if and when it was God's will for your society that they may be adapted. It is only as you **ADAPT** to the needs of your groups, the ideas which originally come from God as good, wholesome ideas, that you will feel the new life pulsating through your society. That is the life-pulse of the God-life, pulsating through your members, each different, yet as one body moving and growing toward God.

INTERMEDIATE DEPARTMENT

October 25, 1936

Intermediate Christian Endeavor

Topic: The Dangerous Effects of Alcohol.
Prov. 23:29-32

For Quiet Hour Study

- Oct. 19 Alcohol, enemy of religion. I Thess. 5:1-8
- Oct. 20 Drunken foolishness. I Sam. 25:36-38
- Oct. 21 Alcohol and murder. I Kings 16:8-10
- Oct. 22 Alcohol and gangsters. Prov. 4:14-17
- Oct. 23 Our attitude to alcohol. Rom. 14:20, 21
- Oct. 24 Alcohol and some politicians. Isa. 56:9-12
- Oct. 25 The dangerous effects of alcohol. Prov. 23:29-32

Advance Preparation

Ask one or two members who have access to daily papers to clip any articles that show the dangerous effects of alcohol, and mount them on a large placard. At the meeting give them an opportunity to report on each case briefly.

Prepare some posters depicting the evil effects of alcohol to hang about the room. Illustrations often make a more lasting impression than words. Get suggestions for your posters from temperance magazines, W. C. T. U. members, or your pastor.

Ask another member to bring copies of some of the enticing advertisements of liquors found in magazines and newspapers.

At the Meeting

Opening song service—

“True-hearted, Whole-hearted”

“Stand up, stand up for Jesus” (standing)

Prayer by the leader

Society announcements. President in charge

The Topic Discussed

1. The leader's part. Announce the topic. Speak of the fact that alcohol being dangerous is nothing new. It has always had the same effect on man. Call attention to the fact that the Scripture you are about to read was written perhaps 4,000 years ago. Is it still true? Read Prov. 23:29-32.
2. Bible truth on alcohol (Hand these out in advance for short talks):
Drinking destroys intelligence. Prov. 20:1
Drinking causes poverty. Prov. 21:17
Alcohol, enemy of religion. I Thess. 5:4-8
Alcohol causes shame. Prov. 28:7
3. Discussion
Report on newspaper clippings
Report on advertisements. Are there any false claims made?
Questions
What should be the Christian's attitude?
Romans 14:20, 21

Closing Worship Period

Leader: “Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.”

Song: “O Jesus, I have promised”

Sentence prayers. Benediction Ps. 19:14

Quotations From Eminent Persons

Affects the brain—“It is the brain that counts, but in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if you drink liquor.—Dr. Charles Mayo

Causes disease—“There is no disease in the world for which alcohol is a cure It does undeniably cause thousands of cases of diseases.”—Dr. Howard Kelly, John Hopkins University

es.”—Dr. Howard Kelly, John Hopkins University

Shortens life—Life insurance records covering 2,000,000 policy holders show the death rate of slight users of alcohol nearly a fifth above the average, and of moderate drinkers double the average.—Bertha Rachel Palmer

Impairs mental powers—“One pint to one quart of beer is sufficient to impair memory, intellectual power, and retard simple mental processes such as the addition of simple figures The everyday, well-poised, self-controlled man goes to sleep, as it were, and the primitive man temporarily wakes up.”—Dr. Eugene L. Fisk

Some Questions to Answer

1. Why is alcohol a greater public menace today than ever before?
2. Why must athletes abstain from the use of alcohol? Do you know a reason that would not apply to any other person?
3. Why is a habit-forming drug more dangerous than one that is not?
4. Give as many reasons as you can why a Christian should be a total abstainer.

JUNIOR SECTION

Program Suggestions for November, 1936

General theme: Blessings and Thanksgiving

General outline:

Nov. 1—Counting our temporal blessings

Nov. 8—Counting our spiritual blessings

Nov. 15—Sharing our temporal blessings

Nov. 22—Sharing our spiritual blessings

Nov. 29—“What shall I render unto the Lord for all his benefits toward me”?

Verse for the month—“Every good gift and every perfect gift is from above, coming down from the Father.” James 1:17

Song for the month—

“Great is Thy faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions they fail not;

As Thou hast been Thou forever wilt be.

Summer and winter, and spring time and harvest,

Sun, moon and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

Pardon for sin and a peace that endureth,
Thy own dear presence to cheer and to guide;
Strength for today and bright hope for to-
morrow,

Blessings all mine with ten thousand beside!
Chorus: "Great is Thy faithfulness! Great
is Thy faithfulness!" Morning by morn-
ing new mercies I see; All I have needed
Thy hand hath provided—"Great is Thy
faithfulness," Lord, unto me!

A Note—Early in the month a definite plan should be made as to how to share our blessings when the thanksgiving program comes. In our endeavor we have enjoyed filling a barrel, the contents of which was shipped to the needy in Canada. Perhaps your juniors would enjoy doing this too. Perhaps you, too, can locate a large, wooden barrel in some friendly cellar. Such a barrel we decorated and placed near the altar of the church. The juniors were asked to bring out-grown garments, or new pieces, or any other gift of their choice. At an earlier date we supplied each child with a sheet of Christmas paper and cord. Thus each one brought its gift ready wrapped, enclosing also its name, age, and address on a greeting made out of a last-year's Christmas card. Many of the children were delighted with an answer to their gift. Our home mission fields, too, would welcome a Christmas parcel. Even a five cent handkerchief shower would bring joy.

Program Suggestions for November 1, 1936

1. Call to worship—by prelude

2. Worship period. Rise

1) Sing in unison — "Come Thou Almighty King"

2) Meditation in unison—"The Lord is in His holy temple." Be seated

3) Poem—a junior from his seat

"To Thy temple holy come we now with praise;
Thou, the meek and lowly, guide us to Thy ways.
To Thy temple courts ascending, though unworthy we;
Let our worship blending, swell Thy harmony,
For Thy Holy Spirit earnestly we plead;
Visit us, bestowing grace for all our need.
Sanctify our worship to Thy glorv, Lord;
Grant us spirits eager to receive Thy Word."

4) We Thank Thee—Scripture verses of praise by juniors rising here and there.
I Ch. 23:30; Ps. 7:17; Ps. 30:4; Ps. 35:18; Ps. 41:13; Ps. 35:28; Ps. 89:52; Ps. 146:1; Ps. 146:2; Ps. 103:1

5) In unison—rise and sing "Praise God from whom all blessings flow"

3. Announcements

4. **Study period.** Aim: to lead the junior to the certainty that every temporal gift is from above and is supplied as it is needed and to create a deep thankfulness toward the Giver.

1) Introductory remarks as to theme of the month and topic of the evening.

2) Sing in unison—"Count Your Blessings"

3) **Counting our temporal blessings:**

a. The blessing of food—in a minute talk by a junior followed by these stories and special music:

1. How Food Came to a Wilderness—a junior telling story of Exodus 16

2. The Command to the Ravens—story of I Kings 17:1-7

3. The Strange Jar of Meal—story of I Kings 17:8-16

4. Special music, "God Will Take Care of You," verses 1 and 3—junior quartet

b. The Blessing of Water—in a minute talk by a junior followed by these stories:

1. The Opening of a Rock—story of Ex. 17:1-7

2. How God Filled a Baby's Bottle—Genesis 21:14-21

c. Discussion in charge of leader:

1. What are we to do when in need of food? ("Ask and it shall be given unto you")

2. What shall we not do? (to murmur for murmur is mistrust and mistrust displeases God)

d. The Blessing of Clothing—talk by a junior

e. The Blessing of Shelter—talk by a junior

4) God Wants us to Trust Him—by a junior reading Matt. 6:25-34

5) Special music—"His Eye Is On the Sparrow"

6) The reading in unison of verse for the month

7) Brief discussion in charge of leader:

a: What are we to do when God supplies our need?

b. Do we thank? How often?

8) Thanking Him—sentence prayers by juniors

9) Closing song—"Great Is Thy Faithfulness"

10) Parting prayer

JOTTINGS

On October 11, a farewell service was held in honor of Dr. and Mrs. C. L. Pannabecker in the Bethel College church. They set sail in return to their field in China on October 16, from San Francisco.

Prof. Charles Schrag, of Freeman, S. D., was seriously injured in an automobile accident and died shortly afterward in the Yankton hospital.

The Copper Belt of Northern Rhodesia Africa, is to provide an example of united Christian activity. The Church Missionary Society, the Church of Scotland Foreign Missions Committee, the Universities Mission to Central Africa, the London Missionary Society of South Africa, the Methodist Missionary Society, the Baptist Missionary Society of South Africa, and the United Society for Christian Literature are joining in an effort to establish four centers, staff them with missionaries who will work as a team and form a united Christian organization for the Christianisation of the many thousands of native people in the area. We earnestly hope that such success will attend this effort as will stimulate movements towards unity on other mission fields in Africa.

The Quarterly Conference of the Ministers of the Eastern District is booked for November 2, afternoon and evening. Topics to be discussed are: "Historic Incidents in Our Mennonite Background That Can Be Used to Develop and Inspire the Devotional Life," S. M. Grubb. "Making Devotional Service an Aid to Devotional Life," J. J. Plenert. "The Coming Revival. Is This a Pious Wish or Are Indications Directing That Way?" W. S. Gottshall. "The Preaching Mission: What It Offers to Us," F. H. Swartz.

Dr. and Mrs. Herbert Dester, missionaries on furlough from our India mission, are returning to their field after their second term. They sailed from Quebec, Canada. They plan to meet Miss Lehman in London, who will go with them from there to their field in the Central Provinces.

The Four Hundredth Anniversary of Menno's renunciation of the Papacy and the recent Mennonite World Congress held in Holland, offer an appropriate time for a new work on the life of Menno Simon. Dr. C. Henry Smith of Bluffton College, a recognized authority on Mennonite affairs and the author of many books and articles having to do with the Mennonite church, adds another of his valuable works to the growing list of Mennonite literature in the shape of a short biography of Menno. The work gives the important facts concerning Menno's life and times in small compass so that the reader can get a good outline of Menno's life in the little time it takes to read the book. For popular use, for study in the Sunday School, and for general information in the family concerning the origin of our church, we know of no book that serves the purpose so well. Dr. Smith is to be

congratulated in giving the reader so much that is essential in the life of our beloved Menno in so short a space. The book is attractively bound and sells for fifty cents the copy. It can be secured through the Mennonite Book Concern.

Sunday, October 4, was the annual "Home-Coming Day" at the Menno Mennonite church near Schrag, Washington. A large number was present, people coming many miles to the former place of worship. At the morning worship hour the Lord's Supper was observed, in the afternoon a special program with a closing worship hour to follow. At noon a Fellowship luncheon was served in the basement of the church. The choir at Menno church is again preparing to render its annual Christmas cantata, this year it will repeat "The Christmas Adoration."

The Treasurer of the Home Mission Board reports that the income in September was the smallest that has come in during any month since he has been treasurer. If it had not been for some balance in previous months, he could not have met all obligations. Already it looks as though October would bring in more money, for which he is sincerely grateful.

The Senior C. E. Society of the Immanuel Mennonite church, Los Angeles, California, had charge of one of the services of the Union Rescue Mission. A special service in honor of the Mennonite students in the Los Angeles Bible Institute offered an edifying program.

FOREIGN MISSION RECEIPTS

For September, 1936

Mission Friend, Upland, Calif.....	\$300.00
Ebenezer S. S., Bluffton, Ohio.....	100.00
Friend, Newton, Kans.....	100.00
Hoffnungsfeld Church, Moundridge, Kans.....	85.00
Living Links S. S., Berne, Indiana.....	40.00
Arthur Nafziger, Colfax, Wash.....	30.00
Sichar S. S., Cordell, Okla.....	17.00
Friends, Inola, Okla.....	16.00
I. I. Penner, Laird, Sask.....	10.00
C. E. Society, Monroe, Washington.....	7.15
Mrs. J. P. Schmidt, Goessel, Kans.....	5.00
Grace Church, Dallas, Oregon.....	2.50
Salem Church, Freeman, S. Dak.....	200.00
Mennonite Church, Deer Creek, Okla.....	121.61
Bergtal S. S., Corn, Okla.....	16.00
Bethel S. S., Hydro, Okla.....	10.66
Bethel Sewing Society, Hydro, Oklahoma.....	5.00
Sr. Lena Mae Smith, Newton, Kans.....	50.00
New Hopedale Church, Meno, Okla.....	38.60
Friedenstal Church, Tampa, Kans.....	21.13
Bethel Church, Lustre, Montana.....	20.76
Friends, Aberdeen, Idaho.....	20.00
First Mennonite Church, Monroe, Wash.....	18.23
Mennonite Church, Medford, Okla.....	17.00
Garden Township S. S., Moundridge, Kans.....	15.60
J S. Harder, Whitewater, Kans.....	10.00

Mission Friends, Henderson, Nebr.....	5.00	Marie D. Lohrenz	25.00
Helen Nickel, Berne, Ind.....	15.00	Mr. and Mrs. D. M. Vogt, Moundridge, Kans.....	25.00
Herold S. S., Cordell, Okla.....	8.25	Christian S S., Moundridge, Kans.....	23.85
Gnadenberg Church, Whitewater, Kans.....	24.30	First Mennonite S. S., Hutchinson, Kans.....	12.50
Brudertal S. S., Hillsboro, Kans.....	63.18	Bethel Church, Wolf Point, Mont.....	10.60
San Marcos Church, Paso Robles, Cal.....	39.50	First Mennonite Church, Philadelphia, Pa.....	7.22
First Mennonite Church, Halstead, Kans.....	39.31	First Mennonite S. S., Philadelphia, Pa.....	2.76
Hebron Church, Buhler, Kans.....	38.65	Mennonite Mission, Enid, Okla.....	4.88
First Mennonite S. S., Allentown, Pa.....	35.16	Bethel C. E. Society, Perryton, Texas.....	16.06
Johannestal S. S., Hillsboro, Kans.....	27.14	Friend of Salem-Zion Church, Marion, S. Dak.....	300.00
Bethel S. S., Lustre, Mont.....	21.60	Bethesda Church, Marion, S. Dak.....	38.11
Bergtal Church, Corn, Okla.....	19.56	Saron S. S., Orienta, Oklahoma.....	25.00
Zoar S. S., Goltry, Okla.....	8.00	Brudertal Church, Dallas, Oregon.....	21.50
Peter Peters, Chinook, Mont.....	8.00	First Mennonite Church, Lima, Ohio.....	16.12
Mennonite S. S., Lehigh, Kans.....	6.34	Bethel Church, Alsen, N. Dak.....	10.09
S. S., Enid, Okla.....	3.89	Eden S. S., Inola, Oklahoma.....	6.55
Group at New Hamburg, Ont.....	2.20	Bethel S. S., Fortuna, Mo.....	3.50
Group at Post Rowan, Ont.....	4.00	Mennonite Church, Wayland, Iowa.....	5.00
Group at Seudder, Ont.....	23.51	Fairfield Church, Artanna, Pa.....	13.07
Mennonite Women's Society, Windsor, Ont.....	17.00	Mennonite Church, Butterfield, Minn.....	136.66
Mennonite Church, Leamington, Ont.....	117.52	Bergtal Congregation, Didsbury, Alta.....	17.25
Sidney S. Borneman, Norristown, Pa.....	75.00	Hoffnungsau Congregation, Lost River, Sask.....	7.25
Bethel Church, Fortuna, Mo.....	48.21	Mennonite Group, Geb, Alta.....	7.10
Mennonite Church, Pratum, Oregon.....	44.91	Ladies' Society, Gem, Alta.....	5.00
West Zion Church, Moundridge, Kansas.....	43.00	Ex. Com. of Miss. Soc., Mrs. Frieda Regier	
First Mennonite Church, Mountain Lake, Minn...	40.71	Entz, Treasurer	347.25
St. John S. S., Pandora, Ohio.....	40.00		
A. M. Church, Milford, Nebr.....	35.00		\$4,784.68
First Mennonite Church, Butterfield, Minn.....	9.14	Balance, September 1, 1936.....	885.08
Bergfeld Church, Mountain Lake, Minn.....	7.78	Gifts for General.....	\$4,332.62
Bergfeld Church, Delft, Minnesota.....	11.55	Gifts for Special Support.....	427.06
Bethel College Church, Newton, Kans.....	21.87	Gifts for Dester Bungalow.....	25.00
Waterloo-Kitchener Church, Waterloo, Ont.....	20.00		4,784.68
First Mennonite Church, Geary, Okla.....	10.00		\$5,669.76
Mennonite Church, Madrid, Nebr.....	10.00	Paid out on Orders.....	\$4,884.34
C. E. Society, Ransom, Kansas.....	10.00	Paid out Direct.....	36.60
Ebenezer Church, Gotebo, Okla.....	5.00		4,920.94
Through W. F. Unruh, Newton, Kans.....	12.50	Balance in Bank, October 1, 1936.....	\$748.82
Second Mennonite Church, Beatrice, Nebr.....	56.54	Respectfully submitted,	
Bethel C. E. Society, Mt. Lake, Minn.....	26.74	J. E. Regier, Treasurer.	
Mennonite Church Newport, Wash.....	26.44		
First Mennonite Church, Upland, Calif.....	24.99		
Bethany Church, Kingman, Kansas.....	18.46		
Christian Church, Moundridge, Kans.....	72.50		
Bethlehem Church, Bloomfield, Mont.....	66.46		
Group, Vineland, Ont.....	50.25		
Anna Schmidt, Whitewater, Kansas.....	20.00		
Mennonite Church, Deer Creek, Okla.....	17.33		
First Menn. C. E. Society, Mt. Lake, Minn.....	15.00		
Bethel Church, Lustre, Montana.....	8.72		
Bethel Church, Mountain Lake, Minn.....	600.00		
First Mennonite Church, Mt. Lake, Minn.....	73.57		
New Home Church, Westbrook, Minn.....	30.00		
Fairplay Church, Peabody, Kans.....	18.00		
Bethany Church, Quakertown, Pa.....	13.85		
Elk-Deer Park S. S., Deer Park, Wash.....	7.20		
Swiss Church, Whitewater, Kansas.....	55.88		
Hoffnungsau Church, Buhler, Kansas.....	29.24		
Springfield Mennonite Church, Coopersburg, Pa.....	20.00		
Mennonite Church, Pulaski, Iowa.....	9.00		
Hutterthal Church, Freeman, S. Dak.....	12.17		
Mennonite S. S., Hillsboro, Kans.....	100.00		
Zion Church, Donnellson, Iowa.....	50.00		
Living Links, Berne, Ind.....	26.00		

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES September, 1936

Foreign Mission, General Treasury

Children's Collection, Langham, Sask.....	\$ 18.00
Chr. Menn. Sew. Soc., Moundridge, Kans.....	125.00
Bethel Ladies Aid, Langdon, N. D.....	15.00
Coll. Women's Miss. Program, Middle District	
Conference, Fortuna, Mo.....	14.34
	\$172.34

Return of Missionaries to India and China

Tabea Sew. Soc., Tampa, Kans., India.....	25.00
Mary Martha Circle, Lehigh, Kans., Do.....	7.50
Mission Circle, Meno, Okla., Do.....	37.50
Do., China	37.50
Mary Martha Circle, Lehigh, Kans., Do.....	7.50
Tabea Sewing Society, Tampa, Kans., Do.....	25.00
Bethel Sew. Soc., Mt. Lake, Minn., Aganetha	
Fast, China	15.00
Mrs. W. A. Piper, Mt. Lake, Minn., Do.....	10.00
	\$165.00

Christmas Fund

Mission Sew. Soc., Bethany Ch., Kingman, Kans.	30.00
Miss Katherine Mueller, Halstead, Kans.	3.00
Zion Mission Society, Donnellson, Iowa.	10.00
Mission Circle, Meno, Okla.	5.00
Ladies Aid Society, Butterfield, Minn.	20.00
Oakleaf Miss. Soc., Mt. Lake, Minn.	25.00
Chr. Menn. Sew. Soc., Moundridge, Kans.	15.00
Dorcas Miss. Soc, Pulaski, Iowa.	25.00
Johannestal Sew. Soc., Hillsboro, Kans.	5.00
Bethel Ladies Aid, Langdon, N. D.	10.00
Bethel Miss. Soc., Fortuna, Mo.	10.00
	\$158.00

For India

Miss. Sew. Soc., Menn. Ch., near Avon, S. D., Native Worker	2200
Ladies Aid, Pine Grove Ch., Bowmansville, Pa., Basna Station, Clothes	5.00
Miss. Circle, Meno, Okla., Touring Tents, Janjgir Station	5.00
Eden Sewing Soc., Inola, Okla., Hospital Beds, Champa Station	5.00
Miss. Sew. Soc., Pretty Prairie, Kans., Martha Burkhalter	20.00
	\$57.00

For China

Oakleaf Miss. Soc., Mt. Lake, Minn., Bible woman	25.00
Zion Miss. Soc., Donnellson, Iowa, Bible woman	5.00
Mission Friends, Canada, Pamphlets	2.00
Ladies Aid Soc., Butterfield, Minn., Dr. Pannabecker, Instruments	20.00
Oakleaf Miss. Soc., Mt. Lake, Minn., Do.	10.00
Bethel Miss. Soc., Mountain Lake, Minn., Do.	25.00
Chr. Menn. Sew. Soc., Moundridge, Kans., Do.	15.00
Eden Miss. and Aid Soc., Moundridge, Ks., Do.	20.00
Mission Society, Aberdeen, Idaho, Do.	10.00
Miss. Sew. Soc., Pretty Prairie, Kans., Do.	25.00
Children's Gr., Menn. Ch., Pretty Prairie, Ks., Do	4.52
Bergfeld Jr. Mission Society, Delft, Minn., Chinese Student	53.00
	\$214.52

Expenses of Executive Committee and "Missionary News and Notes"

Mrs. Peter Boehr, Bluffton, Ohio.	25
Miss. Sew. Soc., Pretty Prairie, Kans.	2.50
Emmaus Sew. Soc., Whitewater, Kans.	2.30
Bethel Sew. Soc., Fortuna, Mo.	3.60
"King's Daughters" Miss. Soc., Wayland, Iowa.	1.00
Mrs. Line Swartzendruber, Bloomfield, Iowa.	1.00
Calvary Miss. Soc., Mechanics Grove, Pa.	1.00
	\$11.65

Miscellaneous

Coll. Women's Miss. Program, Middle District Conf., Fortuna, Mo., Home Miss. Gen'l Treas.	14.34
Chr. Menn. Sew. Soc., Moundridge, Kans., Do.	50.00
Miss. Soc., Aberdeen, Idaho, Pension Fund.	20.94
Mission Circle, Meno, Okla., Do.	8.35
Do., Aganetha Fast, Phonograph.	3.00

Do., Rev. J. B. Ediger, Okla., Street Organ.	5.00
Do., Mrs. G. A. Linscheid, S. S. Supplies.	5.00
Mrs. Peter Boehr, Bluffton, Ohio, Church, Saskatoon, Sask.	.75
Coll. Women's Miss. Program, Middle District Conf., Printing Middle Dist. Histories.	10.00
Brudertal Sewing Soc., Hillsboro, Kans., Bethesda Hospital Gift Day, Goessel, Kans.	5.00
Do., Bethel Home for Aged and Bethel Hospital Gift Day, Newton, Kans.	5.00
Sr. Angelina and Dorcas Societies, Halstead, Kans., Miss Mary Schirmer, Arizona.	12.80

\$140.18
Grand Total.....\$918.69

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treasurer.

HOME MISSION RECEIPTS

During September, sent direct to our Canadian Treasurer, Rev. David Toews

A. J. Kope, Tofield, Alta.	\$ 2.00
Henry Dahl, Rosthern, Sask.	10.00
For Saskatchewan Church	
Ex Committee of Mission Societies.	5.00

General Treasury

Emanuel, Canton, Kansas.	8.00
Grace, Albany, Oregon	9.19
Bethel, Lustre, Montana	20.76
First, Monroe, Washington	9.11
Arlington Church, Arlington, Kans.	13.14
S. S. Johannestal, Hillsboro, Kans.	13.57
Alexanderwohl, Goessel, Kans.	50.48
Bethel, Fortuna, Missouri.	7.77
First, Mountain Lake, Minn.	25.10
Bethany, Quakertown, Pa.	13.85
Wheat Allotment from farm.	133.39
Bethel, Inman, Kans.	43.17
Ex. Committee of Mission Societies.	55.00
First, Upland, California.	10.89
Pulaski, Iowa, Church.	9.00
Bethlehem, Bloomfield, Montana.	33.25
Christian, Moundridge, Kans.	46.25
Flatland, Quakertown, Pa.	23.50
S. S. First, Upland, California	15.07
S. S. St. John, Pandora, Ohio.	20.00

Total income, General Treasury.	\$555.49
Paid out on Orders for Salaries, etc.	\$1168.00
Tax on checks.	.18

Gratefully received and acknowledged,

A. J. Neuenschwander, Treasurer.

Quakertown, Pennsylvania.

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to His feet,
Lay me low, and keep me there!"

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, OCTOBER 27, 1936

No. 42

THE FIRST WORLD PEACE MEETING OF MENNONITES

at Fredeshiem near Steenwijk, Netherlands,
July 4, 1936

Last fall representatives of Historic Peace churches, Quakers, Brethren, and Mennonites, met for two days at Newton, Kansas. Somewhat similar meetings had been held earlier. But this one marked a step forward. Its tendencies were decidedly in favor of a thoroughly evangelical foundation for peace teaching and action.

Now for the first time in history, as far as is known to the writer, a WORLD peace meeting of Mennonites has been held. There are non-resistant and resistant Mennonites. In Europe there are more of the latter than some of us Americans expected. For "time" has wrought great changes among our cousins who stayed on ancestral ground after our fathers moved on. But perhaps it is as true of us that "time" has wrought great changes in American Mennonitism.

Though the Doopsgezinde (Mennonites) of Netherlands disregarded non resistance for the last century or so, the old seed has sprouted afresh. While overseas sentiment hindered the insertion of this subject into the program of the Amsterdam World Congress, a Dutch group sent out a call to prospective Congress visitors to attend a peace meeting on the day after the Congress should close. "Hollaendische Arbeitsgruppe von Mennoniten gegen den Kriegsdienst" (Dutch Mennonite Workers' Group against Military Service). with Dr. J. ter Meulen, Borneostreat 24, The Hague, sent out the call over the signatures of names, such as Knipscheer, Kuiper, Inja, Heymering-Komen, van der Wissel, etc. Such names place one in an atmosphere that is neither German nor Prussian nor Swiss nor Low-German, but distinctly Dutch.

The meeting was to be held on Saturday, July 4th, 10 A. M., at Fredeshiem, a summer Bible Conference resort of the Dutch Mennonite spiritually minded movement. So those of us who planned to be there, were assigned to bus number seven, on the day before, the last day of the World Congress. These busses, provided by our Dutch hosts of the Mennonite World Congress, first transported us from Elspeet to Witmarsum, where wreaths were laid on the Menno Simons Memorial, and from there they were used to disperse the several hundred delegates into all directions. Only bus number seven went to Fredeshiem near Steenwijk. Only twenty-five Mennonites out of a world representation, were planning to be at the First World Peace gathering of Mennonites.

Steenwijk is a beautiful, secluded, wooded spot,—the only disturbers of the peace were some large ants and an occasional mosquito with its midnight tenor. There are five lovely buildings, one of them a remodeled farm home, two rustic cottages, a central dining hall and administration building and a cozy library—reading room. Such an atmosphere of quietness and fellowship is a rare experience. Dr. P. C. Hiebert of Kansas and the writer wandered down one of the lanes in the late twilight of that Friday evening, singing our Master's praises in the words of the old German chorals, "Ich bete an die Macht der Liebe," "Was kann es Schoeneres geben," etc.

On Saturday morning after breakfast, Dutch devotions, giving and collecting autographs, we gathered in the library-reading room, one Danziger, one Russian refugee German, three Canadians, two Lichtenstein Hutterites, five United States of America representatives, and thirteen Dutch men and women.

The order of the day was carefully followed: 1. Devotional opening; 2. Acceptance of the Peace declaration; 3. Signing of Peace declaration; 4. Formation of a World Commission of

Mennonites for Peace; 5. Adoption of a program of work for this World Commission; 6. Spreading of the Peace declaration; 7. Finances; 8. Questions; 9. Close.

After the presentation of the Peace declaration Brother Hylkema of Amsterdam suggested that there should be special emphasis of our willingness to render positive ministries of love to our fellowmen and governments, otherwise our peace attitude remains something negative. This suggestion found a hearty second from most of those present. After a warm discussion such an insertion was ordered to be made. The revised Peace declaration in free translation is as follows:

Peace Declaration of the Mennonites

"We, the undersigned Mennonites: groups, organizations, and individuals, from the whole world,

"In faith in the Gospel of Jesus Christ, which calls men into the service of peace and into conflict with the sin of war,

"And with the conviction that the terrible war measures and materials that are now being prepared by all nations in a constantly increasing volume, shall be divinely judged,

"Call upon all the Mennonites of the World, to fulfill the task which God has entrusted to us in the history of the Mennonites, our forefathers, to spread the Gospel of Peace.

"We therefore turn to all our brethren and sisters, with the plea that they give energetic testimony of our Peace principle everywhere in all our congregations, and that in all the world they declare our readiness to serve in the Spirit of Jesus Christ. We want to work together, in order that we may fulfill this ministry of love, and give spiritual and material help to all of our brethren, who are fully convinced that the Lord has called them to decline military service, or who may be forced to suffer because of their peace convictions."

Those present signed the declaration. Next came the question of organization. How can we scattered, independently-minded Mennonites get together and work together? Evidently by taking a step at a time. So it was decided to form an International Mennonite Peace Committee. Who shall make up the committee? Volunteers, to be sure, —but, if possible, men from the various groups and countries, where interest in a positively evangelical peace movement is present. Perhaps the organized con-

ferences will be willing to appoint semi-official or unofficial representatives to this committee. Perhaps, also, if the name suggested is not altogether fitting, a better one may be found. As far as membership in it is concerned, Europe and America must form the nucleus. So, to begin with, a general secretary and a chairman were selected, to represent these two continents. Dr. J. ter Meulen, through whom this extraordinary meeting was called, was evidently the right man to appoint as secretary-treasurer. His librarianship in the World Peace Palace at The Hague fits him particularly well for this position. The American who was best known to all the Europeans present, and who is well fitted for the position because of his valuable service in the American peace testimony, Dr. H. S. Bender, of Goshen, Indiana, was chosen as chairman. These two are authorized to add to the committee such others who are appointed as representatives by the participating groups.

What will come of this new effort? What we make of it. If we enter into it as a work of faith and prayer, the results will be accordingly. If we stand by, others may grasp its helm to work out a mere piece of ethical humanitarianism.

We are asked to appoint a representative. Only voluntary contributions can be asked by the organization. The times in which we live are laden with international hatreds and fears. Young men stand askance at the buzz of voices that fill the air with all kinds of war cures and nation savers. Are we sure enough of our youth in order that they may find the pathway of peace? God grant it!

—P. R. Schroeder.

TO THE PASTORS AND CHURCHES OF OUR GENERAL CONFERENCE

The Board of Publication calls attention of all our churches and their pastors to Resolution No. 39 of the last session of General Conference at Upland, California. This resolution reads,—**Resolved**—"that the churches be asked to consider the work of publication as a missionary enterprise, and that they take at least one offering annually for the support of this cause."

Your Board is deeply concerned, while carrying on the work and meeting all obligations placed upon them, to greet you at the next ses-

sion of General Conference without a deficit. We are also looking forward to be able at some time in the near future to own and operate our own printing plant whereby it will be possible to bring into your homes and churches all our periodicals and literature with less expense, and so assist in keeping you in touch with all of our conference projects and enterprises, as well as the activities and news from among our churches. Will you kindly remember this, your cause, in your prayers and with your gifts? Send your offerings and gifts to our treasurer, Bro. E. W. Baumgartner, Berne, Indiana.

In grateful recognition for all support you may give your Board,

Your Board of Publication,
M. J. Galle, Secretary.

"AND HE BROUGHT HIM TO JESUS"

(John 1:42)

D. D. Eitzen, Immanuel Mennonite Church
of Los Angeles, California

This is an art. It is more than an art, for it must be practiced to be appreciated. Indeed, the spiritual growth of a Christian is contingent upon its practice. It is God's only means of building His kingdom. To do it means to fulfill the eternal purpose of God; to know the joy of living productively and therefore triumphantly; to see God's work of grace become operative in the lives of others. Note the exuberance of one who did this, Paul, as evidenced in I Thessalonians 1:1-7. (Weymouth's translation is particularly plain.)

Evangelism is a term much befogged. Sensationalists and fanatics have brought it in disrepute. Doctors in the field of personality ills reveal appalling facts of how many of their patients suffer nervous breakdowns and like personality disturbances because of cheap religious emotionalism. These doctors (psychiatrists) express appreciation for the high standards insisted upon by the church, but they feel that our method of bringing sinners in alignment with these standards—namely, evangelism—is fundamentally wrong. They charge that the evangelist works on the fears of men and stirs them up emotionally and thus produce difficulties which come to him to be unraveled. These are saddening facts. It is only too obvious that treatment has been given without diagnosis. The same traditional formula has been

applied without adaptation to the individual's needs. This procedure mixed with morbid emotionalism often produces neurosis.

On the other hand, Anton T. Boisen, himself a psychiatrist and an ordained minister, is making a plea for renewed efforts in evangelism. Recent findings reveal that to face facts, however black the sin, is essential for experiencing "the peace of God that passeth understanding." Isaiah before his "Woe-is-me-I-am-undone" experience (chapter 6), complains of Judah and her rebellion. He laments their judgments and upbraids their whole service (chapter 1). However, when in meeting God he saw HIMSELF as of unclean lips and living among people of unclean lips the natural and inevitable result was an unreserved aligning with God's will—"Here am I, send me." Dr. Boisen intimates this when he says, "Those patients who blame themselves very frequently recover. In fact it seems that the more disturbed and violent a patient, the better are his chances for recovery. The really hopeless case is the man who places upon others the blame for his shortcomings and makes excuses for himself, or the man who meets the painful situation by withdrawing into a world of day-dreams." I think that this truth is included in the statement of Jeremiah, "The heart is deceitful above all things" (17:9). Satan plays us subtle tricks to keep us from escaping his slavery. "Be sure your sin will find you out." Don't repress it. Trying to forget it or to explain it away brings untold misery. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

To face our personal sins is painful, especially if somebody else calls them sins. Indeed it is disturbing. But, does the disagreeableness of this experience prove it to be unnecessary? When a medical doctor attempts to control a malignant disease like smallpox or typhoid fever he inoculates the patient and thus deliberately produces a mild case of that disease. He does so, however, under controlled conditions that he might avoid the more serious form of that disease later on. When he undertakes to straighten a bone that is set wrong he breaks that bone over again even though in so doing he causes much discomfort to the patient.

We have advised here to break bones. This, however, does not imply tramping ruthlessly upon people to break their bones. This, in fact, is the very factor that has brought evangelism

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

in disrepute. Our suggestion involves surgery. Tom, Dick or Harry, however sincere and solicitous, do not qualify. For this we demand the specialist. He must understand the anatomy with which he works and must have acquired skill in the technique necessary to perform the operation.

How much more is this essential in performing soul surgery. For this we need the "Seel-sorger"—a specialist in spiritual pathology. The background consists of a real knowledge of "the heart" which is "deceitful above all things." He should be skilled in the methods of bringing sinners face to face with themselves and God.

Such evangelists "thoroughly furnished" as to be "approved unto God" and consecrated to absolute leadership of the Holy Ghost would indeed be "a workman that needeth not to be ashamed rightly dividing the word of truth."

Today's Los Angeles papers described five attempted suicides. There are at present 5700 patients in excess of the normal capacity of the mental hospitals of California. In addition to these there is a vast army of smothered, mutilated, distorted souls suffering all kinds of torture, mental and physical, who live on aspirins and to whom their pastor reads "I am come that they might have life and that they might have it more abundantly." All the while this host of neighbors lives in an abyss—a present hell where there is weeping and gnashing of teeth.

Jesus' one passion was to seek out the "lost" and to save them. The church's one business today is to bring those "lost in the fog" of twentieth century "Christian" civilization to

this saving Jesus. How? Behold Jesus' commission to Paul (Acts 26:18, R. V.), 1. "To open their eyes." "It is and must always be the business of the church to disturb the consciences of men in regard to the quality of life they live" in business, in society, in the nation, in their private character, and before God, in order, secondly, "that they might turn from darkness to light" and be made whole. This is saving men for time and for eternity. This experience will help them, thirdly, to turn from "the power of Satan unto God"—the realization of victorious living. "And he brought him to Jesus"—this is living productively and triumphantly. Let us prayerfully consider the crying need for and the infinite possibilities in evangelism, both individually and as churches.

BLUFFTON COLLEGE

Bluffton, Ohio

October 12, 1936.

Dear Friend:

Bluffton College is well under way with its program for the year. About seventy new students have enrolled for the term. Everything points to a highly successful year on the campus. There is a general trend towards a genuine revival of the old Bluffton spirit that the graduates of former years so thoroughly enjoyed. We are exceptionally proud of the scholastic ability of our student body and are confident that these young men and women are going to make a definite contribution to the communities to which they will return.

Perhaps you have already noted that in the extra-curricular activities we have again found our stride. Coach Burcky's Beavers conquered the Wittenberg eleven and held the strong Wayne University team to thirteen points putting us on about the same plane as the University of Michigan. In other activities we feel equally as strong. The A Capella consisting of sixty voices promises the best in music for those so inclined. For the first time in ten years we are rather definitely planning a women's debate team as well as a men's squad. Student enthusiasm in all of our campus organizations is as fine as any we have noticed for years.

In spite of the above coming first in our letter, we do not want you to feel that Bluffton exists only for the student, but that there is a definite need for our institution in the Mennonite

nite Church. In conference with several leaders of the church I have constantly been told that the future of our denomination is assured only if we maintain a church school. Sometimes we feel that our young Mennonites fail to realize the real contribution our college is making. Many of the students of other denominations are enrolled again this year. In most cases they have their own church school near home. They feel that Bluffton offers them a real opportunity in the field of higher education because it is a fine Christian institution. Now we are making an appeal to our Mennonite youth, asking our young people to give us the same consideration.

P. W. Stauffer, Field Representative.

CORRESPONDENCE

Grace Mennonite Church, Pandora, Ohio. The Grace Mennonite church has again participated in community activities this past summer with the other churches of the village. A Daily Vacation Bible School was held under the auspices of the churches early in the summer. And, as is the custom each summer, union meetings were held each Sunday evening on the school lawn. In the absence of our pastor, the Rev. W. R. Weber, of Kitchener, Ontario, delivered the message at one of the meetings.

Another united effort of the various churches was a Young People's Rally sponsored by an Emergency Peace Council, where plans were formulated for a Pandora Peace Council.

Rev. and Mrs. Whitmer returned August 10th from a six weeks' stay in Kitchener, Ontario. At the evening service of August 16th, Rev. Whitmer spoke of his work with the Mennonites of that district.

On the evening of August 23, Rev. Lester Hostetler of Upland, Calif., filled the pulpit.

Thirteen young people of the church attended the All-Mennonite Young People's Retreat held at Lake Shippshewana, Indiana, August 3-9.

Mr. Gerhard Buhler of Bluffton was the speaker at the Sunday evening service of September 13th.

Rev. Whitmer attended the All-Mennonite convention at Topeka, Indiana, which convened August 24-25, and also the Middle District Conference at Fortuna, Mo., August 27-30. A report of the activities of the conferences was given by the pastor Sunday evening, September

6, and a report of the young people's activities of the conferences was given by Miss Ruth Hilty. Several other members of the church also attended the conferences.

Sunday evening, September 20, Otto Holtkamp, professor of music at Bluffton College, presented an organ recital, which afforded a delightful period of meditation.

For their September program the Ladies' Missionary Society chose as its subject "Light-houses of America." The subject centered largely about the schools for the poor whites, the hill folk of the South.

July 31, Mr. Olin Baumgartner was united in marriage to Miss Helen Durant of Girard, Ohio.

July 29th marked the wedding date of Mr. Dana Whitmer, son of Rev. and Mrs. Whitmer, and Miss Esther Elliott. The wedding took place in the Indianola Presbyterian church, Columbus, Ohio.

The recent marriage of Miss Viola Welty to Franklin Kisser of Phoenix, Ariz., was announced Sunday, September 27th.

Rev. Whitmer spent September 24-26 in Detroit, Mich., attending the National Preaching Mission under the auspices of the Federal Council of Churches of America.

September again marks the departure of a group of young people who have left either for colleges or to fill teaching positions. Among the number the following fourteen have enrolled in colleges: Myra Basinger, Vernon and Vilas Gerber, Alma Hilty, Esther Hilty, Donald Hilty, Lucille Hilty, Ruth Hilty, Floyd Niswander, J. Raymond Schutz, Anna Ruth Steiner, Charles Suter, Dale Suter, and James Suter. Hilda Schumacher has entered a nurses training school.

The following twelve have left to fill teaching positions: Hilda Amstutz, Mary Elizabeth Amstutz, Verdine Amstutz, Madeline Bixel, Agnes Hilty, Reno Hilty, Edith Steiner, Elvina Steiner, Hayden Steiner, Lillian Steiner, Selma Steiner, and Stella Steiner. Three others are teaching in the local school: Gertrude Hilty, Glenn Hilty, and Grace Steiner.

Ten other members are teaching, but have established residence at their teaching locations.

—Corr.

The First Mennonite Church, Sugarcreek, Ohio. Greetings! After a two months' vacation at Upland, California, our pastor, Rev. Stauffer, and Mrs. Stauffer are back now and

are more eager than ever to promote the work of the church. An interesting reception for the pastor and his wife was well attended at the church basement on Thursday evening, September 17th. Both spoke on some of the high lights of their trip. The fish stories Rev. Stauffer told were supposed to be true.

The young people's monthly class meeting was well attended at the church basement on Thursday evening, September 8th. Group singing played a major part in the evening's entertainment. The next meeting will be held Tuesday, October 6th.

A group of young people from this class attended the retreat at Shipshewana Lake in August. It was a week never to be forgotten for them.

After a few months' vacation our choir of about forty members is again functioning and they expect to render several good programs this year and be of service to the church.

We are happy to report the birth of Carol Ann Gerber, born July 18, 1936, daughter of Mr. and Mrs. Harold Gerber. William Cletus Phister, son of Mr. and Mrs. Cletus Phister, was born August 7, 1936. Earl Edward Schutt was born August 10, 1936, and is the son of Mr. and Mrs. Glenn Schutt.

Three members of our church have successfully undergone operations within the past two weeks. Dr. D. D. Hostetler, who is at Lakeside Hospital, Cleveland, Ohio; Mrs. Wilmer Beechy, who is also at Lakeside Hospital, Cleveland; and Mrs. John S. Miller, who is at the hospital at Columbus, Ohio.

On Sunday, September 20, the officers for the new year were elected. On Tuesday evening, September 22, the new officers met to discuss plans for the year and to select a new staff of teachers.

The Rev. P. H. Richert of Goessel, Kansas, Western District Conference, spoke in behalf of foreign missions at the church on Tuesday evening, September 22. Mr. Richert is a member of the Foreign Mission Board of the General Conference.

The Stauffers spent a few days in Pennsylvania with Mr. Stauffer's family. He was the morning speaker at a home-coming service at his home church, which is held every five years.

Sunday, October 4, we had our fall communion. The service was well attended.

Sunday evening, October 4, our young people met in the basement of the church to organize

a new C. E. Society for themselves. The older folks met in the church at the same time to organize their C. E. Society.

The Batasna girls held their monthly meeting at the home of Lillian Schrock on Tuesday evening, September 29. The next meeting will be October 27, at the home of Pauline Maust.

The Women's Missionary Society meets on Wednesday, October 7. This society, functioning for a good many years, is and has been doing good work for the church. "The common tasks are beautiful if we have eyes to see their shining ministry."

The Board of Trustees of the church passed the resolution to purchase new pews for the church. We want it to be said of our church: "In his temple everything saith, Glory." Ps. 29:9.

Rev. Stauffer is editing a church paper called the Mennonite Messenger. It is an eight page paper, with a beautiful religious painting for the outside cover. This makes it very attractive, and it contains the news of the church and good articles by the editor himself and some of our best religious leaders. Needless to say, we are proud of this little paper. It has something some of our church papers lack. The editor has used color and beauty to convey to the people this glorious religion of ours. It is our privilege to create beauty with God, for everything He creates is beautiful.

Our annual harvest home service will be held Sunday, October 18. We are planning for a large attendance on that day. Mr. Stauffer will preach the harvest home sermon. Lunch will be served by the women's class at noon. The afternoon service will utilize the musical talent of our church. We are planning an interesting program of varied music. The evening service at 8 P. M. will be in charge of the Brethren church. Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. Happiness consists in giving and in serving others.

My doctern is to lay aside
 Contensions, and be satisfied;
 Jest to do your best, and praise er blame,
 That follers that, counts jest the same.
 I've allus noticed grate success
 Is mixed with troubles, more or less.
 And it's the man who does the best
 That gits more kicks than all the rest.

(Riley)

—Mrs. Homer Schrock, Corr.

FOREIGN MISSIONS

Montreal, Canada, October 9, 1936.

Dear Brother Richert:

The whistling of the train and grinding of wheels was pleasant music to us as we left Berne early yesterday morning. Now as we are in Montreal our thoughts go back to the United States which we left yesterday evening. We think of the many churches, friends, and relatives we are leaving, many of whom we had the privilege of visiting the past eighteen months. We are grateful for their interest, help and encouragement. We are also grateful to our heavenly Father for His protection on our journeys (some 35,000 miles which we have traveled), since leaving Basna on April 6, 1935.

We look to Him with hope and expectation as we face another journey over the waters and then another term of service in India. We have received many encouraging letters from India, reporting favorably on the work. But these letters also tell us of problems, difficulties, and discouragements. We face these with new assurance and the confidence that the Lord will lead and provide according to needs. We feel that the perplexities of the work will not so soon baffle us.

It is with pleasure that we look forward to the building and occupying of the new bungalow and the installation of sterilizers and other equipment in the hospital. I wish to report on this more fully later.

At the beginning of another term the following words of Paul are important to us: "But this one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Hilda and Herbert Dester.

K'ai Chow Hopei, China, August 4, 1936.

Dear Readers:

The Lord bless you all with His presence in love and grace! How we sometimes long for you and your fellowship in Christ Jesus! We would share with you our experiences of joy and sorrow. Of late we have read of drought and bad crops in so many places in the States and Canada. How our hearts are touched with sympathy! It must be very hard. Maybe with some the future is very dark. To His faithful ones the Lord will in a special way reveal a way out of it all. With Him nothing is impossible.

We find it wonderful how the hand of God

manifests itself in our work. There is a village ten miles away from here, where we for a year have opened a preaching place as a result of our big tent work. About one third of the village people are open for the Gospel and some have truly repented from their old ways of sin. Now came the day of the annual idol-worship in that village. The headmen of the village made their round to collect the money. It was a regular temple tax. Our group was to pay about one-third of the required sum, and it amounted to about seventy dollars. When the group refused to pay or in any way take part in this annual affair, they began to threaten them. They (the one-third) sent a delegation to interview us, but did not request any but moral support. Later they decided not only not to take part in that idol affair, but they asked for the big tent. This is not the season that we use it for going out, so I was not prepared for the call; but they were willing to take full responsibility of hauling and using it, so I let them have it. Some of our religious workers were close enough so that they could go there to assist in the preaching. One day I went myself to share in the work. While the heathen carried on their affair, our newly born Christians warmly preached Christ to a large audience in the tent, pitched right in the middle of the village. How our hearts rejoiced, for not only was the enemy defeated, but our young group had boldly made an attack on the old bulwarks of the devil. It appears that a great victory has been won. Praise His holy name!

We are fairly well. The weather is bearable too. Shortness of funds is keeping our missionaries at home this summer. Jessie is home with us for the vacation. Roland remains home as he studies at home so far.

With love and prayer for you all, we remain as ever,

Very faithfully yours,

H. J. and Maria Brown.

"You'll find where'er you roam
That marble floors and gilded walls,
Can never make a home.
But every house where love abides,
And friendship is a guest,
Is surely home and home sweet home,
For there the heart can rest."

THE SUNDAY SCHOOL LESSON

November 1, 1936

Law, Love, and Temperance

Rom. 13:1-14

Golden Text.—It is good not to eat flesh nor to drink wine nor to do anything whereby thy brother stumbleth. Rom. 14:21.

Paul was a Roman. He had the Roman idea of law and order. He realized that without law there would be no security and obedience to law was the best guarantee of social happiness. Though the officers of the law hardly recognized that they were instruments in the hands of God, it happened that they were. God uses great and powerful ones to do His will. Those so used may hardly know anything about God and His plans. They are nevertheless the means through whom He wants His plans carried out. It is His desire that this should be an orderly world. For this reason He has entrusted certain ones to the task of keeping order. Here the office holder is dignified as a minister of God to enforce the laws of God to the good of mankind created of God. We sometimes feel when we note how unfaithful and how selfish some officers of the law happen to be that the matter of enforcing law is all a sham. It is possible that there are some, or many, who are not true to their trust but that by no means is an excuse why we should become lawbreakers. The abuse of anything does not invalidate it. It only shows up those who are guilty of abuse.

In Paul's comments concerning law we notice that the civil law has two great purposes. It is to suppress those who violate the law and to encourage those who are faithful and obedient to it. The law breaker is the rat that gnaws at the foundations of society. The law observer is the one who endeavors with all the ability he possesses to build up and strengthen and make happy the community in which he lives. Respect for law means respect for all law. This point has been sadly missed in our time. There have been those who broke the law they did not like and obeyed the laws they did like. The result has been confusion and crime that threatened the breakdown of our civilization. The way the liquor laws were enforced and obeyed is an example of this. True, there is a higher law than that which man has made. It is the law of God. No law is a true law that conflicts

with the law of God. Laws that interfere with one's conscience, laws that make murderers of men, laws that are aimed at the breakdown of religion are not real laws. They are counterfeit and must be so regarded, with no binding upon the life, thought or action of the child of God.

Special emphasis is placed upon the paying of tribute. Paul commends it. So did Jesus when He said, "Render unto God the things that are God's and unto Caesar the things that are Caesar's." It is important that each one who benefits by the law do his part in its support. This means giving of our possessions toward that end. Some have taken the position that they are not of this world and so have no obligations to the powers of this world. Were that so it might mean that disobedience to all law were justified. In such matters, as in other things, we must take the example of Jesus. He paid His tax. There were many things in the government of His time that He could not approve by any means, but that did not prevent Him from meeting the obligations that citizenship imposed. As citizens let us bear in mind that there are two kinds of citizens, the good and the bad. Any one who would be like his Master certainly would want to be numbered with the good citizens.

The base of good citizenship, as of other Christian virtues, is love. One who is a good citizen will show his love by obeying the laws that are given for the protection of others. It is implied here that to be disobedient to law is not to love.

We note that Paul quotes both the law of Moses and the law as revealed by Jesus as things to which to submit in love. The summing up of the commandments that apply to one's attitude toward fellow man finds expression in the words of our Lord and one of the Old Testament scriptures "Thou shalt love thy neighbor as thyself." One who keeps the commandments will do so out of a spirit of love. Any one, no matter in what country he happens to be and under whatever prevailing customs people live, who keeps the commandments is sure to keep out of trouble. The violation of any one of them anywhere is inviting trouble from men and punishment from God.

The application of the principles of law abiding love is to be found in the last verses of our lesson. This is no time for sleep. We must be alert in our services of love. Salvation is near—full salvation to be ours at the coming of the

Lord. Sin to the Christian is a thing of the past. God through Christ has forgiven it. It is for him to walk as becometh the child of God and not to give himself to those things that debase the body and destroy the soul. One is to put on Christ—"let the world see Jesus in you." The flesh may set temptations in the way, but what of that? It is to be ignored.

CORRESPONDENCE

Tabor Church, Goessel, Kansas, October 6, 1936. Many rich blessings have been bestowed upon us both physically and spiritually for which we are grateful to our Heavenly Father. The harvest has not been bountiful but fairly good, so we need not hunger and can give some to the Lord. Some fields were blown out.

Sunday, May 24, it rained. The attendance was small. Instead of the regular preaching services the Articles of Faith were read. We have the custom to read them every year before the baptismal services.

On Decoration Day we gathered on the church cemetery. First the graves were cleaned and decorated, then followed a short service. Missionary W. F. Unruh gave an address.

On Pentecost nine young people were baptized and received into the church as members. On Pentecost Monday we had Children's Blessing. There were fourteen babies less than two years old. Rev. Richert officiated, putting his hands on their heads. This is the first time we observed such a solemnity. It was moved to hold the observance on Mother's Day hereafter. As further services following the blessing, Rev. P. P. Wedel gave a welcome address for Rev. and Mrs. W. F. Unruh and Dr. Rudolf T. Unruh, returned missionaries from India and Africa, respectively. Rev. W. F. Unruh responded and Rev. A. E. Kreider made the close.

On Sunday, June 7, Rev. H. J. Dyck, Elbing, conducted the services in preparation for holy communion, which we observed the following Sunday.

Brother John S. Voth died June 16, and was buried June 19. As this was harvest and the weather hot, the funeral was held at six o'clock in the evening. He leaves one sister to mourn his departure.

Sunday, August 2, Rev. A. H. Unruh preached. His text was "Lydia." He empha-

sized: Lydia had an open ear, open heart, and an open house.

August 23, the Sunday School held the annual picnic. A short program was rendered. Rev. J. J. Voth gave an address.

The Sunday School again held the annual election in September. Brother Alfador Frey was reelected as superintendent.

During the pastor's absence in September several ministers of this locality had charge of the services. I was on a vacation during this time, so I cannot definitely state who substituted.

Sunday, September 21, Rev. Frank Manning gave his farewell address. They are returning as missionaries to tropical Africa.

The gifts for the Church Building Fund are coming in fairly good. We have started the envelope system and every family or member can give every Sunday or when he or she pleases. Thus far over four hundred dollars have been received and seven hundred dollars in pledges. As soon as this fund is large enough we will start building. D. S. Thiesen, Corr.

Ebenezer Mennonite Church, west of Bluffton, Ohio. September 27, a message on tithing as presented by the Conference, was given. We might add, "it was well for us to be there."

September 7, Maurice Herr, 28, of near Pandora, was found dead in his home. Funeral services were held at the Ebenezer church, September 9, by our pastor.

The funeral of Ralph Harshe, deputy sheriff, who was the first victim to be shot in the triple murder at Lima, Ohio, September 2, was held in the Ebenezer church on Friday, September 4. Services were conducted by Rev. J. J. Esau of the Lima Mennonite Mission Church, assisted by Rev. P. A. Kliever. Ralph was a member of the Lima Mission Church. His bereaved wife is a member of the Ebenezer church. Interment was made at Lafayette.

Mrs. Charles Lenny, 22, daughter of Mr. and Mrs. Albert Althaus, died September 13, after two days of illness. Services were held at the Ebenezer church by Rev. L. C. Davis.

The Oratorio "Elijah", was presented September 27 in the Ebenezer church to a good crowd. Prof. Russell A. Lantz of Bluffton College, was the guest conductor of the 75 voices. Rehearsals were conducted by Miss Mabel Amstutz. The guest soloists sang beautifully.

(Continued on page 15)

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Bargen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Law of Materialization

.. Man indulges in recreation in order that he may be "recreated." Beyond that, he knows that he possesses powers of procreation. But he is not fully conscious that under certain limitations, being in the image of the Creator of the universe, he has actual creative powers.

Suppose you look at a house, at a machine, at almost any work of man about you. A little reflection will convince you that everyone of them was at one time only an idea. This idea grew and took definite shape in thought. From the immaterial it was finally materialized in concrete form. This is a process of creation, the process through which practically all the works of man have come. They start with desire. They evolve into pictures and plans. They end as things.

.. Scientists are not fully agreed as yet that thoughts are things though many suspect it, but scientists know that there is power in thought. There is power in the spoken word. Orators and actors and singers move audiences with it. It sets up vibrations that affect the hearer and often lead to great things. "In the beginning was the Word . . . and the Word was God." State your desire. Pray aloud. That is the first step toward materialization of your vision. Agitation precedes and brings it about. This is why you deny to yourself the objectionable thing, just as you clear away weeds ere you plant, and prepare a foundation before you build, and then "affirm" or start the active

work toward the new. One is the beginning of the destruction of the old; the other the beginning of the creation of the new.

But a wavering desire for first one thing and then another, a vision of first one thing and then another, is like the restless surface of the sea; it gets nowhere. Spoken words for things that you do not definitely want are like prayer wheels that neither get anywhere nor develop any power. The thought that becomes conviction and purpose is the thought that creates. It does not exhaust; it rests. That which creates also recreates. It is power. But it needs switches and belts to make its power operative. The secret is to work from the within to the without.

.. When a person works with a vision his outward toil is from within to without and rests him. When all your cells awaken and harmonize under the impulsion of an organism with a unit-

ed purpose behind it, you become your own self multiplied by ten in energy, knowledge, and power. When in such a union for the accomplishment of a definite purpose on the outer plane, they say, as said the Creator of all, "Let there be"; and there is. It is what the Almighty said in the beginning, "Let us." And He did! The real you is invisible. But it has helpers unlimited in number, infinite in wisdom and in power, and you may manifest your powers greatly without, if you will.

For whenever you see a machine or a house or a business or any other work of man you may

BEFORE YOU BEGIN READING

We had nearly finished writing this little article last week on IDEAS, when that spicy little magazine, GOOD BUSINESS, arrived, and we read the accompanying article.

It is a good review of last week's lesson, and much, much more. May it be an inspiration for every one.

—The editor.

A backbone is more to be desired than a wishbone.

be sure that it is a materialization of that which at one time was only an idea. Every government, with all that pertains to it, is a materialization of desire. Every city is a materialization of the thought of interchange. Every crop in the field is materialized desire. There is nothing more evident than that invisible human ambition actually does work out into substantial material forms.

.. How is it done? First the idea must become definite. No man merely builds a "house"; he builds the particular kind of house he images in his mind, and he builds according to the faith he has that he can build.

Then he "holds the thought." No great work was ever accomplished in a day. A backbone is more to be desired than a wishbone. Long ago it was written that a double-minded man was unstable in all his ways. He who today would be a law-giver, tomorrow a doctor, and the next day a merchant is likely to be none of these. Stick-to-itiveness is better than Aunt Jemima's sticking plaster, but it works the same way.

..... Just as truly as lumber can be made from timber, and carvings from stone, so all material may be gathered from unorganized substance in nature. There is an inexhaustible store all about us. The fact that a person sees so much that he thinks he might arrange in better shape than it is now in is full proof that the material is at hand and that the elements out of which all materials are made lie "free" in the invisible.

.. A fourth element in materialization is the presence of stupendous natural forces that will work with you if you will work with them. You plant a living seed in good soil, and the omnipotent forces of nature—sun and rain, day and night—help to develop the fruit. You harness electricity or steam in the right way and it works for you. The same principle applies in mental and spiritual development. In spiritual terms we may speak of it as "working with God." and we may think of God as our "Fellow worker." You may actually have Omnipotence in the service of your purpose when you go about it rightly.

There is nothing irreverent in this idea. There is nothing unorthodox in it. Orthodoxy is merely the usual way of stating truth, and all of the reality is not contained in words. We merely state in words how the unworded law seems to us to operate. "And the Word became flesh, and dwelt among us (and we beheld his

glory . . .)"—materialized or, as generally put, incarnated, which means the same thing.

—GOOD BUSINESS, November, 1936.

INTERMEDIATE DEPARTMENT

November 1, 1936

Topic: Thomas, the Questioner

John 20:19-29

For Quiet Hour Study

Oct. 26 Why be depressed? Ps. 42:5-11

Oct. 27 Nicodemus questions Jesus. John 3:1-13

Oct. 28 Thomas wants to know. John 14:1-12

Oct. 29 "Are there few that be saved"? Luke 13:23-30

Oct. 30 "What shall I do"? Matt. 19:16-30

Oct. 31 The determined doubter. John 11:1-16

Nov. 1 Thomas, the Questioner. John 20:19-29

Pre-Prayer Circle

Ask the officers and leader to meet fifteen minutes early for a pre-prayer service. Invite others who come early, to join you. In connection with the topic, speak of the assurance Jesus gave us that our prayers will be answered. Read John 14:13. Have definite objects of prayer.

Song Service

(Give the pianist and song leader a list of the songs in advance). Songs of assurance: "All the Way My Saviour," "Blessed Assurance," "I Know Whom I Have Believed."

Society announcements. President comes forward and takes charge.

For Quiet Worship

Piano: "He Leadeth Me" (played through quietly. Pianist remains at piano during this part of the meeting)

Leader: (As soon as the music has ceased recite the following verses)

"Trust in the Lord with all thine heart;
And lean not unto thine own understanding
In all thy ways acknowledge Him,
And He shall direct thy paths."

Hymn: "'Tis so Sweet to Trust in Jesus"

Sentence prayers. Give four or five of the more timid ones a thought for prayer, written on a slip of paper before the meeting. Leader closes.

The Topic Discussed

1) The leader's talk. Announce the topic. Tell

why Thomas is called the questioner. Mention the fact that Jesus always took time to answer questions, even when they were asked to catch him.

2) Two short talks on the questions of Thomas. John 14:1-7; John 20:19-29

Ask them to tell the incident. What question did Thomas raise? How did Jesus answer him?

3) Questions for discussion or talks

Why are questions important?

What kind of questions do young people have?

To what sources should we go for answers?

4) Question Box. Pastor or superintendent

Closing

For consecration have a chain of Bible verses. Someone stands to give his verse, but waits until a second one rises before he begins and so on.

Song: "Tell Me the Old, Old Story"

Benediction: Ps. 19:14

Question Box

Why not have a question box in connection with this meeting? Poster or invitation suggestion: Make a huge question mark in one corner. Print, "Thomas asked??? Come to I. C. E. prepared to ask???" Ask the pastor or someone who understands young people to be present to answer the questions. To make sure that you have questions, and that is important, announce your plan a Sunday in advance. Prepare a question box into which they can be dropped. Pass out slips of paper and pencils for their use.

November 8, 1936

Topic: The Stupidity of War

I Kings 12:21-24

For Daily Meditation

Nov. 2 War and robbery. Gen. 14:1-12

Nov. 3 War and cruelty. 2 Sam. 12:29-31

Nov. 4 Wars of conquest. Josh. 8:1-8

Nov. 5 Large-scale robbery. 2 Kings 18:14-16

Nov. 6 God against war. Ps. 46:7-11

Nov. 7 Ultimate victory. Isa. 11:1-10

Nov. 8 The stupidity of war. I Kings 12:21-24

Pre-Prayer Circle

Speak for a few moments of the fact that love and hate cannot abide in the same heart,

using I John 4:20, 21 as scriptural basis. Encourage all to take part in short prayers, praying especially to be filled with the love of Christ. Sing or repeat, "More Love to Thee."

A Special Speaker

This is a topic on which you can well ask someone with deep convictions to speak. Perhaps someone who can recall his experiences in the last war. Or a book review by some capable person of such a book as "All Quiet on the Western Front," or "Cruel Havoc!" by Beverly Nichols will bring the subject vividly before the young people.

Peace Plays

Another suggestion would be to read a peace play. The Christian Endeavor Quarterly suggests a list of such plays. "Good Will the Magician," by Society for Prevention of War, Washington, D. C., is very fine. Copies might be secured and the parts read by different members at this meeting, then learned and given in public at a later date.

Peace Material in "The Mennonite"

If you wish to present the Mennonite position on war and peace you will find splendid material for references in the following issues of "The Mennonite" in 1936: April 7, April 14, May 26, June 16, July 21, and August 4. Write also Carl J. Landes, 7145 N. Bingham Street, Philadelphia, Secretary of Mennonite Peace Society. Watch for the monthly Peace Page.

Your Worship Service

Hymns: "Christ for the World We Sing," "Jesus Shall Reign," "In Christ There is no East or West"

Announcements

Instrumental: "Largo," from "New World Symphony"

Leader: "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His inheritance"

Song or Reading: "God Send Us Men"

Scripture reading: I Kings 12:21-24

Prayer by president and prayer meeting chairman

Discussion

If you have a special speaker give him the rest of the time, allowing only enough time at the close for questions and perhaps a poem and the benediction. If you wish to discuss the topic, use the daily Bible readings for topics or the topic in the C. E. W. Quarterly.

JUNIOR SECTION

Program Suggestions for November 8, 1936

Blessings and Thanksgiving

Topic 2: Counting Our Spiritual Blessings

1. **Setting**—Verse of the month. Posters to be used in the study period. Also blackboard.
2. **Call to worship**—by prelude with procession-al using "Come, we that love the Lord"
3. **Worship period**
 - 1) In unison—The Lord is in His holy temple
 - 2) In unison—the three-fold Holy by Gaul. (Found in cover leaf of Service Hymnal)
 - 3) A voice out of the group speaking the words of Psalm 93
 - 4) In unison—verse one of "Holy, holy, holy, Lord God Almighty." Be seated
 - 5) Responsive reading—selection 18 in Men-nonite Hymnal. Isa. 59:20-21; Joel 2:28-29; Ezek. 36:26-27
 - 6) In unison—"Great is Thy Faithfulness," O God, My Father

4. Announcements

5. **Study period.** Aim: to lead to a deeper grate-fulness for the spiritual gifts of God

- 1) Introductory remarks as to theme of month, topics studied and topics for the evening—junior chairman
- 2) Song in unison—"I know not why God's wondrous grace to me He hath made known," verses 1, 2, 3
- 3) Another song—"Count Your Blessings," verses 1 and 2

- 4) **Counting Our Spiritual Blessings:** Let each junior taking part prepare a poster. These posters, in large print, have been facing the group since the beginning of the session. The attentive ones in the group have noticed that the wording on the posters was taken from the scripture used in responsive reading

Poster 1—The Redeemer Shall Come

Poster 2—My Word Shall Not Depart

Poster 3—I Will Pour Out My Spirit Up-on All Flesh

Poster 4—A New Heart Also Will I Give
Each junior gives his talk at the side of his poster. All of these gifts are of great importance and the juniors should be al-lowed to ask the help of their parents in the development of the thought

- 5) **Meditation:** "I thank Thee" during a number of instrumental music

- 6) **Other Spiritual Gifts**—in charge of leader having put the following scripture refer-ences on the blackboard beforehand. Lead the junior now in finding the gift or gifts mentioned in each passage. The first one finding the answer is allowed to quote the same. Put all answers opposite the references using bright colored chalk: 1. Psalm 68:35; 2. Psalm 84:11; 3. Prov. 2:6; 4. Ecc. 2:26; 5. Matt. 11:28; 6. John 4:10; 7. Rom. 6:23; 8. I Cor. 12:4-11; 9. Psalm 29:11; 10. Eph. 2:8; 11. James 1:12

- 7) Quoting verse of the month in unison
- 8) Rise to sing "Praise God from Whom all blessings flow"

- 9) **God Wants to Give**—a short talk on the love and faithfulness of God, by a guest speaker leading the hearts to gratefulness and also to the understanding that the amount which God can give depends on us. Have we room? Do we want much?
- 10) Sentence prayers of thanksgiving and of asking for heart-capacity—for love to Him
- 11) "Still there's more to follow"—In the old Gospel Hymns, now out of print, is a beautiful hymn. Perhaps you can find a copy of it somewhere. If not, these words could be read as a poem:

"Have you on the Lord believed?
Still there's more to follow;
Of His grace have you received?
Still there's more to follow;
O, the grace the Father shows!
Still there's more to follow,
Truly He His grace bestows,
Still there's more to follow.
Have you felt the Saviour near?
Still there's more to follow:
Does His blessed presence cheer?
Still there's more to follow;
Oh, the love that Jesus shows!
Still there's more to follow,
Freely He His love bestows,
Still there's more to follow.
Have you felt the Spirit's pow'r?
Still there's more to follow;
Falling like the gentle show'r?
Still there's more to follow;
Oh, the pow'r the Spirit shows!
Still there's more to follow,
Freely He His power bestows,
Still there's more to follow.

- 12) Closing prayer by leader

JOTTINGS

The First Mennonite Peace Retreat is to be held at Bluffton College, Bluffton, Ohio, November 8 to 11. The program will include the Peace Commission of the Church of the Brethren and Mr. Balderston, of Chicago, a Friend. All who can attend are invited. The program has been planned by the Mennonite Peace Society and the Administration of Bluffton College.

Rev. P. R. Schroeder, president of General Conference, is being kept busy with a fall schedule. On October 4, he addressed the Hutterite Sunday School convention. October 5 and 6 he was the guest of the Emanuel church, Doland, S. Dak. On October 13 he assisted the Emanuel church of Doland, S. Dak., in the election of a pastor. Rev. J. A. Friesen of Delft, Minn., was given the call. This church is partly supported by the Northern District Conference. On October 16, he gave an address in the Consolidated School near Hurley, S. Dak.

Rev. P. R. Schroeder of Freeman, S. Dakota, writes: "We have baptismal service tomorrow, when thirteen are to receive baptism and seven others are to be admitted from other churches. The date of the fall communion for Salem church is October 25.

Africa, known but a few years ago as the Dark Continent, is now numerically the most Christian continent of the non-Christian world. Protestant Christians number 8,638,514; their children under 14 years total 2,616,890, and scholars enrolled in Sunday Schools 2,087,989. The strongest of Protestant Christianity is the Union of South Africa, where the Christians number 4,000,000 and their children 1,500,000.—Missionary Messenger.

Extensive alterations and extensions having been made at the East Swamp, Pa., church, near Quakertown, the program announced calls for a Community Night on October 20, a Quakertown night October 22, and a Conference October 23. The dedicatory services are announced for Sunday, October 25. East Swamp is one of the oldest congregations in the Eastern District Conference. Rev. W. S. Gottshall is pastor.

Last Sunday evening the mission pageant "Garib" was given by the young people of the East Swamp church in the Quakertown church. A teacher's training class is being conducted in this church by the pastor, Rev. A. J. Neuenschwander.

Mennonites in Canada are making efforts for the establishing of an institution for the care of those suffering from nervous diseases. Many of the later comers from Russia came with shattered nerves and the Canadian brethren had to guarantee the Canadian government that they would be properly cared for and not become public charges. This imposed a financial burden upon the churches that has to be met continually.

Dr. H. A. Fast and family are now occupying a home on the Bethel College campus. He begins his work as Field Secretary of the General Conference and will spend a large portion of his time visiting churches in the interest of General Conference undertakings.

Rev. P. H. Unruh of Goessel, Kans., spent several weeks among the Mennonites of Minnesota conducting Bible studies and evangelistic meetings. The largest meeting addressed by him was the Union Sunday School Convention held in the high school auditorium in Mountain Lake.

Thirteen years ago a large group of Canadian Mennonites migrated to Mexico where they converted a barren stretch of land into a paradise. At that time they were led to believe that they would not be molested, but changes in government policy and personality have taken place, so that conditions have become unbearable and the Mennonites are planning to abandon their Mexican homes, but now they find that there is no country open to them and even Canada, from where they came, is closed. It may possibly mean another migration to South America, possibly Paraguay.

The Brotherhood of the Eden church, Schwenksville, Pa., is preparing to entertain the Conference Brotherhood which will meet in this church on November 7. At the fall meeting of the Church Council of Eden church plans were made for repairing the building and for the establishment of an endowment for the perpetual care of the cemetery. Reports rendered to the meeting showed that the Mission receipts for the term were the highest on record.

Brother and Sister Duerksen, of India, who spent the greater portion of their furlough in Los Angeles, were due to return to their field this fall. Last spring the Mission Board notified them, however, that there were seven other missionaries to return and their going back had to be postponed. Since that time the missionaries scheduled to return have gone and \$436 have come in to make it possible for the Duerksens to return. There are still \$700 needed, but in faith the Mission Board has completed arrangements that they shall return within two months.

On Sunday afternoon, November 8, at 2 P. M., the Springfield church near Pleasant Valley, Pa., will hold a special Home Coming service. Rev. A. J. Neuenschwander of Quakertown and Rev. Geo. Landis of the neighboring Brethren church will deliver addresses, also special music will be rendered. At 7:45 in the evening the Sunday School and the Christian Endeavor Society will have charge of the service which will consist of music, readings, and an address by Rev. Rhoads, the pastor of the neighboring Reformed church. All former members and friends are invited to come and join in celebrating the occasion.

Rev. Isaac Page of Ontario, Canada, District Secretary of the China Inland Mission, has been secured as speaker by the C. E. Society of the Berne, Ind., church at the second annual people's meeting to be held November 6.

DEATH

Abraham Hamm died in Los Angeles, California, on October 4, 1936, at the age of 79 years, 10 months, and 17 days. He was born in Rosental, South Russia, and at the age of sixteen was received by baptism into the Mennonite church. In November 1883 he united in marriage with Katherine Rempel. The Lord blessed this union with seven sons and three daughters. In the year 1892 he came with his family to Manitoba, Canada, where he lived until he came to Reedley, California, in 1907. Last December he had a paralytic stroke from which he never entirely recovered. The last few months his condition became so much worse that he and his wife went to make their home with their son in Los Angeles. Here, under the kindest care, he spent the remainder of his days until the Lord called him home. Burial took place in Los Angeles, on October 6, on which occasion Rev. H. J. Krehbiel, his pastor for 29 years, spoke words of comfort. He leaves to mourn his death, his beloved wife, ten children, six of whom live in Los Angeles, nine grandchildren, and many friends.

CORRESPONDENCE

(Continued from page 9)

September 1st many of our people gathered in the Sister church at Bluffton, paying tribute to Mrs. Milo Herr, who had passed to her reward. Funeral services were conducted by Rev. H. T. Unruh and Rev. Reed of Dayton. The remains were deposited in the Ebenezer cemetery.

The Girls' Missionary Society met Friday night, September 11, at the home of Miss Ida Welty.

September 20, during the absence of Rev. Kliever, Hiram Hilty of Missouri, a student at Bluffton, College, gave us the message. How well to, "Remember the Creator in the days of thy youth."

Rev. and Mrs. P. A. Kliever left for Kentucky, September 13, returning September 22. They visited some of the schools in the mountains with Rev. R. F. Larsen, who gives Christian education there. Rev. Kliever also spoke at the Bible Conference of the Mountain Mission, once in a Methodist church near Manchester, Kentucky. He preached once on the Court House Square in Barbourville, Kentucky, and also in the Knox County jail. Eight jailers were converted. They visited Prof. and Mrs. H. D. Schultz at Berea, Kentucky, brother of Dr. Schultz in Bluffton. They were favorably impressed with the work. Their daughter, Mrs. Rudolph Larsen, in mission work, has just recovered from typhoid fever.

WHAT CAN I, AS A CHRISTIAN, DO FOR PEACE?

Grace Moyer

The Word of God should be the guide for the life of a true Christian. Let us, therefore, turn to this guide for advice concerning one of the most vital problems that confronts Christians today, the problem of a Christian's attitude toward peace.

The many references to peace which Scripture contains, may be divided into three distinct groups: (1) Peace with God, or salvation, is spoken of in Rom. 5:1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; (2) The peace of God refers to the state of the soul of the believer who has entered into perfect understanding with his Savior. This is illustrated in Phil. 4:7, "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus"; (3) Peace on earth is the one which we wish to consider.

But were all of these verses concerning peace written for Christians? The various parts of the Bible were written for the three groups of people: the Jews, the Gentiles, and the Church of Christ. Peace with God and the Peace of God can be enjoyed only by born-again Christians, while peace on earth is God's promise primarily to the Jew and the Kingdom age.

What, then, is the connection between the Christian and world peace? W. S. Hottel, in one of his discourses on the subject, very emphatically states that "the Christian has very little to do, if anything, in the ultimate sense, with world peace."

Christ's hope for the world was peace; for when He was born the angels declared the glad tidings of "on earth peace, good will toward men." His hope was vain as He Himself realized. In Luke 12:51 He asks His disciples, "Suppose ye that I am come to give peace on earth?" and answers His own question with a strong and decisive "Nay!"

Had Israel received Him when He came, Christ would have promptly set up an earthly kingdom. The King was rejected and crucified, and His kingdom postponed. Because of the postponement of God's kingdom on earth, world peace was also postponed. Only in the last days when Israel shall accept her once rejected King shall we know peace on earth. The blessed hope of a warless world cannot be separated from the Blessed Hope of the personal return of the Lord Jesus Christ.

What, then, can we as Christians do for peace? Since there cannot be world peace in this dispensation, why waste our efforts on the impossible? There are only two things that we can do. The first is to pray. Christ bids us pray for the leaders of our nations, "Supplications, prayers, and intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Timothy 2:1-2.)

(Concluded in next issue)

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The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, NOVEMBER 3, 1936

No. 43

NOTES ON THE WESTERN DISTRICT CONFERENCE

The forty-fifth Western District Conference which usually convenes in Kansas, either in the city auditorium at Newton or in one of our larger churches in Central Kansas, met at Beatrice, Nebraska, this year. As usual it was preceded by an all-day minister's conference. Besides hearing and discussing the reports of the various committees and formulating plans for future work, the Conference also provides spiritual food in the form of short sermons. This time the brethren J. N. Smucker, Abr. Warrentin, and E. G. Kaufman gave inspiring, short addresses on biblical topics that were greatly enjoyed and brought blessings.

In spite of the fact that some of the delegations had to travel all the way from two to four hundred miles they appeared in large numbers, attracted no doubt in a measure by the proverbial hospitality of the good people who entertained the conference, the rural church three miles west of Beatrice, and the Second church in the city. So splendidly and with so much genuine cordiality did these dear Christian friends entertain the three hundred delegates with the many other visitors, that the days spent among them will long be remembered.

The day sessions were held in the country church which was overcrowded at each gathering. In the evening meetings were held in both churches. The good weather with the cool, bracy atmosphere proved very favorable to the success of the meetings which proceeded so amiably that one could not help but feel the presence of God's spirit.

It is generally known that the meetings of the ministers are uniformly interesting and helpful. This time the paper read by Prof. W. H. Hohman on "Music in our Churches" gave rise to a particularly lively discussion which proved that our churches are vitally interested

in music. This is very fortunate, for it is a sign that the churches are alive and truly conscious of this important phase of worship. Where there is music, good music, there are good spirits. "Wo man singt, da lasz dich ruhig nieder, der Boesewicht hat keine Lieder." (Where there is music you may safely take your abode, the villain has no songs.)

Rev. P. P. Wedel, who like few others understands how to keep discussions moving expeditiously and yet without limiting participation unduly, presided over the meetings and in his thoughtful and considerate way did much to help matters along.

By agreement the sessions are now opened with a conference sermon in English by the vice-president and closed with a summation-sermon by the president. Both of these were helpful and timely.

The report of the statistician was interesting. It is given in full on another page of this paper. It shows that the conference is growing and progressing. But it is to be regretted that it is almost impossible to make the report accurate, due to the fact that some of the churches report unpardonable inaccuracies. That should not be. Accuracy should characterize all our dealings in the work of the Kingdom.

The Committee on Schools and Education urged the churches to do everything possible to foster the study of the Bible among young and old. They urged the maintenance of Sunday school teachers' meetings for the study of the lesson; Bible discussion groups, especially during the winter; the teaching of the Bible in the public schools wherever possible, series of evangelical meetings in all churches, and teacher training classes. They also announced the establishment of a loan library, from which Sunday schools and churches may lend books. They also reported that the song-book for schools and young people's societies on which a special committee of the Conference has been working for

some time, is now to be printed and put on the market by the Herold Publishing Company. The book contains 292 songs, some forty of which are children's songs, while others are translations of some of our favorite simple German songs.

The report of the Committee on Home Missions showed that the work is in faithful hands. Much is being done to furnish scattered, isolated groups of brethren with pulpit service. And it is the aim of the committee to place a minister in some centrally located point where he can more regularly reach such groups than can be done from the home base. The new mission church at Enid, Oklahoma, established less than a year ago, is showing promising development.

The Conference felt encouraged by the report from Bethel College which showed that the school is experiencing a healthy growth, that the debt has been considerably reduced, but that due to its growth new needs are being felt. More industries should be carried on to furnish work for students who have to work their way through school, which need involves an increasingly large number. The printing plant is a good beginning along this line.

The Young People had a good program given in both churches on successive evenings. The "Christian Education in the Home," by Rev. Arnold Funk; "Some Opportunities in Sunday School and Young People's Societies," by Helen Claassen; and "Some Problems of a Church College," by Dr. E. G. Kaufman were interesting and helpful.

It is reported that the combined Ladies' Missionary Societies also had a very good meeting at which Mrs. J. R. Duerksen, missionary on furlough from India, and Miss Linda Brown, on furlough from China for purpose of study, gave inspiring talks.

Taking it all in all the session has been a helpful and inspiring one. May God bless the efforts of the Conference!

STATISTICAL REPORT FOR THE YEAR 1935

This year 53 of the 58 churches sent in statistical reports and one church is reported dissolved. The following is a summary of a few interesting facts concerning the statistics:

MEMBERSHIP—This year 57 churches have

a membership of 10,728 as compared with 10,414 for 58 churches a year ago. This is a gain of 314. Ten churches reported the same number as last year; twenty-eight reported a gain of 318; and fifteen reported a loss of 78. But to show you just how accurate these loss and gain figures are, let me give you some examples: One church reported a gain of two, but had twenty less members than last year. Another reported a loss of fifteen, but had 97 more members than last year. In fact over half of the churches had similar errors in their reports. If those reporting would save and compare the duplicate form from the year previous and be more careful in filling out the blank much of this could be eliminated.

CHILDREN—In 1934 there were 48 churches reporting the number of children while this year there were only 38. So we see that children are becoming less important.

SUNDAY SCHOOLS—Fifty churches reported a Sunday School enrollment of 11,220 pupils and 927 officers and teachers. Thirty-three have larger Sunday Schools than churches, while fifteen have larger church memberships than Sunday schools.

CHRISTIAN ENDEAVOR—The Christian Endeavor membership for those who gave the number is 4438. Eleven churches which have societies did not give the membership.

WOMEN'S MISSION SOCIETIES—It seems that 44 have societies with a membership of 1578.

LANGUAGE—Two churches have changed from bilingual to all English; one from German to bilingual; and one that had all English is again having some services in German. 314 persons hear only German sermons, while 1946 hear only the English.

MINISTERS—The number of those who attended Mennonite schools is 33 out of 39. The schools attended and number attending is as follows: Bethel 28, Witmarsum 6, Halstead 5, O. B. A. 3, and Bluffton 2. The range of age for our ministers runs from 28 to 73 years. Five are over 70, twelve are in the 60's, seven in the 50's, nine in the 40's, four in the 30's, and three are under 30. A good number of ministers still do not receive a salary. Only twelve churches pay over \$900, and six pay between \$500 and \$900. I need not tell you how the others run. Six pastors live in parsonages, which is double the number of last year.

OTHER INFORMATION — Since people everywhere are talking about the National Preaching Mission and evangelism is being given renewed emphasis, it should be of interest to note that 34 churches had evangelistic meetings during the year. These meetings last from four days to two weeks.

No mention is made here of the contributions as that will be given in the detailed statistics, which will be made a part of this report.

I want to thank those who sent in their reports promptly. Let us hope and trust that more will do so next year.

Olin A. Krehbiel, Statistician.

655 So. Lorraine Ave., Wichita, Kans.

FIRST EASTERN REGIONAL PEACE CONFERENCE OF THE MENNONITE PEACE SOCIETY

Souderton, Pa., Mennonite Church,
October 16, 17, 18

The General Conference Committee and the Mennonite Peace Society are not one and the same thing. They are two organizations. The General Conference Peace Committee is made up of six members. The task of the committee is to foster peace teaching and sentiment is the constituency of the General Conference and such Historic Peace Denominations as the Society of Friends and the Church of the Brethren.

The Mennonite Peace Society is an organization made up of members from the many branches or Conferences of Mennonites in America. One of its purposes is to foster a united effort among Mennonites to advance peace convictions. The Souderton meeting was under the direction of the organization that seeks to unite Mennonite effort toward peace. Rev. Carl J. Landes, Cardale, Pa., is Executive Secretary of the Society.

This first Regional Conference brought together such who are interested in peace and non-resistance from many of our Eastern District churches. The Conference had been well advertised and as a result such who were interested from other denominations, such as Friends and Church of the Brethren, were also present.

A unique feature of the Conference was the frank and free exchange of individual viewpoints concerning peace as held in the Mennonite church. While the various speakers held

certain particular points, there was discovered a marked agreement in the general thought and conviction.

Wilbur K. Thomas, a leading Friend, showed that Christianity had a definite responsibility for promoting peace. Rev. Rufus D. Bowman, minister of the First Church of the Brethren, Washington, D. C., spoke on the European crisis and the challenge this brings to the American churches. Rev. Bowman had just returned from an extensive trip through Europe, and so his message was fresh and full of strength.

One of the points of the Mennonite Peace Society is to emphasize the need of Christian helpfulness at all times as an alternative to war. It was for this reason that the Mennonite cooperative societies, such as the Mennonite Friendly Beneficial Society of Philadelphia, the Mennonite Mutual Aid, Mountain Lake, Minn., and the Mennonite Aid, Graybill, Indiana, were explained.

In order to guide the thinking of the people in the event of another war, the program called for a study of "Effective Conscientious Objection to War." This subject was treated from three viewpoints: a) The Anabaptists and Mennonites; b) In the Last War; c) Today and Tomorrow.

The conviction was held by the leaders that more such united Mennonite efforts ought to be put forth in the future.

A. J. Neuenschwander.

CHURCH NEWS FROM ABROAD

"The meeting of the Protestant World Federation which took place at Podebrady, Czechoslovakia, from September 27 to 29 last, under the chairmanship of Minister Dr. Shoemaker de Bruine, discussed two of the major themes of world-wide moment. One was the campaign against the Church, the present day alienation from the Church, and the other, the question of mixed marriages. The first theme led at once to a survey of the situation of the Protestant churches in the various countries and to their characteristic tendencies, with the present trend to alienation from the Church, and to the rise of modern paganism. The fundamental aspect of the question was dealt with by Professor Dr. A. Keller, of Geneva, who spoke on "The World Struggle between Christianity and the Modern Paganism." This

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struggle has always gone on in the Church, but the paganism of today is more and more assuming another name. The new faith which is conflicting today with Christianity is becoming crystallized not only in the form of special movements which again assume the name of "paganism," but even more in the modern tendency to secularism and humanism, secondary aims which are developing as if they had a claim to be regarded as religious. The modern biologism, material Communism, the transfiguration of mere temporal secularity, as is revealed in the modern mysticism of the State and the deification of the State, have today become powers which are actively attacking Christianity, not only with force but with the seductive power of a new faith. The mythos which is implanted in this new faith is seeking, through a kind of religious mimicry, to overcome the eternal Logos which the Gospel preaches.

It is at once the task of the Church to recognize this faith clearly as its adversary, and as the opposite of the Gospel message, although it may only make itself known at present as a particular form of paganism, or as a religious explanation of the State with its totalitarian claims, or even, within the Church itself, as religion in a purely one-sided form. Human phenomenon religion stands out all the more clearly from the revelation of God in Jesus Christ of which the Christian message speaks.

The struggle for this sharply distinctive perception has of course at all times been necessary in the Church, because a declared worldliness has always been trying to penetrate into the

transcendental region of the Church and to mingle with it. The transcendental message of Jesus Christ has always been menaced by the teaching of human religious genius. But the Church has withstood it, not only through theological vigilance, but much more through the recognition of the fact that the confession is both a frontier guard as much as a positive structure. The struggle of the Churches in Germany is only an example of the world-wide conflict that is beginning between a new faith, a modern religion of this world, and the faith of Jesus Christ. The World Conference of Oxford in 1937 will carry the discussion of this problem out of the national field and into the oecumenical. It is here neither a matter of a purely national problem, nor yet a question of Church politics, but of the dominion of Jesus Christ."—Exchange.

THE NEW HOME OF THE AMERICAN BIBLE SOCIETY

After occupying the old red brick Bible House on Astor Place, New York City, for 83 years, the American Bible Society is now located in a new home at the corner of Park Avenue and Fifty-seventh Street. The building, purchased in 1935, has been altered to provide for the Society's activities in supplying Scriptures throughout the world. The Society will be the sole tenant.

The new Bible House is six stories high. On the south end of the first floor is the retail store of the Eastern Agency. The entrance and north end contain exhibits and display material designed to picture to visitors the nature, extent and importance of the Society's work. Among these are a large illuminated world map showing the location of all the Society's home and foreign agencies, a twenty-one foot chart containing the names of the 972 languages and dialects into which the Scriptures have been translated, and electrically lighted dioramas presenting the work of translation and distribution in foreign lands. On the walls murals depicting the history of the translation of the Bible will soon be placed with a strip of appropriate Scripture quotations encircles the walls of the entire first floor.

The building will be formally dedicated with a series of appropriate gatherings in November.

For the eighty-three years of occupancy the

output of Scriptures from the old red brick Bible House was enormous. In the seven decades ending in 1922, when manufacturing at the Bible House was discontinued, there were printed and bound in the plant and sent out through its doors 76,082,448 volumes of Scriptures. These Scriptures were printed in sixty-nine languages and in five embossed systems for the blind. When one adds to this total the volumes purchased or imported and then passed through the Bible House throughout the eighty-three years of its use, the grand total to December 31, 1935, becomes 134,179,512. This means that bound volumes of Scriptures have been issued from the Bible House at a rate of about three every minute, night and day, since the old Bible House was opened.

Many other translations and revisions were also completed within its walls, notably the Arabic, the Modern Syriac, and the Version Moderna in Spanish. Numerous missionaries have labored in the library of the Bible House in translations they were making for their own people.

In the vaults of the old Bible House, where they will remain for the present, are plates valued at over one million dollars. These are for the printing of not only various sizes and styles of Scriptures in English, but Scriptures also in forty-eight other languages.

CORRESPONDENCE

San Francisco, California, October 14, 1936.

Dear Readers of the Mennonite: Tomorrow at this time the S. S. "President Lincoln" will slowly set sail for the Orient. Before I leave the home shore I would like to send special greetings to you all, and to thank you one and all for all the love shown me while on furlough. Your deep appreciation of your share of the responsibility in the extension of God's Kingdom in China and mission in general has been a great inspiration to me. With a constituency of that type back of its representatives God's work can not fail. Yes, do remember the 2½ million Christ's in your area in China and your representatives there. There are only twelve missionaries, counting the three of us who are leaving tomorrow, to face the multitude of 2½ million who are eagerly waiting for spiritual food. Christ's challenge to the churches of the

General Conference is still: "Give ye them to eat." The field never was more promising as it is now, but alas, the workers are all too few. If it were not for the supernatural strength, the workers could not continue under the strain. Christ looks over these multitudes with compassionate heart and gives the soul-stirring call to the churches to "Look on the fields ripe unto harvest, to pray the Lord of the harvest to send forth workers into the harvest field."

One author says, "Foreign mission is not a charity, but a justice, it is a duty toward the world," and I wish to add: toward Christ. And because I feel it a duty, I go forth once more, but it is also a privilege, a great privilege to work under such a Great God, yes, side by side with Him.

Lead on, O King Eternal, we follow not with fears,

For gladness breaks like morning where'er Thy face appears;

Thy cross is lifted o'er us, we journey in its light;

The cross awaits the conquest; lead on, O God of might.

Sincerely, your co-worker and representative in China,
Aganetha Fast.

Apostolic Mennonite Church, Trenton, Ohio, October 25, 1936. During the past year we have had some very special services, which I will enumerate briefly in order not to take up too much space, which might be used more profitably.

March 29, Earl Gingrich's Sunday School class had charge of our services. Mr. S. T. Gottshall, Principal of Trenton High School, gave a very helpful address.

April 26, Bluffton College Gospel Team had charge of both the morning and evening service.

June 21, F. J. Wiens, Berne, Indiana, spoke on publication work, giving us valuable information on this phase of the work.

August 23, John D. Warkentin of Woods, S. D., occupied the pulpit. He and his family visited Mrs. Warkentin's mother. P. H. Richert, Goessel, Kansas, also paid us a visit.

August 30, an outdoor service was held in the Slonecker Grove near Hamilton, Ohio.

September 6, a Hammond electric organ was placed in our church for demonstration purposes. The organ was used in connection with the

morning service and an organ recital was rendered in the evening by a well known organist from Cincinnati, Ohio.

Miss Martha Sprunger and Miss Loretta Lehman addressed our Missionary Society during the past summer.

Rev. Amstutz attended the Middle District Conference and also delivered the address at his home church at Dalton, Ohio, at the rededication services.

Our Missionary Society distributed fifty MITE BOXES to the children and adult classes in our Sunday School so that they may have an opportunity to contribute to the cause of missions. These boxes are to be returned at our Thanksgiving Day services. Not receiving a box will not deprive any one from making a contribution, as we look forward to a real thank offering. Let us count the blessings which have meant so much to us during the past year—make a list of them—it would be very much worth while, and we would be surprised how long the list would get to be. Surely we should all be thankful for the goodness and providence of God.

"The Lord looketh from heaven; He beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth."

Lydia A. Augspurger, Corr.

Immanuel Mennonite Church, Pratum, Oregon. "What shall I render unto the Lord for all His benefits"? Ps. 116:12. These words of the Psalmist may well be pondered by each of us and shall we not answer by yielding ourselves to God without any reservations?

The Lord has blessed our community with an abundant harvest, for which we are indeed grateful. He has also provided for us many blessed spiritual feasts which have given us new visions and inspiration. May we realize that with new and added light there also comes greater responsibility to walk therein.

Several of the Lord's servants were sent to us during the past few months who brought us messages from the Word and reports of the work in their respective fields of labor.

Mr. and Mrs. Duerksen and family from India were with us for a Sunday morning service. Mrs. Duerksen spoke to the Sunday School, and Mr. Duerksen gave the message during the

worship hour. May God's richest blessings be upon them as they return to the field.

H. E. Ramseyer, secretary of the Northern Bible Society, from Duluth, Minn., presented to us the work being done by the Society, whose aim it is to place a copy of the Bible into every home when people are not able to buy one. He related a number of incidents showing the power of the Word of God to change people's lives and make them children of God as well as worthy citizens of our country.

Mrs. Valdo Petter and children from the mission station at Ashland, Mont., stopped with us over Sunday, September 27, and gave us a report on the work, also reminding us to pray definitely for the salvation of the Cheyenne Indian boys and girls. She was accompanied by Miss Gibbs, who is doing evangelistic work among colored and poor white people in another part of Montana. She gave testimony to the saving grace of God among these people.

Dr. White, who is head of the extension department of Moody Bible Institute, gave us a message on Sunday evening, October 4. There are a number of graduates from this institute in our church. How we should thank God for institutions that are true to the Word of God and that stand as monuments of His grace.

The yearly harvest thanksgiving was observed on Sunday morning, October 4. The first Sunday of every month our offerings go to foreign missions, but every fall we have a special thank offering and service.

Miss Aganetha Fast was our visitor on Sunday evening, October 11. This was the last church she visited before sailing from San Francisco.

Sunday evening, October 18, marked the close of our study of the Book of Revelation for the present series. It has been very interesting and profitable as well as heart-searching. We have reasons to believe that many decisions have been made to be true to the Lord and His Word. We have received much light concerning God's plan for this age and the wonderful things he has prepared for those who will accept the Lord Jesus as their Savior. Our prayer is that none who heard these messages may neglect their salvation. We thank God for a pastor who so faithfully gives himself to the study of God's word and declares to us the whole counsel of God with no uncertain sound.

Mrs. John L. Merryman, Corr.

THE PEACE PAGE

Aim: A vital, Christian, intelligent peace program

Dr. E. L. Harshbarger, Editor

President, General Conference Peace Committee

MEDITATION

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Romans 14:19.

Here is another Scripture passage which clearly shows that our desire for peace must lead to action. It is in such cooperative action that we find things "wherewith one may edify another." Such a life also demands a great amount of faith. We need to remember that "in God's world nothing wrong is inevitable and nothing right is impossible."

WE NEED TO LEARN

Sir Frederick Maurice, of the British General Staff, says: "I used to believe that if you wanted peace, you must prepare for war. I have come to see that if you prepare for war thoroughly and efficiently, you will get war." Sir Edward Grey, British Foreign Minister in 1914, said, "Great armaments lead inevitably to war The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made the war inevitable."

With these statements in mind study the following table concerning arms expenditures:

	1913 million pounds	1936-37 million pounds
Great Britain	77	188
France	60	217
United States	98	240
Russia	86	555
Japan	20	105

Does this mean that another war is upon us? Certainly we do not lack information. We lack the will to act. That dynamic can be most effectively furnished by the religion of Jesus. Mennonites can be of great help in a peace program which is religious at heart.

NEWS ITEMS

This November the citizens of Oregon will vote on the removal of the compulsory feature from the military training in Oregon's educa-

tional institutions. Decisions of the courts and of the Attorney General of the United States have held that the compulsory feature of the Morrill Act simply means that military training must be offered. However, local institutions may make it compulsory if they so desire.

On September 14, President Roosevelt rejected a proposal of Major General George Van Horn Moseley to militarize the C. C. C.

The League of Nations Assembly has opened in Geneva. Grave problems affecting the peace of Europe confront the statesmen. Eighteen governments have already offered changes in the League organization.

PROJECTS

1. Make a special effort to celebrate Armistice Day with a vital, up-to-date, Christian program which points the way to peace.
2. Make contributions to the following Mennonite peace agencies:
 - a. Peace Committee of the General Conference. It has work assigned to it but no funds with which to do the assignment. Funds **must** be forthcoming or its work must be impaired.
 - b. The Mennonite Peace Society. An attempt to unify Mennonites on a peace program.
 - c. Kansas Institute of International Relations. A new scheme for adult education which is interdenominational, informational, and inspirational.
3. Send more contributions to this page. Raise questions and problems.

WHAT TO READ

Shotwell, James T., On the Rim of the Abyss. (1936.) The latest survey of the various attempts to prevent Europe and the world from plunging into the abyss of war. Dr. Shotwell was the originator of the Kellogg Pact Idea.

Order from The Mennonite Book Concern, Berne, Indiana.

THE SUNDAY SCHOOL LESSON

November 8, 1936

The Christian Warfare

Acts 19:8-12; 18-20; Eph. 6:10

Golden Text: Be strong in the Lord and in the strength of his might. Eph. 6:10.

Paul's stay at Ephesus marked a great epoch in his life. It was here that he met with conditions confronting the Gospel that came from several sides. First, Ephesus was a heathen city and was famous for its heathen shrine and its heathen rites. It was also one of the great cities of the world noted for both its culture and trade. Here, too, he met the usual opposition from the unbelieving Jews, and here, as in other places, he found some who accepted the Christ as their Savior and Paul as the minister of Christ. Among those who were given to the service of Jesus were both Jew and Gentile. So we see a combination of forces at Ephesus that Paul had to deal with everywhere.

As was his custom, Paul first went to the synagogue of the Jews. Here there was to be found always an advantageous opening, for he was dealing with people familiar with the Old Testament Scriptures and especially the prophecies relating to Jesus as the Messiah. Here, too, as a stranger he would find a courteous hearing whether his message would be accepted or not. Paul, though the Apostle to the Gentiles, always had his own people in mind. He was willing to go to any length that they might be saved, even to the extent of his own eternal loss as he once expressed it. Three months were spent in the work in the synagogue. He was disputing and persuading concerning the kingdom of God. He met argument with argument, and he touched the believing hearts with his persuading power. Paul knew how to persuade, for he himself once exclaimed: "I am persuaded." It was the response of reason to argument and observation.

The opposition came from those who hardened—they were unreasoning and unreasonable persons who made up their minds to reject the message. Again the unbelieving opposed him. Unbelief in the face of all that Christ is and has done for human mankind is without excuse and betrays a biased attitude that works to damnation of the one so unbelieving. They there were the evil speakers—those who sought

to bring the message and the messenger unto disrepute. These were the liars of the day who differ very little from the liars of our time, who will dishonestly injure things that are good and even to the good of their eternal welfare.

When Paul made the school or public hall of Tyrannus his headquarters he established what is the first recorded regular meeting place of the primitive church. In Jerusalem they had worshipped with the other Jews in a selected part of the temple, but here they gathered as Christians and we find them practically unmolested for a number of months. We note that the participants in the worship were both Jews and Greeks. In this foreign city so steeped with sin a little flock had been gathered out. It is the hope of the world, and finds its little groups of faithful ones witnessing for Christ and serving him, no matter how much wickedness may seem to be in power. The temple of Diana is gone, the city itself is a thing of the past, the names of its proud rulers have long been forgotten, but the church of Christ with which the little band was identified has gone through the centuries and continues to bring its blessings and messages of hope and assurance to the millions and millions.

The Asia here referred to is the small province of Asia in Syria, but a province of great importance not only to the ancient world, but also to the Christian church. It was in this province that we later found the seven churches to whom John addressed the Book of Revelations. For centuries later this city in which Paul labored so zealously became the most important city of Christendom.

The credentials that impressed the community were the miracles which Paul was able to perform through the power of God. They did not specially call attention to Paul, but they did call special attention to the Christ whom Paul preached. We may not be living in what is now sometimes called an age of miracles, but miracles are possible and many things we do not think of calling miracles are really miracles. Wesley sings, "I am a miracle of grace," and every reasonable person must admit that a real conversion that shows itself in a regenerated life is a miracle.

The proof of true conversion lies in what one does afterward. Here we have something. The workers of magic and other frauds destroyed their costly books upon which they depended

for perpetuating their frauds. When one is sincere about one's conversion one will surely put out of the way those things associated with one's former sinful life. We know of those who have owned stock in breweries, when they were convinced that this was a bad business, sold their stock at a substantial profit. My, how the world laughs at hypocrisy like that!

CORRESPONDENCE

Reedley, California, October 19, 1936. Last Saturday I received a post card from a Seminary classmate of mine who lives in Switzerland. On it he says: "I have been waiting seven months in vain for a letter from you." I am glad that the long letter which I wrote him the latter part of last month must have passed his card of complaint somewhere on the Atlantic Ocean. I suppose The Mennonite could write me a similar complaint. It must be a number of months since there was a report from Reedley in this paper; so I shall have to go back at least to the time when our new pastor, Dr. J. H. Langenwalter, and family arrived. They arrived per auto on June 13, and at the morning service on June 14, I installed him as pastor of our church. At the close of the service the whole congregation was invited to a banquet in the basement of the church in connection with which we had a reception for the Langenwalters. Interspersed with songs by the Men's Chorus and the Ladies' Choir they were greeted and welcomed by leaders from each department of the church to which at the close Bro. Langenwalter made a pleasing reply. This occasion was enjoyed by all present. The trustees had made some repairs at the parsonage, and the ladies cleaned it and stored it with California canned fruit the week before the new pastor and his family arrived. From this they could see that we were glad to welcome them, and by this time, we hope, they feel at home and are glad that they came to Reedley.

This spring a committee from the Ladies Mission Society met with the church council and suggested that the church was in need of renovation inside and outside. We men agreed with them and got busy and with the help of several progressive painters painted and re-decorated the church inside and outside, and now we can say with Israel, Psalm 8: "How amiable are thy tabernacles, O Lord of Hosts."

But after we had thus renovated and reded-

icated our church, we found that the roof, which is 22 years old, also needed looking after, lest the rains, when they come, spoil much of the work we had done inside the church, so it was decided to put new shingles on the roof and thus make the renovating job complete. While on the roof of the church one Friday evening I saw Reedley for the first time from such an elevation, and I was delighted. It looked like a park with hundreds, perhaps thousands of different shade trees and here and there the roof of a home or the steeple of a church protruding.

While speaking of material things I might say that our crop this year is not as large as it was last year, but the prices are higher so that on the whole our people are more prosperous than in previous years, otherwise we could not have bought the parsonage and made the improvements at the church.

In spiritual matters, too, we note an improvement. Our Men's Chorus and Ladies' and Junior Choirs have reorganized and taken up their work. Bro. Langenwalter is instructing a large catechetical class in preparation for baptism. The last Sunday in September we had Promotion Day in the Sunday School with an extensive program. On the first Sunday in October 38 officers and teachers were installed for the work of the present Sunday School year. We believe that God will bless the sincere efforts of these consecrated men and women to lead the young and the old to a saving knowledge of the truth as it is in Christ Jesus.

In June I went 100 miles north to Winton, Calif., to perform the marriage ceremony for a young man for whose father I had performed the ceremony at the same place 24 years ago. This proves two things: that I am getting old, and that I have lived in California quite a while.

We have had many visitors, among them missionaries and ministers. The latest was Prof. L. J. Horsch of Upland, Calif., on October 11, who as representative of the Pacific District Conference on the Board of Trustees of Bethel College, made a plea for a better appreciation of this institution.

Several of our older people are suffering the infirmities of old age, but, resting on the assurance that all things work together for good to them that love God, they do not complain. May we all as stewards of the manifold graces of God so live that He can say to us in that great day: "Well done, thou good and faithful servant."

—H. J. Krehbiel.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Borgen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Eastern Young People Rally

An inspiring Rally of Sunday School and Young People's workers was held at the Deep Run Mennonite Church, October 18. Devotionals were in charge of Jacob Sold, ex-president of the Eastern District Sunday School Union. He read from I Corinthians 1:1-19, and led in prayer.

The song service was in charge of Mr. Detwiler, of Doylestown, and special music was furnished by the Ushers Male Quartet, from the Holy Trinity Baptist (Colored) Church, of Philadelphia. These singers of Negro spirituals have sung the gospel message into many a heart during a long period of appearances in the House of God, as well as on the radio.

The address was delivered by Dr. Robert Fritsch, of Muhlenberg College, a well-known Bible conference speaker among young people in the East. In 1932, he was also a member of the teaching staff of our Eastern District Retreat.

The subject of Dr. Fritsch's message was "The Teaching Ministry." Most forcibly he presented to us the need for consecrated young men and women to teach the whole GOSPEL as never before and the opportunities before us to be about "our Master's business" in a time when it seems that Christians are lacking the zeal and faith in God to face the world and the enemies of our Lord. Great stress was laid on the necessity of the Teaching Ministry within the home, by the parents and older members of the family. The Christian home is still the foundation upon which this nation must build to endure.

Reverend Allen M. Fretz offered the closing prayer.

Western District Conference

From those who attended the Western Dis-

trict Conference recently in Beatrice, Nebraska, comes the encouraging word that the leaders of our people, young and old, are running true to their heritage. "Sane," "constructive," "forward looking," "warmly friendly," is how people are characterizing the convention.

Once more leaders of Mennonite youth are looking hopefully to the day when we can train for church leadership in our own schools. That our people should in such difficult times as these be looking forward to larger and better programs for youth is something for which everyone should be most thankful. And all this, we understand, was done in no narrow, clannish spirit at all; it was done in the full appreciation of what other denominations have to offer, but also with the full appreciation that the typical Mennonite outlook and attitude is unique, is different, and that we need, for the most harmonious development of our people and churches, our own leaders.

Again it becomes apparent that it is in difficult times, beset with many challenges, that men of God stand out in bold relief against the murky skies of doubt, discouragement, cynicism, and unbelief. Not all heroes are dead ones! With tottering and faltering standards and institutions all around them, these men at Beatrice say, in effect, "The deeper the forest the more we need our guides, to help us see the blazed trails, well-nigh grown over with moss, made by those others who have gone this way before."

It was of such men that a college student, recently, said:

The thing I value most about this trip among the Mennonite churches is the contacts I made with our people. Before I went on this tour (a glee club trip) I, of course, knew I was a Mennonite. But now that I have met them, and learned to know them, I am **proud** to BE a Mennonite. There is nothing to be ashamed of.

Outlook Good, Says Fretz

In sending in the little article on the Rally at Deep Run, Mr. John E. Fretz, beloved leader of Young People wherever he is known, writes:

The outlook and work of our young folks here in the East is indeed gratifying. I notice that in many of our churches (Mennonite) the young folks are not only present in goodly numbers but equally active as well. Such meetings as the one reported . . . are usually attended by groups of young folks from other congregations and these visits back and forth tend to unite them most firmly in the building up of our Mennonite churches even in the midst of all the strong denominations of the various other faiths

And that's just like Fretz, isn't it?

Send us Your Programs

Why not send in a copy of the best program you have had this quarter? If it is good for you, it may be for someone else. Share it! "Have you had a blessing shown—Pass it on!" 'Twas not meant for you alone; pass it on."



The Leader's Bookshelf

Prayer, by O. Hallesbey, Ph. D., Professor in the Theological Seminary, Oslo, Norway. Minneapolis, Minnesota, Augsburg Publishing House. Price: \$1.00.

A book rich in thought, in truth and in experience; of deep prayer life; a book that comforts and strengthens and challenges the heart that seeks communion with the Divine.

The Silver Trumpet, by J. Wesley Ingles, Philadelphia: Union Press Publishers. 1930.

A prize book in answer to the subject submitted by the American Sunday School Union: "The Heroic Appeal of Christianity to Young People." The manuscript received the unanimous vote of the judges.

(Send your book reviews of books which have been an inspiration to you to: B. Bargen, Bethel College, Kansas P. O.)

INTERMEDIATE DEPARTMENT

November 15, 1936

Topic: Sowing and Reaping

Gal. 6:7; Eccles. 11:1

For Daily Meditation

- Nov. 9 The reckoning comes. Prov. 6:12-15
- Nov. 10 Sowing fear, reaping discomfort. Num. 14:1-5, 26-34
- Nov. 11 Sowing good, reaping eternal life. Matt. 25:31-40
- Nov. 12 Sowing good will, reaping friendship. Matt. 7:12
- Nov. 13 Sowing faith, reaping blessing. Matt. 9:27-31
- Nov. 14 The harvest. 2 Cor. 5:10
- Nov. 15 Sowing and reaping. Gal. 6:7; Eccles. 11:1

Your Topic

To keep your topic before the group during the meeting, print it in large letters on the blackboard in advance. So many times the leader announces the topic in a weak voice and before the meeting has progressed very far it has been forgotten by the group. Yet it is necessary they should keep it in mind to give meaning to the discussion.

Appropriate Songs

"Living For Jesus," "True-hearted, Whole-hearted," "Bringing in the Sheaves."

After the singing of a few songs, call for society announcements

Announce the topic of the evening distinctly

Continuing Your Worship

Hymn: "Jesus Thy Name I Bear"

Scripture: Gal. 6:7; Eccles. 11:1 (From memory by two members)

Special Number: "Pass it on" or "Cast Thy Bread"

Sentence prayers. For a larger participation suggestions for prayer and praise on slips of paper and give them to some of the more timid members. 1. Thank God for Sunday and its blessings. 2. Give thanks for our Christian parents who have trained us in Christian living. 3. Give thanks for Christ our Savior and perfect example. 4. Thank God that we have His Word that teaches us the truth. Others can be added. Ask the superintendent to close.

Thinking Through

1. Let the leader take the two scripture verses and show how these figures of speech express a spiritual law.
2. Blackboard talk. A very simple drawing might be made showing two kinds of seed placed under the soil, sunflower and an almond for example. Bring out how impossible it is to expect one to grow in the place of the other. Draw the weed and the tree as the natural result of the seed sown. Compare them to habits, naming the seeds good reading and trashy reading, and show what the fruits will be. Or use two different characters to illustrate.
3. Question for discussion
Why do people fail to realize the truth of this law until it is too late?
If one must pay the penalty for every wrong, why do people ever do wrong?
"Give and it shall be given unto you." Is this true? Illustrate.
What makes a man great? What is the price of greatness? Illustrate.
"The law of harvest is to reap more than you sow." Does this hold true in the spiritual world? Illustrate.

Closing Moments

Use one of the poems in the C. E. World Quarterly, a moment of silent prayer, and the benediction verse, Ps. 19:14.

JUNIOR SECTION

What for the Thanksgiving Program

The topic will be: "Sharing Our Spiritual Blessings." I remember a night at a Junior Endeavor meeting in our city. The group had invited the children of the orphanage. I saw the faces of juniors alight with joy in the eagerness to share their blessings with the guests. Not every city nor town has an orphanage, but everywhere there are those who need the warmth of friendship and love. Could we make the night of November 22 a night long to be remembered in the heart of many juniors, — a night when they shall experience the joy that comes in the giving of love as a thanksgiving to God for His great love? Please keep this thought in mind when reading the program submitted in next issue.

Program Suggestions for November 15, 1936

Blessings and Thanksgiving

Topic 3: Sharing Our Temporal Blessings

Even though it is still one week before Thanksgiving, this seems the opportune time to fill the barrel for Canada or the box for some home mission field or whatever else you have planned in the way of giving your groups an opportunity for the practical application of this lesson.

1. **Setting**—suggestive of the giving you have planned. On the blackboard, in autumn tone, could be the verses:
"The Lord loveth a cheerful giver."
He that giveth unto the poor shall not lack"
2. Call to service by prelude
3. **Opening service**
 - 1) The Song with which I want to Thank—
in charge of junior chorister asking for favorite hymns
 - 2) Prayer in unison using the song:
"Lord, I hear of showers of blessing"
 - 3) Scripture reading (responsively)—selection 49, Mennonite Hymnal. Luke 10: 25-37
 - 4) Musical reading—a junior speaking words of "Where cross the crowded ways of life" to the music of this hymn
 - 5) Hymn in unison: "Lord, lead the way the Savior went by lane and cell obscure"
4. **Announcements**
5. **Study period**—Aim: to acquaint the junior with the Bible teaching on giving and to lead him to the experience "it is more blessed to give than to receive"
 - 1) Introductory remarks by junior chairman
 - 2) Questions with answers—minute talks by juniors
 - a. Why are we to give? Deut. 15:7; Matt. 10:8; I Chr. 29:14
 - b. What are we to give? Prov. 3:9, 10
 - c. How much are we to give? Ezek. 46: 5; I Cor. 16:2
 - d. How are we to give? Matt. 6:1-4; Rom. 12:8; II Cor. 9:7
 - e. What shall happen if we give not? Let this junior give out the following references one by one to those in the group. The first finder of the answer is allowed to give it. Prov. 22:16; Matt. 3:8, 9; Prov. 22:23; Prov. 21:13

f. What shall happen to those who give?
Let this junior proceed as the one
above. Luke 6:38; Prov. 22:9; II Cor.
9:6; Heb. 6:10; Luke 6:35; Mal. 3:10;
Prov. 19:17

- 3) Song in unison—"Somebody did a golden deed." Verses 1, 2, 3
- 4) "It Is More Blessed"—Five minute talk by leader preparing the hearts to give. In these minutes make it very clear that all we give is first a gift from God. It shows His love. Therefore all our giving should be pre-fixed by thanks,—thus making is a thanks-giving. Show how we enjoy to give—"it is more blessed"
- 5) Quoting in unison the verse of the month
- 6) Poem—a junior
"All good gifts around us are sent from heaven above;
Then thank the Lord, O thank the Lord,
For all His love.
We thank Thee, then, O Father, for all things bright and good,
The seed-time and the harvest, our life,
our health, our food;
Accept the gifts we offer, for all Thy love imparts,
And what Thou most desirest, our humble, thankful hearts"
- 7) Sing in unison—"Great Is Thy Faithfulness"
- 8) Bless Thou Our Gifts — a short, quiet prayer while the piano plays the first scores of the offertory
- 9) Offertory and the bringing of gifts wrapped in Christmas tissue. (See last issue)
- 10) Sentence prayers asking that these gifts might bring joy
- 11) Closing song—"Take My Life and Let It Be." Use the Amen

WHAT CAN I, AS A CHRISTIAN, DO FOR PEACE?

Grace Moyer

(Continued from last issue)

The second is witnessing for Christ. His last command was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the earth" (Matt. 28:19-20).

What a wonderful promise; God is with us always, and He is our peace.

"Christ is our peace, God is peace out of heaven, wonderful peace by the Father-love given, peace to the world that has anguished and striven; Christ is the peace of God's power, sent to our souls when the storm clouds lower, born in our hearts like a beautiful flower: Christ is the peace of God's strength. Christ is our peace, the calmness that knows nothing but blows is the issue of blows, never from battles tranquility flows, Christ is the peace of God's right. Christ is our peace, far looking ahead to ages of happiness sweetly outspread, ages divinely projected and led, Christ is the peace of God's plan. Christ is our peace, the peace of God's pain, the peace of the cross and the holiness slain, infinite sacrifice, infinite gain; Christ is the peace of God's Son."—Amos R. Wells.

We should strive for regeneration, rather than reformation, for reborn souls rather than a reformed world. Christ, when He comes again, does not expect to find a warless world, but He does expect to find a world at least partly redeemed from sin. He died for all sinners; dare we to keep the truth from some?

But meanwhile, let us continue in brotherly love. Concerning those things about which we differ, let us who agree about the blood magnify our agreements and minify our disagreements. Let us remember that above and beyond everything else there is the crying need of this poor sin-sick and sin-cursed world for the Gospel which is the power of God unto salvation. Let us who agree about the blessed hope get together in a united testimony that yet a little while and He that shall come will come and will no longer tarry. Keep looking up!

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife—
But there, with larger, clearer sight,
We shall see this—His way was right.
—John Oxenham.

JOTTINGS

Mary J. Regier, missionary on furlough from China, was at her home near Whitewater, Kansas, the latter part of the summer, but is going back to Chicago for further study. She received her Master's degree from the University of Chicago last spring.

After several weeks of improving health, Rev. S. M. Grubb, editor of this paper, has suddenly been taken sick again. Let us all pray that his life may be spared his church and family if it be God's will. And as it is so much nobler and more Christian to scatter flowers on people's paths while they are alive let us show him our sympathy with wishes for God's comforting presence and for his recovery.

Rev. A. W. Unruh, principal of an M. B. Bible Academy at Winkler, Manitoba, who studied English at Bethel College during the summer and, following that, taught Bible at Tabor College for a few weeks, has now returned to his own school. A farewell reception was given him and Mrs. Unruh at the Tabor College dining hall.

Rev. J. M. Regier, field worker for Bethel College and president of the Board of Home Missions of the General Conference, has been engaged to give addresses at the annual mission festival to be held at the Bethany church, Freeman, S. D., on November 1.

The M. B. Annual Conference was held at Fairview, Oklahoma, last week. Dr. H. W. Lohrenz and Rev. J. W. Vogt, Hillsboro; Dr. P. C. Hiebert, Sterling; Rev. P. R. Lange, Buhler; and Rev. J. H. Voth, Newton, Kansas, were among the speakers.

About fifty years ago a comparatively small part of the large Sonnenberg church in Eastern Ohio, organized itself into a separate congregation, as the Salem Mennonite Church, at Dalton, Ohio, and then joined the General Conference. Recently another offshoot of about 300 members has left the mother church, due largely to the fact that the young people demanded some changes that give them a better opportunity to be of service in the church. Sixty of these young people made a tour into Pennsylvania to sing in the churches there.

Three fine new residences are in process of construction on the Bethel College campus. That of the Dr. A. J. Regier family is nearing completion, while those of the Rev. Karl Friesen and the Rev. P. R. Voth families will require many more weeks of work.

On August 30, at the First Mennonite Church in Reedley, Calif., occurred the marriage of Miss Ruth Langenwalter, daughter of Dr. and Mrs. J. H. Langenwalter, to Mr. Homer Dreier of Kansas City. The young couple will reside at Manhattan, Kansas.

Bethel College has an enrollment of 322, the largest in history at this time of the year.

From Bluffton, Ohio, comes the report that Miss Alice Treuschell, teacher of religion in the Bluffton public schools, is making a great impression for good on the children under her instruction, and through them on the parents and on the religious life of the community. Would that many Christian neighborhoods might take note of this!

At Pandora, Ohio, the ministers of the churches entertained the teachers of the public schools. Every teacher and every minister and a large number of the parents of the children in the schools were present. The theme of the talks that were made was, "Our Common Task." That's fine! Only if the church, the school, and the home work harmoniously together will education bring the best results.

That it is a risky matter for aliens in America to visit their homeland in Europe is shown by the following: Erich Penner and wife of Whitewater, Kansas, went to Germany to visit Mr. Penner's parents and other relatives and friends. Everything went well until they had already embarked on a ship for their return-trip when he was arrested and drafted into military service for a period of two years, on the ground that he was still a German citizen. Mrs. Penner has returned here to be with their children. The family needs our sympathy and prayers.

In a report on the Jewish mission in Palestine given out by the Bishop of Winchester the statement is made that the unlimited immigration of Jews into the Holy Land is fraught with dire consequences for the Christians and even the Arabs there. The latter are forced off their native soil, while the stand of the former amidst the anti-Christian war or, what is still worse, atheistic Jews is positively perilous.

NOTICE

A meeting of the counselors of the Mennoite Peace Society is hereby called for Saturday, November 7, 1936, 10:00 A. M. The object of this meeting is the election of new officers, and also to discuss future plans for the Society. This is Homecoming Day at Bluffton, and Mr. Landis is also planning an institute for peace to be held at Bluffton from November 8-11. Some good speakers are being engaged. Will you make a special effort to be present at this meeting and help us to make more effective the work that has been done thus far? Come and stay as long as your work permits.

Meeting Place: Bluffton College Library.

Irwin W. Baumann, Vice-President.

DEATH

Mary Vogt, wife of Daniel M. Vogt, was born at Franklin, in Lee County, Iowa, on January 26, 1866. Her parents were Daniel and Elizabeth Krehbiel. In the summer of 1878 they moved to Kansas and for the rest of her life the deceased lived in the vicinity of Moundridge, Kansas.

On October 24, 1880, she received the holy rites of baptism and united with the First Mennonite Church of Christian, now Moundridge, Kansas, and here she remained a faithful member. She loved the church and its activities, especially its missions and benevolences, and in a quiet way did much for the poor. When in February, 1883, the Sewing Society was organized she became one of the charter members and thus for over 53 years took a very active part in its work.

She was married February 28, 1886, to Daniel M. Vogt. They established their home three miles south and three-fourths of a mile east of Moundridge, where they were privileged to dwell for over fifty years, having celebrated their golden wedding on February 28, 1936. Five daughters and five sons were born to them, of which one daughter died in infancy.

On Sunday, October 11, she became ill. Immediately she was taken to the Halstead Hospital, where she received the best of care. There she passed away on Thursday evening, October 15, 1936, at the age of 70 years, 8 months, and 19 days. She leaves to mourn her departure and to cherish her memory, her bereaved husband, four daughters, five sons, eighteen grandchildren, three sisters, and one brother, also many other relatives and a host of friends.

In the words of one of her favorite songs may we say,

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er-shaded,
Sweetly my soul shall rest."

SHOOT TO KILL

(Nofrontier News Service)

Under the fire of outraged critics, the War Department has withdrawn from publication and use "Basic Field Manual, Vol. VII, Part 3."

And what is Basic Field Manual, Vol. VII, Part 3? It is the mode of procedure to be followed by the Army in domestic disturbances, that is, during strikes, riots, and other troubles. This manual proposed to deal with the disturbed area as a battlefield and with the "mob" (as it generally designates all demonstrators) as a hostile, foreign army.

The weapons to be used against the "rioters" are exactly the same as those employed in war, including airplanes, armored cars, artillery, cavalry, hand grenades, machine guns, tanks, trench mortars, shotguns, and various kinds of gases. The movement of troops is to be guarded exactly as in war; there is to be a

propaganda campaign in the press and by leaflets dropped from airplanes; spies will ferret out information in the disturbed area; and "mopping-up parties" will make house to house searches.

It is good to know that "private property must be scrupulously respected." But what happens to the human beings who take part in the disturbances?

"When rifle fire is resorted to, the aim should be low, so as to prevent shots going over the heads of the mob and injuring innocent persons."

"Blank cartridges should never be used against a mob, nor should a volley be fired over the heads of the mob even if there is little danger of hurting persons in rear. Such things will be regarded as an admission of weakness, or as an attempt to bluff, and may do much more harm than good."

"Bayonets are effective when used against rioters who are able to retreat."

"Airplanes equipped with machine guns may be used against rioters on roofs of buildings or in large open spaces. They may be used for bombing in certain cases. Airplanes will be especially valuable to the commander who must enter a city against opposition."

"Hesitation in the face of a mob is fatal . . . The purpose of this section is to furnish officers . . . such information as will enable them to use chemical agents effectively in controlling and dispersing mobs."

This savage manual has now been withdrawn, but there is no reason to believe that the instructions it contains have been altered in any way. In fact, the manual boasts that "from the adoption of the Constitution to the present time Federal troops have been used in the suppression of domestic disturbances on more than a hundred occasions. Such use is expressly provided for by the Constitution."

Representative Marcantonio has recently charged that the huge increase in the Army is partly due to the fear of strikes and the proposal to use the Army to break them up. We shall see what we shall see.

THE QUEST FOR PEACE

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was "doing good"!
So shall the wide earth seem our Father's temple
Each loving life a psalm of gratitude.

Then shall all shackles fall, the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

—John Greenleaf Whittier.

New Books Published during 1936

MENNO SIMONS

Apostle of the Nonresistant Life

By Dr. C. Henry Smith

To commemorate the 400th anniversary of his conversion from Roman Catholicism, Dr. Smith has written what is probably the most readable biography of Menno Simons ever published. A small book that should find a permanent place in every Mennonite home in America. Printed on good quality book paper, 80 pages, two illustrations. Obtainable in two bindings:—

Paper.....30c per copy, \$3.00 per dozen, postpaid

Blue Sateen Fabrikoid.....50c per copy, \$4.75 per dozen, postpaid

N. B. The paper binding is meant for general distribution while the beautiful fabrikoid binding is meant for libraries.

A GUIDE TO CHRISTIAN TEACHING

As Held by Mennonites

By A. S. Rosenberger

This is the long-awaited Junior Catechism which has been in preparation over a period of several years. The author's work has been carefully examined by several leading ministers of the General Conference Mennonite Church of North America and their suggestions have been incorporated. This book should fill the long-felt need for a simple statement of the teachings emphasized by Mennonites. It is meant chiefly for use in preparing young people for baptism, but will be of great help in explaining the doctrinal position of our denomination to those who had insufficient catechetical instruction or are for other reasons unfamiliar with Mennonite teachings.

A complete set of Bible references and appropriate questions add greatly to the value of the book. 44 pages.

Bound in beautiful fabrikoid. Size 4 $\frac{3}{4}$ x 6 $\frac{3}{4}$ inches. Prices—

Single copies 40c postpaid

12 or more copies at.....\$4.25 per dozen, postpaid

LIFE AND LETTERS OF JACOB BURKHARD

Missionary to India

By Mary Yoder Burkhard

Good biographies of Mennonite Missionaries are almost non-existent. This 214 page biography is well-written and should be a challenge to all consecrated Christian people who wish to know more about how a missionary lives and what he does. The author, wife of Jacob Burkhard, has worked in both the Old Mennonite and the General Conference Mennonite Missions in India. The book should be found in every church library and in the memorial libraries sponsored by the Women's Missionary Societies of the General Conference. The book is obtainable in two bindings:

Paper.....60c postpaid Cloth.....\$1.00 postpaid

MENNO SIMONS' LIFE AND WRITINGS

A Quadricentennial Tribute

In two parts: A BIOGRAPHY by Harold S. Bender and WRITINGS (Selected and translated from the Dutch) by John Horsch.

In this anniversary year when the commemoration of Menno Simons' conversion revives our appreciation of the service which he rendered to the cause of evangelical Christianity and the cause of the Mennonite Church in particular, it is desirable that a comprehensive account of his life and work be made widely available. Available in two bindings, 112 pages, size 5 $\frac{1}{4}$ x 7 $\frac{1}{2}$ inches.

Paper.....35c per copy, \$3.50 per dozen, postpaid

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, NOVEMBER 10, 1936

No. 44

SOME REMINISCENCES OF PAST YEARS IN MY MISSION SERVICE AMONG THE CHEYENNE

"And when they were come and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles." Acts 14:27.

In acord with above Scripture quotation and conforming with the wish of the Mission Board, I will endeavor to "rehearse some of the things

that God has done with us." Neither memory, nor space, nor time permits me to rehearse all that I have experienced in the forty-five years of my mission service among the Cheyenne. What God accomplishes in the mission work from beginning to end, is as great as He is, with or without or in spite of the men whom He calls, prepares, and uses as instruments.

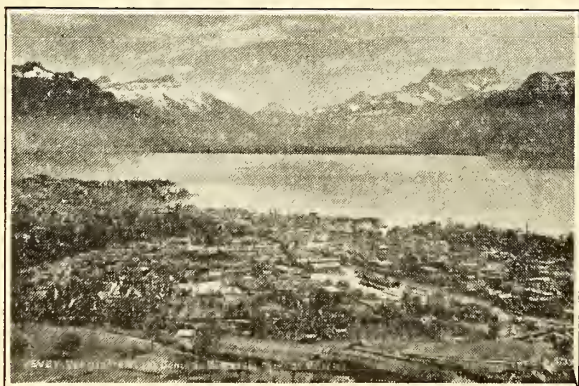
The call of God belongs to my first experience in my mission service. For me this call was unequivocal. In the depth of the night the village's tocsin bell has startled me out of sleep



Magpie and family. — Magpie was the first Cheyenne who embraced Christianity and was baptized by Missionary Petter.

and I say to my brother, "From now on I will devote my life to the service of God." Not long afterward my brother wakes me up (we were in the same bed) and tells me, "I just had a dream and saw you standing among Indians and speaking to them."

A few years afterward I attended a large mission gathering, held near the shores of Lake Morat, Switzerland. What I saw and heard there, for the first time, made a deep impression upon me and I said to myself, "If only you, too, could become a missionary!" Later came my religious instruction which was simple, though proving of lasting spiritual value for me. The pastor was a man of God, whose Bible teaching made a deep impression on us young people. One day, as he stood before us teaching, I heard in my heart an unmistakable voice say, "You, too, will some day preach the Gospel." But how



Vevey, Switzerland, birthplace of Missionary Petter.

could that ever become possible for me? The goal appeared so high and the means to reach it too few.

Some time after this our catechism class was invited for a meal at the parsonage. There, as we sat at table, the pastor's wife asked him whether none of us young men had a call to devote his life for the Master as a missionary or pastor. "I know of no one," answered her husband. I was startled and then said in my heart, "God helping me, I shall be one, although I know not how."

The "how" was provided by the dear Lord through means and circumstances all of which I will not describe here. In Lausanne, Switzerland, I was led into the circle of earnest Christians. Among them I met a blind evangelist and became his leader for nearly two years. I would accompany him wherever his work called him, in Switzerland, France, and Alsace. My duty was also to read to him from books and take care of his correspondence. Through him I came into contact with many workers of God's kingdom, also with teachers and students of the theological seminary of Lausanne. It was there that I met the well-known pastor Wagner-Groben, author of several German re-

ligious books. He advised me to go to Basel and there, in the Mission Institute, prepare myself for the mission work. A rich lady whose husband was an outstanding physician, begged me not to become a missionary, "there were greater needs at home." All my expenses for my studies she and her husband would gladly pay. She added, "Rodolphe, you are like a son to us. As we are childless, we will adopt you as our only son and all we possess shall be yours." Well, not only would my widowed mother not consent to this, but the dear Lord had shown me plainly enough what He wanted of me. I could not be disobedient to Him. I went to Basel and entered the Missions Institute there.

The beginning was not quite easy, for I knew no one, neither did I understand German, the language of my teachers and co-students. But gradually the difficulties disappeared and, after six years spent there, I was declared fit to become a missionary. The preparation had been a thorough one, consisting in theory and practice, learning and living in daily contact with very able, learned and experienced men in the secular domain and in all that pertains to the kingdom of God at home and abroad.

With the close of my studies I expected to serve as missionary for the Basler Mission either in Africa or India, but God led me another way, which neither I nor my teachers had thought of before, nor chosen, namely the way to the Cheyenne in Oklahoma.

At a conference of the Mennonite churches in the Swiss Jura mountains, I was accepted as their missionary, and shortly after that Marie Gerber became my life companion and co-worker. We left Switzerland together in 1890 and embarked in Antwerp for the United States. The leave-taking from parents, brother, sisters, friends, countrymen and homeland is likely the first hard mission offering for mission workers going to far distant countries. The farewell mill grinds the heart, but is a preparation for further unavoidable "mills" in the mission service among heathen people.



Basler Mission Institute, where Missionary Rodolphe Petter studied for six years in preparation for his life work.

We landed in New York August 7, 1880, and went from there to Philadelphia, where Brother N. B. Grubb welcomed us to his home. With him and Bro. A. B. Shelly, the secretary of the Mission Board, we visited most of the Mennonite congregations in Pennsylvania, being warmly received by all. From there we came to Ohio and Indiana, visiting the Swiss congregations of Sonnberg, Bluffton, and Berne, with them finding almost the homeland we had left. From Berne I went to Marion, South Dakota, to attend the General Conference in the fall of 1890. There I was definitely appointed as missionary among the Oklahoma Cheyenne. First, my wife and I were to become fluent in English and towards this end spent the winter in Oberlin, Ohio, attending classes at the college and theological seminary. We were in a thoroughly English speaking atmosphere, where it was easy to become familiar with the language. In Basel I had had to learn German, here it was



Wedding picture of Missionary Rodolphe Petter and Marie Gerber, taken at Tramelan, Switzerland.

English, and that was not yet the end. A former Indian missionary, living in Oberlin, came often to visit us and told much of his forty-two years' activity among Canadian Indians, which had value for our future work. In the measure we learned English we became acquainted with people and customs of America, and we felt more at home. Only one day my dear companion could not help but cry the whole day long, not knowing why. Ten days afterward we received a letter from Switzerland, telling us that her mother had died that very day.

In the spring of 1891 we were back in Berne, Indiana. From there we were called to Halstead, Kansas, where the Mission Board had a session. With some of the Board members we

made a visit to the Oklahoma mission stations at Darlington and Cantonment, where mission school work had been carried on for a decade or more years. We then came back to Halstead where at the home of the dear Wirkler's family we had our quarters while we visited the Mennonite congregation in Kansas, to get acquainted with each other. This being done, we were ordained for our mission work in the Halstead Mennonite church, in the presence of not a few, who now have gone to their reward. Among these was the elder David Gerber, who mentioned the mother of my dear wife, how she had prayed for her children and children's children that they might live as Christians and serve their Master and Savior.

At last we were on the way to our mission field. Arriving at Darlington, we stopped there a few days during which missionary H. R. Voth took us to several Arapaho villages. At that time the Indians were holding their "ghost dances" and there on the prairie, in the dark night, we saw for the first time the red men astir with their frenzied hope of a deliverer; heard the beating of their drums, their howling and singing, and beheld them dancing in a large circle in the center of which a fire was kept burning bright. This first contact with these Indians impressed upon us their spiritual night and their need of the light in Christ. How great was the task of dispelling that night was apparent, but we knew that God was greater than the task.

Just at that time a strange idea and hope had taken hold of many Indian tribes in the West, that an Indian Savior was coming, for whom they were to prepare themselves by painting their bodies, their skin garments, their lodges, and horses; by dancing in a circle at night, singing prayers, and howling until visions of their dead ancestors appeared to them to enliven their hopes. In their prayers they asked riddance of evil, victory over foes, and the driving away of all the white people. The old Shamans did not relish this new religious movement, for it bode fair to displace their own power and influence in the tribe. Had the Indians at that time had the Gospel in their own language, I believe they would have eagerly accepted it and turned their back to their heathenism, for they were weary of it and groped for something better. Alas, missionaries were not ready with the knowledge of the Indian language, nor had they yet the needed Bible translations.

We arrived in Cantonment the first of October, 1891. There in the mission school building we were given quarters with the mission school workers, so that for the beginning we could give our undivided attention and time to the learning of the Cheyenne language and visiting the Indians in their villages and lodges. A large Cheyenne camp was near the mission school, so it became easy for us to be in constant

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contact with the Indians. However, we were deaf and dumb among them, for of the languages we knew was none they understood. Only pantomimes or gesticulations made it possible to get what was wanted. The Cheyenne language was then unwritten, so the sounds had first to be given letters before words could be written. When the latter could be put on paper, they had to be tested over and over to assure they were correctly written.

This necessitated close attention and continual contact with the Indians in their villages and lodges, where we were from morning till



Alfred Brown, who for years was a trusted helper in the work, while Missionary Petter was still in Oklahoma.

late in the day, until all the Cheyenne sounds were fixed and words could easily be written down. The collecting of words and sentences had often to be done by pointing the finger to people, objects, and surroundings. In the evening the gathered material was sifted and arranged, to be read to the Indians the next day. This was repeated, corrections made, until the Indians could readily understand what we read to them. After a time a large amount of words and short sentences was thus collected but it was like a pile of building material, out of it was to come the structure of the language and

late in the day, until all the Cheyenne sounds the final use of the same to bring God's message to the Cheyenne in their own tongue.

At first there seemed to be not one of the few English speaking young Indians able to translate or help to get hold of abstract terms. One of these so-called educated Indians said to me, "The old men of my tribe say that no white man can learn to speak Cheyenne . . . I should not give myself trouble any longer, what the Great Spirit has given the Cheyenne was for them only. . . ."

Later I met a fine, English educated Cheyenne, Harvey Whiteshield, who thought differently and was eager and interested to help me in the study of his mother tongue. With him I was able to gather many more Cheyenne terms and to begin the translation of needed Bible portions. This enabled me to read the Word of God to the Indians and also to get hold of valuable linguistic material. This done, the structure of the Cheyenne language was later erected in the form of a grammar with an extensive dictionary.

Meanwhile the preaching of the Gospel was not neglected. Regular religious meetings could not as yet be held, but in the visits of Indian homes and in conversations with individuals we had not a few opportunities to read the translated Bible portions. They were eagerly and respectfully heard, yea, far better than is now the case among the younger Cheyenne generation. In the mission school religious services were held daily, but they were in English, and



Redbird and family, who were staunch supporters of the mission work under Missionary Petter while still in Oklahoma, and who continues as deacon of the church there.

only the Indian children attended them. In how far this early seed fell into good ground will the day prove when the angels of God shall separate the tares from the wheat, but in the measure younger Indians now separate themselves or not from heathen ceremonials indicates the future harvest.

The beginning of 1893 saw us in Kansas, where in the home of Dr. S. S. Haury our daughter Olga was born. While we were there we learned of the burning down of the Canton-

ment mission building. All our belongings, save most of my books, had become ashes. No lodging place left for us except on the open prairie. There, in the midst of a large Indian village, I erected a strong wooden frame, over which heavy canvas was tightly stretched. That became our lodge for nine months. We thus had an excellent opportunity to live among the Cheyenne, become thoroughly acquainted with their ways and customs, and become proficient in their language. Only the tent became hot with the summer days, and the keeping of food was hard. Our little girl sickened from day to day, until her condition gave us grave fears, for she could not even open her eyes for sheer weakness. One evening Chief Thundernose came in, looked at the child, stroked her hands and arms, then turned to me and said, "Your child cannot live much longer this way, I am going to call out in our camp that a young Cheyenne mother may come immediately and nurse Mokie (Olga's name)." Soon after he had called out, a young Indian woman entered our tent and nursed our child as if it had been her own. Next morning Olga was better, and after one week of Indian mother's milk the child was so restored that we could undertake a long trip among the Cheyenne living along the Washita river.

At that time there were five Indian villages between Cantonment and Seiling (in the west), with a few lodges in Fort Supply, 70 miles away. Along the Washita, South Canadian, and Deer Creek rivers were six Cheyenne camps. Then along the North Canadian river until near El Reno were further scattered Cheyenne villages. A circuit of over 200 miles. By means of a small "farm wagon," pulled by mules, we had visited all these places in 1892. (Later on such trips were made easier with a specially built camp wagon, made by J. J. Krehbiel of Newton, and donated by the Sewing Society of Bluffton, Ohio.) During that year the "Messias movement" was at its height among Arapahoe and Cheyenne, but the latter received us very friendly. At one place, called "Dead Man's Foot," we came to a very large gathering of Indians who held "Messias" dances. A chief, to whom I had read from the Word of God told me, "Let us go up that hill, for I want the whole people to hear this message." As we stood on top of the hill, he asked me to read to him slowly, sentence after sentence, the Word of God I had before read to him. I should stop between each sentence until he had called it out loud to the people below. So the chief became my "amplifier" and the Word was heard by the whole camp, the Indians standing before their lodges to hear. Years later the chief became a Christian, also his family.

On this circuit trip we came to El Reno, from there to Seger Colony, and then to the Washita river, where missionary John Kliewer worked among the Arapahoe. Further up the river we

came to a large Cheyenne encampment, not far from the present site of Clinton. The Indians were excited, painted dark red and black, adorned with crow and magpie feathers, dancing and howling in a great circle, imploring their deliverer to come. When an old woman heard me read the Word of God in Cheyenne, she threw herself before me and addressed me in prayer! Unfortunately my Cheyenne knowledge was yet too limited to be able to give the eager hearers all the information they needed. Here we met Chief Axhoni (Madwolf), who later on became a Christian. He received us very friendly, saying, "You are friends, not foes, dwell with us in your tent, the meat you need shall be given you." I answered, "Water, good water is now our need, for what we have has become undrinkable." He smiled and pointing in the direction of a high hill said, "On top there is a spring of running water, known only to us Indians; go there and drink." At dawn the next day we drove up the hill, my dear wife doubting the existence of a spring on top of a hill. But lo, we found bubbling cool water, the which we had not drunk for a long time. With bread and butter it made a delicious breakfast.

At that time there were no white settlers or towns where one might have bought food provisions. We carried along flour, bacon, potatoes, butter, and coffee. Meat was obtained from Indians. But there were many quails and snipes that I could shoot for our needs. The snipes were so fat that we used the surplus fat of them for butter and also to grease our wagon wheels.

It had been told us that the Cheyenne living some forty miles farther upstream had nothing left for the white man, and would probably be quite unfriendly to us. We nevertheless left Axhoni's camp and started for Chief Redmoon's village, where we arrived in the late afternoon. It looked as if there were nobody there, all was quiet as we stopped near Redmoon's lodge. Soon, however, an old Indian stepped out of the tent, walked slowly toward us, stood still and looked steady at us until I said, "Are you Redmoon? We would like to erect our tent here." He answered, "Who are you? Likely Zessemseze, for you speak Cheyenne." Then a smile lit his painted face as he added, "Yes, through our people in Cantonment I know you to be a friend, our friend. Dwell in peace here in our village. The children will bring you firewood and the women water. Alas, there is no meat in the camp, but some of my men will just ride out after deer or wild turkeys, so you have something to eat tonight."

As we sat outside eating a lunch, after our tent was put up, many Indian children stood about us, quietly watching us with great curiosity. Then Redmoon appeared on the scene, saying to them, "Children, let these people in peace, a good Cheyenne should never gaze at

somebody who is eating." A few hours later the hunters came back and a large piece of venison was brought to us. As long as we were there the Indians provided us with firewood, water, and meat.

The next forenoon Redmoon came to us with some of his leading men. All sat before our tent, smoked quietly for a few moments, and then Redmoon asked me why we had come to them. I gave him and his men to understand that we had come from very far away to bring to the Cheyenne tribe the message of God in their own language. Redmoon nodded his head and said, "Very well, we shall like to hear what we never heard before. Tonight there in the woods is a place where we shall meet and listen to your message."

That evening as we went to the spot, we found Redmoon and all his men gathered around a fire, under high trees. Redmoon made an introduction, which I understood only partly, for my Cheyenne was still very young. Only one Indian youth was present who understood some English, but not enough to serve as interpreter. So I read to them selected Bible messages which I had prepared with the help of Whiteshield, also explaining to the assembled Indians the purpose of our mission work among

them. How eagerly and respectfully those men listened; Round about us the trees for walls, above us the starred sky between the branches, before us the squatting Indians in the firelight. I prayed in my heart that God's star might illuminate their hearts and lives. Today, forty-four years since then, stands not far from that place the Hammond mission station, where a Cheyenne Christian congregation was gathered through the faithful work of Missionary H. J. Kliever and his companion.

On that evening of long ago, after I had closed with prayer and the Indian pipe had made the round of leading men, Redmoon expressed his appreciation of what had been heard, and then added: "We should hear more of this, do come often to us or send someone to live here with us and explain the message further." Then a meal, consisting of meat, Indian bread, and coffee, which the Indians had prepared, closed the gathering.

It was Redmoon who decidedly opposed the sale of Indian land to the Government. In a speech to his people he held a silver dollar in his lifted hand and said, "Do you want to exchange our land for this money? On this money is the picture of a bird. Birds never stay in one's hands, they fly away. The money you take for



Harvey Whitefield, an educated Indian, who gave valuable assistance in the early years of Missionary Petter's work in Oklahoma, and who continues as a native helper.

our land will fly out of your hands and with it the land of our fathers. Ye shall be homeless. You want money, money? And for it, give away our land? I stand against this."

As we left Redmoon's village, he gave me his tobacco-pipe, made with the legbone of a deer, as the sign of his friendship. I still have it. That was forty-four years ago. The old Cheyenne chief is no longer living, the lodges of Redmoon are there no more, but not a few of his people have become Christians. Light after darkness!

In the summer 1893, after the illness of our child, we made another tour of the different Cheyenne camps and saw that the circuit was too long to do the work as it should be done. As the Episcopalians worked among the Arapahoe and Cheyenne in the vicinity of Darlington and El Reno, later at the South Canadian River, then followed by the Methodists and Baptists in the region of the Redhills and Watonga, we limited our visits to the Cheyenne near Hammon and Clinton, until missionaries M. Horsch and H. J. Kliever built and occupied the mission stations at these two places. From then on our mission activity centered in Cantonment and the Fonda district. In Cantonment our first chapel was the tenthouse in which we had lived nine months. The first religious service held there with the Indians was on a very cold, stormy winter day, but weather does not hold Cheyenne from gathering. The tent was full. At the close of the meeting Thudernose stood up and said, "Why did the Whites bring to us all sorts of bad things and have not let us hear this good message in our own language?" — I answered him that from now on the Word of God would be brought to them in the measure it could be translated into Cheyenne.

West of Cantonment, along the North and South Canadian Rivers, for a distance of some twenty-five miles, were five Cheyenne encampments, which together were under the leadership of the chiefs Whitehorse, Mower, and Yelloweyes (in Cheyenne: Voxpoham, Oexova, and Heoveexansz). Voxpoham, a fine specimen of a Cheyenne chief, was contemptuous of the white people and avoided contact with them. So I was surprised when he sent one of his friends to me, telling me he would call his men together on the coming Sunday afternoon; I should come with Whiteshield and tell them the Word of God. When we arrived there, the large chief lodge of Voxpoham was already full of Indians, waiting for us. (In those earlier meetings with the Indians only men attended, as the Cheyenne custom was.) The place was in the woods, close to the river, near the spot where several years afterwards the Fonda chapel was erected. How those Indians listened to the first Gospel message they had heard from a white man! At the close of the meeting the Indians smoked the pipe as it was passed around and then Voxpoham said, "This was a begin-

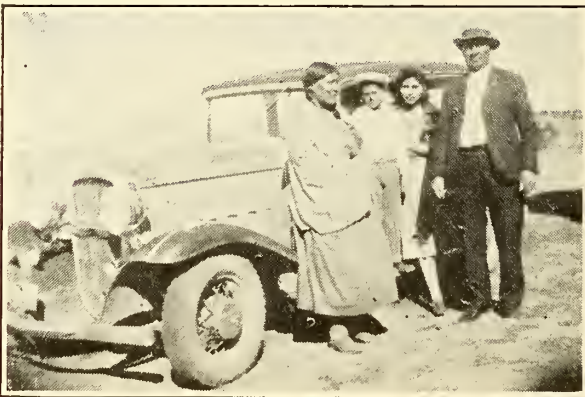
ning and it was good, our people want to hear more; appoint the time whenever you come to us. Oexova and I shall call our men together." Then followed a meal of Indian bread, cooked dried berries, and meat with coffee. In those days any important gathering was closed in this manner, as symbol that the object of the meeting had been assimilated. This was the reason why for a number of years there was bread and coffee served at the close of our Sunday services. To this the Indians also contributed.

That was the beginning of the mission work in Fonda and the district west of it. With the time the Indian lodge became too small for the gatherings, so Chief Oexova saw to it that a kind of large arbor became erected, which, however could not be used during the winter. I decided to build a tent house similar to the one we had formerly lived in at Cantonment. My young son, Valdo, delighted to be with the Fonda Cheyenne, so he was eager to help me haul the material and set it up. First we sunk solid posts into the ground in the shape of a large rectangle. Then we nailed boards on the outside of the posts, made rafters, and stretched heavy canvas upon them and part down the walls. The prairie ground was quite even there, so the floor cost us neither material nor work. The Indians liked this first chapel, because it was more like their ways. We had services there every two Sundays, but came usually the Thursday before and made the tenthouse our home, as there was a small cooking stove in it. From there we visited the distant Cheyenne villages. Each evening Oexova, his family, and not a few of the younger Indians would come to us. We sang and sang Cheyenne hymns and closed with evening devotion. On Sundays we had divine service, usually with the tent full of hearers.

In 1907 a chapel was built there with building material taken from the Cantonment mission school building. Meanwhile Voxpoham had died and Chief Oexova had taken his place. Oexova was friendly and well disposed. He encouraged his people to listen to the Word of God and attend the Sunday services. When the Indians would be miles away, he always sent a messenger to them on Friday, so they could all attend the meeting on Sunday. He came often to me, his mind and talk being never on idle things. One day he said to me, "My attitude towards you and your work among us show you that I am for the Christian religion. My people know that too, still I hesitate to take the final step, for I know myself not yet strong enough to give up the religious inheritance of my forefathers." On Sundays he and his headmen were faithfully present in the church, sitting on the front seat together, each holding the Cheyenne hymn book wrong side up, for none of them could read. But they sang nevertheless from sheer hearing of the words. The example

of these men helped the mission work among the younger Indians, who became thrilled by the narcotic effect of the peyote. The former paganism had darkened the heart and life of the Indians, the Messiah movement had brought a false light into the darkness, but now the peyote, whose narcotic effect is held as religious revelation, darkened mind and heart.

Then for a time Mormonism sought an entrance among the Cheyenne. Thanks to our work in Fonda, the Mormon missionaries were received friendly by Chief Oexova and his leaders, and given an opportunity to speak for themselves. They began to speak of their belief, their book and their church, showing that only they had the truth of God, then ended by denouncing other Christians and saying that Missionary Petter was not bringing them the truth. When Oexova had heard this in all patience, he told the two Mormons, "Petter I have known for many years, you I know not. But the fact that you speak evil of a good man, right before his friends, proves that you are not true; here is my lodge door, go and come no more."



Milton and family, Lame Deer, Mont. Milton is one of the native evangelists, also as Chief of Police occupies the highest position of trust given to an Indian on the northern Cheyenne reservation.

It was among that band of Cheyenne that bows and arrows were still used in hunting, when we first met them. They lived in the old style Indian lodges, always kept in order. Their food consisted of Indian bread (when they had flour), parched corn, wild berries, meat, and black coffee, without sugar. Their garments and shoes were mostly of their own make. Their amusements consisted in games, dances with pantomimes, and all sorts of races. It was then I witnessed the game of the netted "wheel," which now is entirely unknown by the younger Indian generation.

The tenthouse in Cantonment had outlived its usefulness for religious services and the Indians begged for a church building, promising they would help towards it. Had they not kept their word the building would not have been possible, for the mission treasury sent only \$400. The building material had to be hauled from a fifty

mile distant town and across the mean Cimarron river. Of a morning ten Indian wagons and their teams were ready. Bro. H. Weiss (then superintendent of our mission school) and I accompanied them with a strong mule team and wagon. Next day all the building material was bought, loaded, and we started for Cantonment. At the Cimarron crossing we helped each other, and all the heavy loaded wagons crossed the treacherous river safely. The Indian teamsters were in good humor, and the fourth day the building material was neatly piled up, close to the foundation of the new chapel. They had donated this hauling of their own volition. Now others offered themselves to help with the building without remuneration, if only we would give them the midday meal, which we gladly did. The Indians of today would never do that!

Bro. H. Weiss, who had been a carpenter, oversaw the work and Bro. H. J. Kliever, then teacher in the mission school (later missionary in Hammon, Okla.), also helped in his free hours. By and by some of the Shamans and chiefs began to suspicion the building of the chapel and set themselves against it. One of them came to me, demanding that the building be stopped as the land belonged to the Cheyenne and they did not want any religion supersede that of their forefathers. Whiteshield answered him, "You got up too late. The land is mine, and I gave the space for the chapel which was built for the good, not the evil of the Cheyenne tribe." A few days afterward there was a ferment in the Indian camp against the tribesmen who were helping in the building. Then Chief Thundernose heralded loud that all of them should stop working. As this was not heeded, he announced that the next morning he would shoot down from the chapel roof (which was being shingled) the first of the Indians who would climb up there to work. What to do? Thundernose's son told me with a smile, "I know my father will never shoot me down, I want to be the first on the roof in the morning." So he was. Standing upon the roof, he lifted his hammer, laughed, shouting to his father, "Will you shoot ME?" The old chief growled like a bear, turned tail, and crawled into his lodge. The opposition was broken, and Thundernose seemed rather proud of his son.

As soon as finished, the chapel was dedicated and then used every Sunday for the preaching of God's Word to the Cheyenne in their own language. During an afternoon each week my dear wife had a sewing class for the Indian women who were anxious to make quilts and also little girls' dresses, like the ones sent to their children by the sewing circles of our churches in the States. In the winter evenings Whiteshield and I had classes in which Cheyenne reading was taught. Nothing seemed to stand in the progress of the work.

But soon a storm broke loose. All the Indians had been called to Darlington, the main

and, bawling, sprang away, running uncertainly. I was in a bad plight, had a few ribs broken and my head was bleeding, alone in that place and horseless. Finally I crawled so long on my knees until I fell unconscious. Later on my men found me there and brought me to my lodge, where I lay sick many months. Again it was winter in the north country. I was hunting for sorely needed game, when a blizzard came upon me. I was near a timber, but could not start a fire. There seemed to be no shelter until I came to a large tree lying on the ground. It had a hole at one end, so I crawled into that as far as possible. It was very dark, but comfortably warm in there. I fell asleep and dreamed of ringing bells. I wondered whether I was in the lodge of shoe-maha (winter personified). I must have been there nearly two days. Finally I woke up, crawfished out of my tree to see the sun shining and no storm barring my way to my home. Such experiences were many and I was not the only one to meet hard situations. I am glad to live now under far better circumstances," said old Chief Good-Bear.

For many years he was, later, our church bell, for he heralded our Sunday services. Finally he accepted Christ as his Savior. When my children went away to school, Good-Bear would often remember them by climbing a high place and singing for them "in the far away." He no longer camps on earth, but has gone to the lodge Jesus went ahead to prepare for His followers.

I have already mentioned Hotoanamos. Were he living today, he would be 136 years old. He was an outstanding Cheyenne priest or Shaman. With his death a good deal of the tribe's history has been lost. He was anxious to tell it to me, only he did not want me to take any notes. As he told the story four nights in succession and what I wrote of it became lost, much of what he said I cannot now exactly remember. He started in a remarkable way. I had to bring a small pile of ground and place it in the midst of the room. He squatted close to it and told me I should be still and ask no questions until he signified me I could do so. He then formed the ground into a nice half hemisphere, upon which he placed crosswise four Indian tobacco pipes. He next took up one of them, lit it from a burning coal, lifted it as if presenting the mouth point of it to a person on the four quarters, then above and below (sky and earth). Then he took several draughts of smoke, remaining motionless. After that he laid the pipe aside, bowed his head, prayed, saying, "... help me to tell everything exactly to this white man. Should I omit or forget something, impute it not as evil to me, open and cleanse my mouth, also the ears of my friend here sitting ..." etc.

He again took a few draughts from his pipe and said slowly and very plainly: "In the beginning of ALL there was no sky, no earth, and no

human being, only Maheo (the Allbeing, Allfather) existed with his servants. One day he told them, 'I have created a new being and set him in the universe, go and seek him.' The servants did seek, but in vain. They returned, saying to Maheo, 'We cannot find him.' Four times they went out, but found no one. Finally Maheo told them, 'Go again, ye shall find the new being in the midst of a cloud, bring it to me.' This time they found a little child wrapped in a cloud, and brought it to Maheo. He took the child in his arms and said, 'This is the human being I have created for myself. I shall always love it and care for it.' ... 'So was the beginning,' remarked the old Indian; then he smoked his pipe for several minutes, after which he remained motionless and speechless for a short while. Turning then to me he said, 'When I smoke this way and have nothing to say it symbolizes a long period of time of which nothing is known or told. Probably our original ancestors forgot it. There are many such pauses, do not ask me about them, for I can give no information concerning times unrecorded. But what you do not fully understand of the story, ask me at the end, after I shall have smoked for the last time, so facts be not mixed with explanations.'"

The rest cannot be told here. It refers to the ancient days and migration of the Cheyenne. They lived in a spacious and beautiful land across a large body of water. There were fair and wise people living in hill-like dwellings, the inside of which was beautifully arranged. The entrance to these abodes was guarded by large lions and bears. After they came to this country they had houses with doors for dwellings, not wandering about. Then divers enemies attacked, pursued and oppressed them for a long period of time. They were forced to migrate eastward, then wandered back "where there are many lakes" (northern Minnesota), living there from fishes and fowls. In their tales the expression is often heard, "Before we knew the buffaloes." Some 44 years ago I knew a Cheyenne woman of whom the Indians said she was over a hundred years old, who still remembered the songs in which the lakes, the fishes and waterfowls were praised, "Before we came to the buffaloes." Hotoanamoss told me that their earliest implements were mostly bones of large and small animals. He said they could be made as sharp as knives, and spears made with horns were better than the later ones of iron. From the anatomy of animals and birds killed they learned a great deal how to make and fix tools, also become past masters in tying things that never come apart and yet are easily untied.

Hotoanamoss spoke also of the religious beliefs and ceremonials of his tribe deploring the fact that much had been lost that was good and

very much added or changed that was bad. "What we now have is no more that which our ancestors had, but all sort of mixture brought on by dreamers or other Indian tribes. My great-grandfather knew nothing of the religious 'Sweat-lodge Sun-dance' and other ceremonials we now have and which change with the years. It had never been said of an Indian doctor that he was 'Maheo.' I am one of the outstanding Shamans, but I detest to be called that way, only God deserves this appellation. — But I have not told or shown you everything. When springtime comes again, when Maheo will revive trees and all plants and the thunder shall call them out, then you shall come with me and I will show you all the herbs that Maheo gave us for food or medicine. In some plants only the smell is beneficial, that is extracted by rubbing the herb with the hands. Some other plants must be burned, others boiled, so the power Maheo gave them can be absorbed by



Frank Littlewolf and family. Frank, as native evangelist, has conducted all the services at Birney, Montana, going every week-end from Lame Deer, since Rev. and Mrs. Pankratz left that station.

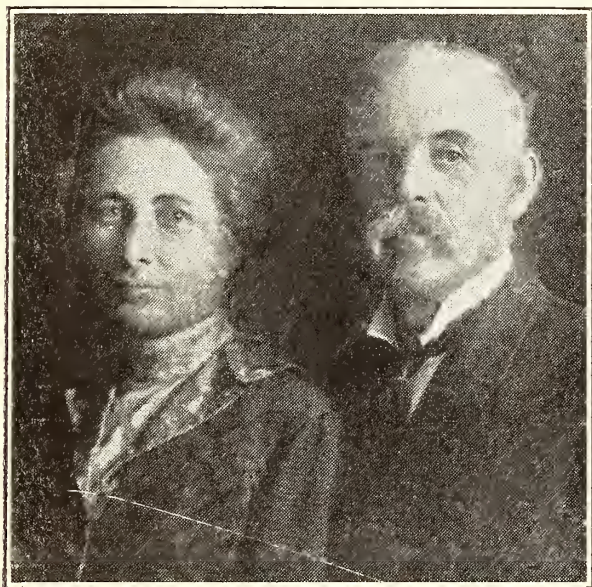
man. Some wood, some plants, and some earth we used only in religious ceremonies . . . but just wait until spring, you shall know all."

The spring came, but Hoanamos was gone from this earth. He had listened to God's Word sometimes, but thought he was too old to become Christian having lived so long as a pagan. His wish was though that his granddaughter become a true Christian. It happened while he still lived.

In the winter of 1896-1897 a shadow came over us. My dear wife contracted a lung disease, probably from the sick Indians she visited. Dr. S. S. Haury urged us to try the California climate for six months, else the patient might not live two years more. That was for us like a lightning out of a clear sky. It pained us to leave the work at that time and we otherwise felt sad. But the dear Lord was gracious to us. The patient grew stronger, the fever left her, and we were able to again take up our mission work. To be sure, I had used most of my time

in California to work on the Cheyenne language, classifying my material and starting to write a thorough grammar. Besides this I served the Mennonites of the neighborhood with the Word of God.

In course of time a separation manifested itself among the hearers of Christian preaching, in the measure the message of the Bible became clearer understood. A Shaman said to me one day, "I come no more to the chapel, for when I hear God's Word my duty is to live according to it. When I do not hear it I feel unhindered to go my own way." — One Sunday, in the beginning of the service, while I was reading the ten commandments, a woman stood up in anger and shouted to me, "Who told you all this against us?" Whiteshield could not keep from laughing and told her, "You hear God's own



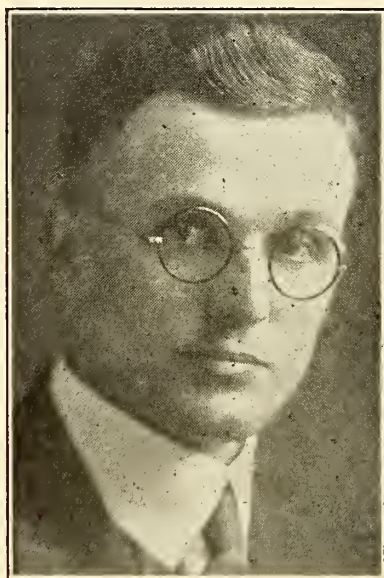
Wedding picture of Missionary Rodolphe Petter and Bertha Kinsinger.

law, given by Him very long ago. The missionary is just reading it in Cheyenne." The woman not wanting to hear any more and smarting under the looks and smiles of the other Indians, rushed out of the chapel to be seen there no more. She remained unfriendly. Being the wife of the keeper of the tribal sacred arrows, the first commandment was too much for her. Nevertheless, several members of her family became Christians afterwards.

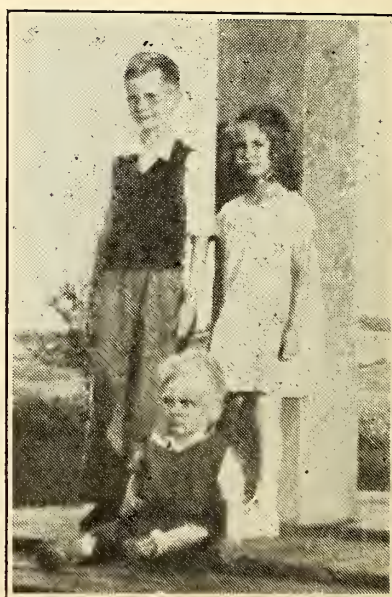
The opposition of the pagans became stronger in the measure Indians were won for Christ, for the leaders and Shamans saw their authority and material gain diminishing, and that the influence of Christianity was growing in the tribe. But among the pagans, the group of such who adhered to the "Messias belief" remained friendly to the mission work until they, too, sank back into their former pagan religious life. However, another more dangerous form

of paganism was rising and spreading rapidly among the younger Cheyenne. It was the Peyot cult, the latest addition or rung to the religious Cheyenne "ladder." It consists in the chewing and swallowing of a narcotic plant (of the cactus family), whose effect is regarded as a divine revelation, leading to a mixture of heathenism and Christianity. A mongrel or a monster in religious aberration, and yet it is now called "The native American Church," and has been granted a charter in Oklahoma and Montana. Today this peyot cult has taken hold of the majority of the Cheyenne, young and old, and has become a power in the tribe. It claims superiority over the former tribal religion, boasts openly of itself, and claims boldly that it will be the only religion of the tribe and drive away the missionaries. Yes, certainly

nice it was in the south, especially in winter time. But that year he could not win them to accompany him there. Only his Cheyenne wife and her family consented to go to the far southern country to see what it was. Coming back the following spring, they praised the southland and persuaded not a few of their tribe to go south with them and live there. With years more and more joined them. Their habitat became the upper reaches of the Arkansas river, coming gradually down the course of the rivers South and North Canadian, Washita, and Cimarron. During the Indian war years of 1860-1865 the Cheyenne became a difficult problem for the United States War Department. Later on, continuous fighting occurred and at one time over a thousand of the northern Cheyenne were deported by force to Oklahoma. This



Missionary Valdo Petter, who passed on to his high reward on May 6, 1935, and is buried on the Lame Deer cemetery.



Grandchildren of Missionary Petter, three orphan children of Valdo Petter in front of Ashland chapel.

so, were God not greater than the gods. We sing with Luther, "And though this world with devils filled, should threaten to undo us, we will not fear for God hath willed His truth to triumph through us. . . ."

As mentioned before, the erection of mission stations had taken place in the course of years, and the Word of God was being proclaimed in Cheyenne in Oklahoma. But what of the Montana Cheyenne? Oftentimes the old Indians had told us of their tribesmen who lived in the north country and from whom they had been separated years ago. The actual start of this separation was caused by the marriage of an Indian trader, William Bent, with a Cheyenne maiden whom he met in an Indian camp close to the present Miles City. He had come from his trade post, Bent's Fort, in the southwest, to trade with the Cheyenne and had spent the winter among them. He told the Indians how

effort to have the whole tribe on a reservation failed utterly, many of the southern Indians returning to the north. Finally order was restored, and in 1884 the Cheyenne group of the north were allowed to stay in Montana. Not a few of them resided at Pine Ridge, South Dakota, several years longer. After that, the three Cheyenne groups of Cheyenne had little or no communication between each other, except in the person of a few individuals who made the trip on horseback. The corresponding by letter was difficult, for few Cheyenne could write in any language. However, an older chief, called Littleman, succeeded to send a message to his friend, called "Turtle-following-his-wife." He drew on a piece of paper a man, on whose head was the figure of a small man. Then came the sign of an open hand stretched towards a turtle which seemed to crawl back of a woman. Under this were a number of little circles. When

the recipient of the drawing saw it, he understood rightly that Littleman was asking some money of him, the "Turtle-following-his-wife." He sent his friend the money asked.

In 1889, when I was invited to visit the churches of the Northern District Conference, the Indians begged me to try and hunt up their tribesmen in Montana and South Dakota. Not a few gave me presents to bring to relatives in the North. An old man, called Honi-oxnokasz (Lonewolf), brought me a thin, blue scarf in which he had made peculiar knots. He said to me, "This is a message to my brother in Montana. When you are there and the headmen sit together, show them this scarf, my brother will recognize it and know what I tell him."

After my visit of the churches, I started from Avon, South Dakota, stopping at Pine Ridge, to find out about the group of Cheyenne there. Not many families were left there; most of them being mixed with the Sioux by marriage. But they spoke Cheyenne, and received me friendly. From there I traveled west and north and arrived at Crow Agency, Montana, where I happened to meet with a German scholar, Dr. von Ehrenreich, of the Berlin University. As he was anxious to study the Cheyenne in their anatomy and their pictorial writing in adornment, he took the opportunity to go to Lame Deer, along with me. A Crow Indian and his wife drove us to our destination in a delapidated "spring wagon," which we had to fix up repeatedly. As we came to the mouth of the small Muddy creek, we saw there Indians gathering hay, and I asked the Cheyenne whether we were on the right road to Lame Deer. At



Robert Sandhill, wife and sister. Robert was also a valuable helper in the early days, assisting in the first translation of the Gospel of Luke.

first they were so surprised that they stood speechless. Then an old woman shouted, "A white man who speaks Cheyenne, he must be the Messiah, or sent by him."

We arrived in the evening, but had difficulties to get something to eat, as the landlady of the small boarding house flatly declared she would not cook a second supper for us. The next morning Dr. von Ehrenreich and I went to the Agency quarters to present ourselves to the Indian agent. The man sat at his desk like a pope and hardly noticed us. None of his clerks offered us a chair. Dr. E. whispered to me, "Höfliche Beamten," then strode like a Prussian officer to the Agent's desk, made a bow, placed papers before the government official and told him in good English, "Please look at these." Hardly had the man glanced at the papers that he stood up and said to his underlings, "I introduce you to Count Dr. von Ehrenreich, of whom our Washington, D. C., office writes we should receive him with honor and be helpful to him in his researches among the Indians." Instantly were seats offered us and bows were made. Of course, on his account I was well received too.

The news that a white man who spoke Cheyenne had come, spread swiftly among the Indians of the reservation. They came from all corners to see and hear me. At first they asked different things of me, just to make me talk



Vohokass and family. Vohokass was one of the four head chiefs of the entire Cheyenne tribe, and having embraced Christianity, he continued an outstanding member of the church of Lame Deer until his death in 1926.

Cheyenne and see whether really "their language would come out of my mouth." Hearing me, a look of fear mingled with astonishment appeared first on their faces, then they would laugh with delight, saying, "Why sure he speaks Cheyenne." Many wanted then to hear of their tribesmen and relatives in the far southland. Others brought dried berries, herbs, and whatnots, that I should give to their folks in Oklahoma. One day, as many of the leading men sat in a circle, I took out the scarf of Lonewolf and held it up in my hand. Immediately Chief Twomoons stood up and said, "This is for me from my brother Lonewolf in the South, he tells me that you are his friend." — Later a younger chief came to me to have a longer, quiet conversation. At the close I read to him a Bible portion and he said, "My name is Vohokas (Light). I long for light for myself and my tribe. Could you not dwell among us and tell us this message of God in Cheyenne? And if you cannot now, do not forget us, we want the light, may it soon be brought to us." Vohokas saw his heart wish realized years after. He became a Christian and a light for his people, even if many of his tribesmen loved darkness more than the light. Although nearly fifty years old, he learned to read in Cheyenne, delighted in the Word of God, read it on his sickbed (at the hospital), and clasped the book in his hands. He lived, suffered and died as a true Cheyenne Christian.

It became clear to our Mission Board that the Montana Cheyenne should be taken up as our further mission field, since we had the Word of God partly translated in their language and they called for us to bring it to them. True, in the long ago, between the years 1861 and 1863, some Lutheran missionaries had begun work among them while they roamed in Wyoming, but with the Indian outbreaks of the following years the mission work had to be abandoned. Old Lonewolf told me he had met those earlier missionaries and helped them in learning some Cheyenne words.

Then near the year 1885, the Catholics had started a mission school near Ashland, Montana, but had not affected the rest of the reservation Indians, as I assured myself on my first visit. I learned that they had discontinued religious services begun in a log chapel in Lame Deer. On my second visit to Lame Deer I was told by Catholics that no priest had come to them for the past six months. On the other hand government employees and the Indian trader urged that we begin mission work on the reservation. That was in 1901, and I shall not soon forget that trip. An Indian had taken me to different places and one day the evening overtook us at the O. D. ranch, which its owner, Mr. Busby, had recently sold to the Government. We found no one around and wondered what to do, when a rider appeared, Mr. Busby himself. "Oh," said he, "I know the man who

stays here now, it will be all right with him if we stop here for the night; let us go in by the window and find something to eat in the house, my former home." Once in, the man got busy and soon after we sat at table with meat, bread, and coffee. Of a sudden the door is flung open and a man appears at the head of our table, aiming a rifle right at me. He was the caretaker of the place and knew Mr. Busby, but he seemed too drunk to recognize him. The latter called to him, saying: "Captain, you know me, I am Busby. I invited these men in and you know nothing is out of the way. Come on, sit down, have a cup of good coffee!" At last I saw the hole of the rifle lowered, the man let out a volley of oaths, saying he would get us yet, then sat down heavily, put the loaded rifle on the table at his right, and began to drink coffee. That sobered him some, but he still looked like a thundercloud. When I turned to look at the Indian who sat beside me, there was no one! He told me the next day, that as soon as he had heard the door open he had immediately sunk under the table, crawled over the floor to the window, and leaped out. Well, it took Mr. Busby a long time to pacify the man. Finally, quite late, he got up, told me to follow him to a bedroom, and said: "I do not trust that man, he is dangerous, bolt the door after I am out, lie on the floor, get up before dawn and slip out without noise. Should he wake up, I will divert his attention." So I did, but where to go? Soon I espied a smoke in the distance and knew that Indians must be there. Yes, they were, I found them and my Indian sitting around a fire and eating dried meat with coffee. The Indian smiled at me, saying, "I did not think you ever would need a breakfast any more; eat now, I will hitch up my team and we will lose no time in getting out of these parts."

I came a third time to this Cheyenne reservation, this time with my family. It was to secure definite information about the prospects of our mission work among the northern Cheyenne and especially receive the assurance of the Indian Agent that the Government would allow



Missionary Rodolphe Petter, Ernest and Anna (Vxzeta) together with the multigraph on which all the printing of Cheyenne translation was done.

the building of a mission station. The Agent seemed to be friendly towards the undertaking, received us well and advised that we choose a place for our mission station near the new school building that was just being erected, some distance up the Rosebud creek. We went up there, selected a place, and the man promised the matter would be finally adjusted in Washington, D. C. As Mr. Busby had established a store for the Indians in the neighborhood, the place was called Busby. In 1904, when Missionary G. A. Linscheid arrived at Busby he and his wife had many difficulties to encounter before at last their station was built, as the promised help of the Government Official did not materialize. Concerning this beginning in Busby, Montana, Missionary Linscheid wrote an interesting pamphlet called, "It happened so," which mission friends should read.

My dear wife and I would have liked to be transferred to Montana, also her health was undermined and she could never have lived here through the winter. In 1909 we spent the summer in Kettle Falls, Wash., where in the midst of mountains and spruce forests she recovered some strength. The country and a few Swiss homes here and there reminded her of the Switzerland she knew she would never see again. She felt happy for the "substitute" God granted her. — Back in Oklahoma, her vitality ebbed fast, she became bedridden in the spring of 1910. At that time she wrote: "We appreciate the loving assistance of sisters (meaning our co-workers, the Sisters Kinsinger and Williams) very much indeed. My dear ones and they are doing all they can for me . . . All hardships here below are but a passing over to the real home where the Father waits to welcome us and to wipe away our tears." This happened to her on July 31, when she peacefully went home, while her dear children and I knelt by her bed. Valdo, who followed his mother home last year, wrote of her, "The hymn 'Muede bin ich, geh zur Ruh.' we sang so often in Cheyenne with the Fonda Indians became eternally fulfilled for my mother. Her weary human body was laid aside and she went to rest with

Jesus. . . . In mourning for her the Indians said, 'It is our mother who has left us.' And that is what she was to them: a Christian mother. For she spoke to them simply of Jesus as she did to her own children. . . . Yes, the staff God had given me, the Mary and Martha combined, he had taken from me and I felt the loss keenly in my home and in the mission work. However, the dear Lord had been gracious to us in preparing us long in advance for the blow. Of her life on earth little was told or known, but it is all on record in heaven. The prayers of her sainted mother were heard for her and her children.

The latter had had some schooling at home, also in Cantonment with other white children. Besides the usual lessons for their ages, they also learned to speak and write in French and German, and the constant contact with Indians had taught them the Cheyenne language. The knowledge of the two first languages was very useful to my son Valdo during the great war. Later on, when he began his missionary work in Ashland, Montana, he was glad to have the Cheyenne tongue at his command. After the death of their mother, my children went to Bethel College in Newton, Kansas. Before that time Olga had attended the Newton schools, being taken care of in the good home of Dr. and Mrs. S. S. Haury.

From the time the Cantonment mission school was closed the Sisters Kinsinger and Williams had been appointed to learn Cheyenne and do camp mission work. Together with this work, Sister Kinsinger wrote in long hand my first sketch or skeleton of the Cheyenne dictionary, as a basis for a larger and more thorough work to be done later on. Until now we had in print: a small reader, several hymns, the first trial translation of Luke and John, Bunyan's Pilgrim's Progress, and a grammatical sketch of the Cheyenne language. The rest of Bible translations then extant was till in manuscript form, only partly available to my co-workers on the different stations. There was considerable



Missionary Rodolphe Petter reunited with his brother from Paris and sister from Vevey, Switzerland, after a separation of fifty-one years.



Present home of Rev. and Mrs. Rodolphe Petter at Lamé Deer, Montana.

work to be done and I was alone on my mission station, even if the other workers still lived in the mission school building. But God, who knew the needs of the mission field, those of my children and my own, had prepared another "staff" for me. He gave it to me in the person of Miss Bertha E. Kinsinger, who had had years of experience as teacher in the mission school and had made quite a start in learning the Cheyenne language. She became my life companion, and on the coming 28th of November it will be 25 years since the good "Ohm," Rev. Gustav Harder, solemnized our wedding with the Word of God in the Cantonment Cheyenne chapel. Until now we have labored and wandered as pilgrims together, led by the dear Lord through joys and pains, storms and sunshine.

In the course of 1912-1913 more portions of the Old Testament were translated by me and printed on the multigraph by my son Valdo. He also reprinted the Gospels Luke and John. And now the print of an English-Cheyenne dictionary became urgent for all the Cheyenne missionaries. To do this, we decided that Mrs. Petter would hold the Cantonment station with Sister Williams, while the children and I would go to Kettle Falls, Wash., there to do all the printing work. I wrote the complete manuscript of the Cheyenne dictionary on the typewriter, while Valdo saw to the multigraph print. After some 16-18 months of steady work, from early morning till late in the day, a large book of 1126 words was produced, a good piece of work for a boy of his age. Not only did the late James Mooney of the Bureau of Ethnology and the writer, Geo. Bird Grinnell, appreciate and praise his work, but the University of Washington State opened its doors to Valdo on that account.

To dwell on the Cheyenne language would prove a dry subject, however a few remarks should not be left out. Although Indians are classed as a primitive people, the Cheyenne language is highly developed, admirably descriptive, has an inexhaustive vocabulary with thousands of verbal forms, many of which are not found in modern languages, neither in Latin, Greek, and Hebrew. Verbs will undergo as many changes as actions are done or compounded. Thus what is done or expressed or felt by mind, senses, words, motions, attitudes and postures demand different verbal forms. Further, what is done by means of head, eyes, mouth, teeth, arms, hands, legs, bones, water, fire, heat, striking, cutting or other instruments requires as many verbal changes. All these forms adopt thousand of other changes, according as they become compounded or affected by animate and inanimate subjects or objects. The Cheyenne has five, where we have only three personal pronouns, four imperatives, and can conjugate the numbers "ad indefinitum." I have nearly ten large pages of different terms expressing "cutting," of course without including

the thousand forms that any of these forms can take. Then two or even three verbs can be compounded into a single one. Thus where we say, "I sit and look; I lie, eat, and talk; I run and laugh; I come and buy; I look at him, so he asks; I make a sign to him, he should eat;" each of such expressions can be compounded in one verb. The language is so exactly descriptive that new words can be made with ease. So the Cheyenne has names for the different parts of the automobile. An auto dealer told me recently that the Crow Indians must use the English to denote the car's parts, while the Cheyenne have the names of the parts in their own language.

Besides the spoken language, the Cheyenne have the sign, the pictorial and ceremonial forms of expressing themselves. The sign language consists of easy and gracious hand movements which convey most of the common expressions. I saw a man tell the Lord's Prayer in it; however, it is hardly adapted to abstract objects. This "handsigning" is known by most of the prairie Indian tribes, but not among Indians of the Pacific coast. In it I have been able to converse to some extent with Arapahoe, Sioux, Pawnees, Kiowas, Shoshonees, Comanches, Crows, Flatheads, and some of the older Nez Perces.

The pictorial form of that expression was much used in earlier years, is hardly understood by the younger Cheyenne generation. It was used or expressed in rude drawings and paintings, by arrangements of several colors, with porcupine quills or birds' feathers, with hair or head adornments, with beads, knots, sticks, bones, outs, blankets, and whatnots. Thus the Cheyenne have many ways to express themselves without saying a word. In ceremonials, dances and councils this pictorial or symbolic language is greatly resorted to by the Indians. According as one is painted, the others understand what he means to express. The adorning of shoes, lodge or ponies has always a meaning. In religious doings many symbols are used, as with the sacred arrows, which only the Shamans understand. The younger Cheyenne generation in learning English seems to have lost the ingenuity of the older Indians in their unique way of expressing themselves. Not long ago a young man dressed with headfeathers, buckskin garments, and mocassins, all beautifully adorned, but he was blissfully ignorant of what he wore meant.

Many years ago an old Indian was to be baptized on Sunday morning. He came, but not with his face painted, his blanket and adornings. He had bathed, had on clean garments, was shod with new mocassins adorned with white, blue, yellow and red beads. In the eyes of the Indians his apparition in this apparel was a confession or testimony in itself, that he had

laid the old ways aside, had started a new one leading to peace and joy.

In a similar figure speech I saw once an older Indian show plainly to the others that the problems of his tribe had not been solved by a visiting official. He, the Indian, sat in the council circle with a black piece of cloth tied around his head with several knots. At the close of the deliberations he stood up and pointing to his head, asked the Washington official whether he understood the meaning of his headgear. "No," said the man. The Indian looked at him in contempt and said, "If you cannot understand this, you can neither know nor solve problems. I had hoped that while you talked with us, I would be able to loosen my knots one after another, for they represent the difficulties surrounding us. You have not solved them and knowest not even what they are."

In the fall of 1916 we were transferred to Lame Deer, Montana, where until then Missionaries P. A. Kliever, Alfred Wiebe, and H. Neufeld had been active, one after another. The main cause of this transfer was the hayfever which plagued me in Oklahoma. It disappeared entirely here in Montana. Since Missionary G. A. Linscheid pioneer work had started in Busby, twelve years before Christian churches had been established there and in Lame Deer. At the last place we found a congregation of forty-two Cheyenne Christians. Since then nearly 200 more were added, but in the course of years many died and the present number of true, faithful Christians is not as large as that of the weak and indifferent ones. Others have fallen away from Christ, some from fear of the pagans, some others joining the peyot cult, the rest of them led away by Romish propaganda.

Shortly after we arrived in Lame Deer, Vohokas came to greet us. He was the chief who had spoken to me so friendly 27 years before. He soon became a Christian and a faithful member of the Lame Deer Cheyenne church. Fearless and unmoveable he withstood all the efforts of the pagan Indians to force him to renounce Christ. He remained true and loyal to his Savior, unafraid and unashamed. Never shall I forget the day when the Indian agent, Mr. Buntin, was investigating the immoral practices of Shamans. Vohokas was then "Chief Police," and had his hands full in keeping the angry and armed Indians in check. As an Indian rider, carrying a rifle, passed before the Agency house, he shouted, "Vohokas should be shot." Immediately Vohokas stepped before the threatening rider and said, "Here is Vohokas, shoot me, I am as ready to die today as tomorrow, but you do not know where you go when you die." The rider rode away speechless.

From this day on the pagan Indians became bitter against our mission, although they well knew that not we, but one of their leaders had revealed the immoral practices of the Shamans.

In the following years, yea, until recently, many efforts were made in the tribe to intimidate the Christian Indians, while petitions were circulated and sent to Washington, D. C., to have the Mennonite missionaries ousted from the Cheyenne reservation. We know very well who was back of all this, not pagans, non-Christians, or Indians. Well, if God is for us, who can be against us? We were very surprised, last summer, as in a great gathering of the tribe the bitterest opponent of our mission work, a chief and a Shaman, rode towards us, extended his right hand to us, greeted us friendly in the presence of his people. We heard later on that he had disputed with a peyot leader and told him that Christianity was better than peyot religion.

The Romish Mission has worked for over fifty years in Ashland, especially among the Indian children. Many Cheyenne came thus under the influence of Catholic teaching, but we know of none in the Ashland district who is not connected with pagan or peyot practices. They have not been told, apparently, to break away from unchristian doings. Probably that the Catholic interpreters fail to inform the Catholic priests of what is going on, or they know not how to tell it, fearing their own people. We will pass no unkindly judgment, but Jesus says, "By their fruits ye shall know them."

The poor Indian should be given the full Gospel of Christ before all else. The mission trumpet should be heard plainly and fully, not mere ceremonies only pasted to their own, which ever failed to save them. Not so much the teaching of men, but the Word of God should they be given to satisfy their souls and save them. That is why my co-laborers and I felt the urgent necessity of Cheyenne Bible translations. So I began to devote more of my time in thorough revising of extant Bible portions and then translated the full New Testament from the Greek text into Cheyenne. The Old Testament portions were printed on the multigraph by Ernst King, one of our Indian helpers, while Anna Wolfname helped in the type writing of the prepared manuscript. With these two efficient Christian Indians the Gospels were also printed. The rest of the New Testament was then fully printed with the help of Miss Thierstein. The American Bible Society of New York very obligingly made a photo-print copy of the whole New Testament to reduce the size of the book and enable us to many more copies. It also gave us 2000 Cheyenne New Testaments, charging only for a cheap binding.

Except for short vacations and five months' sickness, during which I experienced God's gracious help in answer to many prayers, I could serve my Master without interruption during forty-five years. And last year came my real furlough and the trip to Switzerland for five

months. This came not without mixture of sorrow, for before my dear wife and I landed in Havre, France, my only beloved son had suddenly been called to the heavenly home from his mission station in Ashland, Montana. This made the second and heavy trial which God laid upon me during my mission service. But He bore it with me and I understood Him. Now, two of my loved ones lie buried on the mission field, while the dear brother whom I saw again in Paris last year after 51 years of separation, went to his rest this last spring. Not only they, but many others of godly leaders, collaborators, intercessors, helpers, friends and givers in the mission work have also been taken from us within the 45 years of my mission service. Among them I also count the Cheyenne Christians who remain true to their Savior until he called them home. Their absence weighs upon our heart, but we are enhearted by the assurance that they now form part of the "Cloud of witnesses." And we know that the Gospel's seed is ripening for a glorious harvest.

Meanwhile the enemy of God and his kingdom grows not old in his destruction work among men. He has led and ruled the Cheyenne people in the night of mind and heart. He brought to them raw paganism, false gods, superstition, dream religion, false hopes, will-o'-the-wisps, and the narcotic peyot cult. That is what the father of lies and murders brought to the poor Indian people. And now, in the recent years it is being strongly urged by higher circles that the Indians hold fast to the inheritance of their forefathers, that it is far better for them than what the missionaries bring them.

Because of such counter-influences our Indians have, as a people, sunk deeper than they were fifty years ago. The tribal leadership is in the hands of such men who are far less able than the former old Cheyenne chiefs. They are drunk with the new power and self-government granted to them from Washington, D. C., and act accordingly until chaos is fully reached.

The majority of our Montana Cheyenne stands now indifferent to the Gospel of Christ, except when one of them gets sick or dies. Under such circumstances the faithful Christians have a hard stand. They are made to feel that they form a negligible minority in the tribe and leading positions are not offered them. Thus the small flock has much to overcome, but despairs not of the victory of the Gospel. They look for a morning when darkness will be followed by light, the sorrow by joy, the death by life, and the cross by crown.

This article is only a sharing of some of my experiences with the readers. My dear wife will add a sketch of the life of two outstanding Cheyenne Christians, who have gone to their rest. Whosoever desires to know more about the Cheyenne and the mission among them,

should not fail to read the excellent "Historical Sketch" written by Mrs. G. A. Linscheid in the Mission Quarterly of September, 1930. Also the "Mission Study Course, Part III," written by Miss Anna G. Stauffer about the Cheyenne. Such articles are valuable and should be read.

Special work in the kingdom of God is above all **His work**. We should not think too much of the instrument and fail to give all honor to the Master. Were it not for God's own leading and preparation, even long before the Mennonite Mission started among the Cheyenne: were it not for the many intercessors, helpers and givers in our churches: were it not for the cloud of witnesses and circumstances of which we know nothing, there would be no Cheyenne congregation, neither in heaven nor on earth. May its actual existence in both places give us further joy, willingness, and strength to work at its completion with heart, hands, sacrifice, and prayer. God in Jesus Christ will care for the growth and the perfection.

Rodolphe Petter.

"VXZETA"

The reader will say, "What an unpronounceable name!" . . . Remember, the letter "x" in Cheyenne has the same value as "ch" in the German word "Buch," also that the letter "z" and also all the vowels are pronounced exactly as in that language. This is the reason why an American finds it harder to learn Cheyenne than one with a German background.

Since all Cheyenne children were given English names as soon as they entered school, Vxzeta began there first to be called Anna, and of course this was attached to her father's name, Blackwolf. This is not done in Cheyenne, where each Indian has his own individual name, irrespective of his relation to other members of his family, so that among her relatives, in the tribe and in the church, Anna was simply "Vxzeta," and this name has so linked her in our minds with her charming personality, that we love it.

Throughout our more than forty years of service among the Cheyennes in which many have an enduring place in our hearts, we are perhaps safe in saying, without creating any jealousy, that Vxzeta means "the beloved."

Vxzeta had a native charm appealing to friend and foe, and later as an ardent Christian, even unto death, she fairly glowed with warmth love, kindness, zeal, efficiency. The ways of God are past finding out in removing such as Vxzeta and Vohokas from us in the height of their usefulness. In heaven only will the hurt be completely healed, and we shall be comforted. And there in the presence of the holy angels and the Savior you, as warm mission friends, will rejoice with us in praising Him for garnering such jewels through your and our weak efforts.

Vxzeta was born into an aristocratic Cheyenne family, if we may be permitted the term. You will find the picture of her noble grandfather, Bravewolf, in George Bird Grenell's two volumes entitled, "The Cheyennes," as also a picture of her own mother with her name falsely translated "Walking Spirit." It should be "Walking Priestess," and as this term connects up with the vile phallic worship of the Cheyennes, she begged later, after becoming a Christian, that it be no longer used, as she loathed it.

Vxzeta was brought up in this aristocratic Cheyenne family in the strictly noble Cheyenne way. She absorbed the native culture, the native proprieties of the home and tribal life, being carefully taught the virtues of an Indian princess, which indeed she was.

Vxzeta loved her Indian home, her Indian surroundings. She loved the free life of the open, and on her favorite ponies, kept in the family as Vxzeta's own private property, she explored all the interesting spots of hills, valleys, springs, and creeks in the vicinity.

She learned the domestic arts of Indian cookery, the making of moccasins, the drying of wild berries, and she early excelled in colored



Vxzeta (Anna Blackwolf Wolfname), who rendered such valuable help in typing all rough pencil translation copies and otherwise assisting in the printing shop.

bead work. She had elaborate buckskin dresses for festive occasions, when her beauty and her charm called forth a glow of pride in her fond parents as Vxzeta took part in the public "giving" social affairs, in feasts, and in the dances.

Sometimes the family made wagon trips to the "vehoen" (place of white people), where supplies of coffee, sugar, flour, etc., could be bought at the Indian trading store, as here in Lame Deer, but Vxzeta told us later that she always had a real aversion for these trips to the towns, which to her meant a place of many white people. "I felt stifled in my spirit in such congested places, and ever hastened back gladly to my own free Indian environment," were her words of comment.

In the year 1904 the government boarding school had been erected at Busby, and Vxzeta

was one of the first Cheyenne children that enrolled there. Her keen native gifts asserted themselves there at school and having in a measure overcome her aversion for "white people," she soon excelled in the school room, the sewing room, and in such work as was required of girl pupils. Then her lovable and loving ways, her sense of order, discipline, soon endeared Anna Blackwolf to all the school employees. Some even followed her with love and interest in later years.

But Vxzeta was not always passive, docile, submissive. When occasions arose that did not appeal to her sense of approbation, she had the same fire that can so animate her father at times. Once a particularly "fussy" matron aroused the girls so that with Vxzeta as a ring leader, they grabbed the bed clothes, wrapped them around the "fussy" matron, and carried her boldly out of the dormitory. Vxzeta had a sense of nobility desirable in all such who are in authority, and she despised anything low or despicable.

In a few years Vxzeta's school days were over. They had not lasted beyond the third grade. Soon she began to be sought by marriageable young men of her acquaintance. One of mixed blood began to approach her, and Vxzeta welcomed his approaches. However, the proud Indian father sensed the situation and nipped in the bud any alliance with "breeds," as such are generally called. He gave out the word, "I want no mixed blood grandchildren in my family," and that was final. Vxzeta knew this, and gave obedience as always, though she later confessed to a real fondness for this "breed" suitor.

Another appeared on the scene. Fortunately he, too, came from a prominent Cheyenne family. No opposition was offered, so that one night, according to Indian custom, Vxzeta suddenly disappeared. Her lover had come for her and she had followed him without telling her parents. They were worried in the morning to find her gone, but soon the news spread that Amehaoxz and Vxzeta had eloped. Plans began to be made then for the most elaborate Indian wedding festivities that we have ever known of in our entire experience among this interesting people. The parents of both bride and bridegroom sought to outdo each other in gathering gifts for the occasion, not in rivalry, but as an expression of their love and interest in these young people. Such gifts, however, never go to the bride or bridegroom, but are exchanged between the respective families of the contracting parties.

Some years ago the mother gave me a full description of this colorful Indian wedding, and I find my notes yet, which state that the unheard of number of sixty-two tents and eight tepees were erected for the occasion, that some forty choice shawls and blankets were brought for the exchange, besides many ponies, saddles,

bridles, dresses, dishes, moccasins. The feast itself cost the family \$140 ("we were rich then," the mother added), and an unusually large number of guests were invited to partake . . . I can imagine what a gala occasion it was, having at different times been invited to such wedding festivities, though on a much smaller scale.

The marriage of Vxzeta and Amehaoxz, whose English name was Paul Wolfname, proved to be a real love match. Amehaoxz became a "line rider," as such were called who rode along the reservation line to watch for cattle thieving or cattle killing. He earned a goodly sum of money each month, but the popularity of the young couple, their standing in the tribe, coupled with their gracious hospitality, led to sad leaks in the household finances, for food was ever on hand, and food draws.

However, Vxzeta never felt resentful. She delighted in hospitality, in kindnesses, in gracious deeds, for is not stinginess one of the most despicable trait an Indian can think of? . . . In time Eaglefeathers (Votona) was born into this loving Indian home, then came White Star (Hotoxc-oxvokomasz), and later Red Wolf (Honi-oxmaasz), of whom I have written a number of times in the Kinderbote. There were others, but God took them in infancy. A loving mother, devoted father, an income sufficient for the daily needs, created an ideal Indian home.

It was some time after we came to Montana in 1916, that we learned to know Vxzeta. One day a member of our church told us of her charming friend Vxzeta, and soon brought her to us and to the church. Vxzeta at once opened her heart to us and to the message we brought, and so was baptized and received into the church on the first Sunday in the year 1920. From that time until her sad death in August, 1927, Vxzeta was a devoted friend and a consistent and ardent Christian.

When the missionaries and the Indian Christians brought pressure to bear upon Mr. Petter to revise all his former translations, add more so as to have a completed volume of Old Testament translations, and the New Testament in its entirety, he found in Ernest an Indian whom he could place at the \$500 multigraph, or printing machine, and in Vxzeta a valuable helper to place at his large Remington typewriter to type all the rough pencil translations, so they might more readily be set up on the multigraph for the print.

Though Vxzeta had such a meager education in English, she soon learned how to operate the typewriter, and became in a short time a very efficient and accurate typist for the Cheyenne. She also assisted in folding papers and such other work as came up in the rear rooms of the church, which made an admirable printing shop for this very important work. Little Red Wolf played at her feet without disturbing the stren-

uous work of those winters when the Word of God was being put into Cheyenne.

Through the kindness of mission friends, a neat log cabin was built for the family on mission premises, for Vxzeta spent not only long hours each day at her typewriter, but she attended faithfully to her household and home duties . . . ever the gracious, loving hostess to any guest who might drop in for a meal or for shelter. Then a new ardor had taken hold of her. Her pencil was often called into use to jot down some new truth, some new precious verse of the ones she was typing, and these she carried home to share with her family and her guests. Often she would break off a gossip conversation to pick up her translations to read to her hearers and speak of their message now so close to her heart, the precious Word of God in Cheyenne. Once Vxzeta accompanied me to Birney to assist in the Christmas "giving" service there. It was in charge of our native evangelist, and after he had spoken, he called on me for remarks. Perhaps for lack of time, no opportunity was given Vxzeta. Later she said, "My heart fairly burned within me to speak to my heathen relatives there of the Savior's love." I have regretted to this day that the Spirit was hindered in giving the message He wanted to speak through Vxzeta on that occasion. Alas, as we look back on our years of activity, it is not always with satisfaction in our efforts. Sins of omission as well as of commission would indeed cause grief were we not conscious of a Savior's infinite patience and forbearance with His weak and imperfect vessels,

Twice Vxzeta went to Kettle Falls, Wash., to assist in the apple harvest there, where Mr. Petter has a small fruit orchard. Each time she was accompanied by some or all of her family. Not only did she take full charge of the cooking, baking, and other simple household duties, but she gave valuable help in picking, sorting, and packing. To this day the white neighbors of Kettle Falls speak of this charming, capable Indian woman.

One day in the packing house, when Vxzeta was busy with other white women in sorting, with a "flunkie" to hand them the boxes and take them away as quickly as possible, a dapper young fellow from Chicago who, while visiting in the neighborhood chose to help in the packing house because of the novelty of the task, suddenly blurted out: "That Indian woman is the only real gentlewoman in this packing house. The tone of her voice and the charm with which she says, 'Box, please,' together with her gracious manner have impressed this fact upon me." Everybody looked up in astonishment, and without a word of disapproval.

Once an inspector came, eager to find some faulty sorting. He searched carefully, especially in the Indian's box, and then remarked with emphasis and surprise that he could not locate

a single blemished apple in any of her boxes, though she worked as rapidly as the rest. Not only did Vxzeta earn enough to pay for the trip back and forth, but to buy coveted showls she had seen in Spokane, for true to her Indian nature, colorful and especially expensive shawls appealed to her. Then, too, she dried lots of fruit, made butter of various kinds to bring back to Montana.

But Vxzeta had an ailment of long standing. Was it acute indigestion, appendicitis, or gall stones? The attacks did not come often, and before she became a Christian she had used the peyote drug, the all panacea of the present generation of Indians. Having later discarded this, she put her trust wholly in the Savior and in such medicines as Mr. Petter and white doctors gave her. However, she continued faithful in the printing shop during that nightmare of a winter in 1926-1927, when Mr. Petter began to fail in health. Still he carried on the heavy work daily of revising, translating, while directing Vxzeta in the typing and Ernest in the printing.

I pleaded in vain before Christmas that he submit to a medical examination. Finally, before Easter he consented, and at once the trouble was located. An operation now was declared unavoidable, but the already emaciated form would not permit it without a long process of first draining off the accumulated poison, while building up the physical strength with a regulated diet. In the gracious providence of God, who blessed the service of capable surgeons and doctors, this was so wonderfully accomplished.

But in the meantime Vxzeta had recurring attacks of her old complaint, and these began to show on her vitality. For the following Fourth of July celebration the entire family came to visit us at the rented house we occupied in Miles City, while waiting for Mr. Petter's operation. The gracious surgeons and associate doctors gave Vxzeta a thorough examination, and urged an immediate operation for gall stones.

But as yet all northern Cheyennes were distrustful of the knife and as Mr. Petter's operation was still pending, Vxzeta preferred to put her case wholly into the Savior's hands for life or death. They returned to Lame Deer, and her frequent letters, dictated to Brother Habegger, who occupied the station in our absence, always rejoiced us, for they ever breathed such a devotion to us and to the Savior, in which she never wavered until the end came after much suffering.

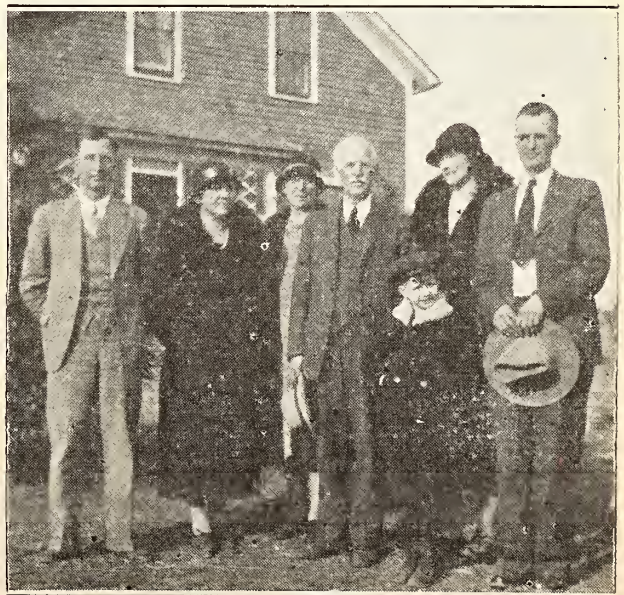
Thus one Sunday in August, the long distance phone rang in Miles City. It was Brother Habegger speaking. Vxzeta had passed on. Could I leave my patient who had just recently been operated upon, and come for the funeral in the afternoon? I at once phoned around for a chauffeur, because the trip needed to be made

faster than I cared to drive with the new gear shift car, and soon we were on our way, hastily stopping at a greenhouse for a few flowers and accepting others a neighbor lady gathered from her garden.

"How fast do you drive, Mrs. Petter?" asked my chauffeur. I assured him he was doing very well, and let him step on the gas. We fairly flew along. The summer of 1927 had been favored with an unusual amount of moisture, and vegetation, as we neared Lame Deer, was luxuriant. The scene was beautiful, and appealed especially to me after our absence. I involuntarily thought of a bit of description that had just appeared in the Miles City Daily, which spoke of the charm of Lame Deer, nestled in a pretty valley and surrounded with pine-covered hills, with the shale covered roads, like bands of red ribbon winding in and out among the green.

We arrived in good time. The morning service at the church had not yet closed. The rude box sawed and nailed together at the Agency was in the yard, and Christian women were busy covering and lining it as I had on so many occasions directed them. The special friend of Vxzeta added yet many tiny bows of white ribbon, with pleasing result. Everybody moved about silently and sadly.

When the hour for the funeral service arrived, the chapel was filled to overflowing with white people, breeds, and Indians. An unprecedented number of floral tributes had been gathered from the hills, valleys, and gardens, and we almost literally "buried Vxzeta in flowers." (Wait until I wipe the tears from my eyes. They flowed involuntarily as I penned this and blurred them.)



Picture of the Montana missionaries, the last which includes Valdo Petter, who grew up among the Cheyennes, and who is buried among them.

Rev. Heinrich A. Fast

After the church service, we hastened back to my patient in Miles City, and the next morning the mother of my chauffeur said her son had talked late into the night, telling them about this unique and impressive funeral service. "Why, mother, an Indian sat back of me with a powerful voice. Do you recall that fine singer in Miles City? This Indian reminded me of him. I was so thrilled to hear him." He, of course, was referring to our chief of police and evangelist in the pulpit, who is blessed with a fine voice.

Amehaoxz grieved for a year, saying on various occasions that his love for Vxzeta was such that he could never think of another to take her place. It was a week less or a week more than a year, when after a few days of excruciating pain we had to lay Amehaoxz away. He had helped pitch hay and a ruptured appendix, as we suppose, brought on his sad and sudden death, however, only to be united in the presence of the Savior and the holy angels with his beloved Vxzeta. Yes, "blessed are the dead who die in the Lord, for their deeds do follow them."

Bertha E. K. Petter.

Lame Deer, Montana, October 18, 1936.

HOME MISSION NOTES

Short Extracts from Reports from the Field

Mechanics Grove, Quarryville, Pa. (Sylvan Lehman.) The past quarter was rich in spiritual blessings. The annual District Sunday School Convention was held in their church and made a good impression. On the evening of September 22, the Philadelphia School of the Bible, of which Anna Swarr—one of their members—is a student, had a fine spiritual program. The next night the Allum trio of Boyertown began a series of meetings. They are all preachers and sing and play nine instruments. These meetings were very much appreciated and well attended.

One person was admitted to the congregation at the Fall Communion service, and the prospects are good for several more soon. Offerings were above the average, and special offerings and individual gifts were received for repairing the roof, flue, etc. The amount needed will exceed \$175, but no difficulty is expected in having all obligations met before the end of the year.

Chicago, Illinois. It is remarkable how generous the people are here in their contributions. During the summer quarter they contributed \$553. They need a new floor in the basement of the church, but expect to pay it themselves. The workers' home is badly in need of paint, for which they asked \$35. Their communion service has been announced for October 25, and three persons are to join the church. Brother P. A. Kliever of Bluffton, Ohio, is invited to officiate.

Smith Corner, East Freedom, Pa. (Rev.

John S. Rough.) A Young People's Convention was held here, at which many from the eastern part of the state participated, and the impression was beneficial because they felt they were a part of the Conference.

Revival services are announced to begin on October 25.

A new flue was built in the church, and the inside of the church was painted and new trackers bought for the aisles. The people paid all this except about \$15, and the indications are that this will soon be paid. Work was gratis except the building of the flue, which was done by a professional. Extensive improvements have been made the past year, and those who saw it say that it looks like a different church and quite new. All this was dedicated by Brother A. J. Neuenschwander of the Board on October 2. All other running expenses were paid up to October 1.

The Sunday School and church services have been very well attended, and in the evening in connection with the Young People's meeting the attendance was especially good; and the offerings are sufficient to pay the expenses. Members of the Sunday School in the morning and of the Young People in the evening all stay for services. Midweek Prayer and Bible study are attended by thirty-five to forty people. Their aim is to preach the Word, save souls, exhort Christians, and let the people feel their responsibility.

Altoona, Pa. (L. H. Glass, Edith Stiffler.) There are two main points to report from here. Considerable repairing and painting was done during the summer to keep the buildings in good condition, for which the Board had to help buy the material, but the members and friends did the work gratis. Brother Glass, who had been so remarkably well and strong for a man of his age, has been indisposed for some time and feels that on account of his suffering he can not do justice to the work any longer. He has asked the Board for an assistant and wants to be relieved altogether. Mrs. Stiffler has also declared her intention to quit the work. For these sad news we all feel very sorry. The people that can do satisfactory work here are few and far between. Brother Grover Klink has been temporarily engaged as Brother Glass' assistant. He is a member of the Altoona congregation and seems to do satisfactory work. They and all the Home Mission workers covet the fervent prayers of all God's people.

Portland, Oregon. (Catherine Niswander.) Dr. Edward Mott, a teacher in the Portland Bible Institute, does the preaching at this mission whenever none of our own conference ministers are there. Two members were added to the church in April, so that slowly the work is growing. Fifty-one pupils were enrolled in the vacation Bible School, which started on June 29, and continued for two weeks. Five teachers were employed.

CANADA

Girls' Home, Winnipeg. (Lena Epp, Matron.) It was rather quiet here during the summer, as more than usual went home on the farm, and some went with their employers on trips. Those that remained in the city attended the home and church activities and enjoyed the parks. On October 22, the Home will celebrate the tenth anniversary, and they want it to be an occasion of thanksgiving for the blessing the Home has been to the girls working in a big city. Since fall came on, very many girls have come to the city to help support their parents on the farm, because the harvest was very light.

J. H. Enns, Winnipeg. Brother Enns has twenty-six groups to visit, and as there is no school in the summer time, he has more time for visiting. Young men seek work in the country on the farm. Visitation of the sick in five hospitals is an important part of the work here. The local and general problems that come up and are discussed at Conference take some time, and they want to find the proper solution.

The work in the girls' home goes along very fine, and the visit of Missionary Dierksen and his wife was very much appreciated. Their visit to the Canadian churches was also a real blessing.

They had a union festival with the M. B. girls and other Mennonite girls in the city, and about four hundred participated. The real purpose of life and its preservation from evil was presented to them in a few words.

Vancouver, B. C. Brother J. H. Janzen writes about the urgent need of places for holding their meetings. No school houses are available, and private houses do not answer the purpose. They cannot have Sunday School or Christian Endeavor meetings until they can meet in a place of their own. The Eastern District Sunday School Union of Pennsylvania has pledged \$250 for building purposes, so that will at least be encouraging. Brother Janzen writes that this is in answer to prayer and he is loud in his expression of gratitude. There are many moving here from the prairies, and our Conference must do all it can to gather them. They are also in great need of more workers, as the people need to be constantly encouraged. The work is made harder by competition and opposition.

F. F. Enns, Whitewater, Manitoba. This dear brother gives a pretty full report of his five months' work in visiting the many groups in his district, preaching mostly at private houses and conducting Bible and catechetical instructions, speaking on special occasions — among them the tenth anniversary of their arrival, visiting the sick, conducting baptismal and communion services, attending conferences, and doing personal work. All and more is so much needed among the newcomers in Canada. He

is loud in his gratitude for this privilege and for the wonderful Divine leading and the help received from the Home Mission Board.

J. G. Rempel's Trip to Alberta. From July 3 to August 13, he visited congregations and groups, traveling a distance of over three thousand miles. Many live in primitive fashion, and are of various state of mind and faith, and often at variance with each other because of denominational and ceremonial differences. Where spirituality is low, the flesh asserts itself. In many places they had a very poor harvest, in some places good, in others it was hailed out. Relief work with clothing sent by congregations in the United States was of great comfort. Traveling aside by train was by wagon and was laborious.

Saskatoon, Sask. (Rev. J. J. Thiessen.) Five persons were baptized on Pentecost, May 31. They took leave from the Victoria school which was used for services and for Sunday School for several years, and are now having their meetings in the King Edward school. The church building is completed (32x60), and they expected to occupy it by the middle of September. Conference authorized the Board to call for five thousand dollars for this purpose, but the response brought in only about fourteen hundred dollars and the rest had to be taken out of the treasury, which caused an ugly wound and should not be repeated.

C. D. Harder, Rosemary, Alta. (From June 4-18.) Farmers are too much engaged in the field and had no time to listen to sermons. (Brother Harder and W. Martens took a trip together.) On June 15, a congregation was organized at Tofield and was called the Schoen-seer Congregation (Beautiful Sea Congregation), with David Heidebrecht as leader and Gerhard Schmidt as deacon. They found hungry souls for God's Word. There were prospects for a good harvest then, but the people were disappointed and very much discouraged later when their hopes were blasted by a prolonged drought.

Swift Current District. (N. W. Bahnman.) Here we have a mixture of nationalities and religions. Some are indifferent, but most of them attend services in school houses, halls, and private houses. They have a congregation of 140 members. The people are scattered over a wide territory, but are in great need of meeting places. Three are offered for sale by old Colonists who went to Mexico, and they are requesting a loan of two thousand dollars to buy them, to arrange them at convenient places and put them in shape for their use. They are short of preachers, but have some prospect and want to open a Bible school to train preachers and Christian school teachers.

C. F. Sawatzki, Great Deer, Sask. Brother Sawatzki lives 25 miles away from the Great Deer congregation and has the North Saskat-

chewan River to cross. Weather conditions and the river were such that he did not risk traveling for three months. When spring came, visitation work and catechetical class needed his attention. There were three baptisms and 22 were at the communion service. Some people are living 60 miles from the church. He traveled 500 miles in one week and must buy gasoline and oil instead of the necessities of life. It is a hard field. Six denominations are represented and many are of different opinion. When he returns from his trips he must stay in bed for a day. He is sixty years of age and not physically robust, and has repeatedly requested his retirement. Now he declares that he will serve only three more months. Beno Toews visited the field and gives a comprehensive report of it, and urge that the work be continued as much as possible by a young graduate of the Bible School.



The Reverend H. A. Fast, Bethel College, Kans.

Brother Fast has been appointed as Field Secretary of the General Conference and plans to visit all of the churches in the interest of all of the Conference activities.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR OCTOBER 1936

Foreign Mission, General Treasury:	
Offering at Mission Program, 2nd Church, Beatrice, Nebr.	\$ 15.00
Mission Society, Grace Church, Pandora, Ohio ..	45.00
Mission Society, Trenton, Ohio	20.00
Mennonite Sewing Societies, Hillsboro, Kans....	10.00
Mission Circle, Springfield, Pa.....	2.50
Bergtal Sewing Society, Corn, Okla.	15.00
	\$107.50
Return of Missionaries to Foreign Fields:	
Bethel Ladies Aid, Fortuna, Mo.	\$ 50.00

Mission Society, Aberdeen, Idaho	10.00
Salem Ladies Aid, Marion, S. D.	30.48
Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont.	25.00
Sewing Society, Buhler, Kans.	10.00
Mission Society, St. John's Church, Pandora, Ohio, Rev. J. R. Duerksen's return to India,....	15.00
Jr. Mission Band, Berne, Ind., Do.	20.00
Emmaus Sew. Society, Whitewater, Kans., Do...	36.55
Alexanderwohl Church Sewing Society, Goessel, Kans., Do.	17.56
Bergfeld Sew. Soc., Mountain Lake, Minn., Do...	57.00
	\$271.59

Christmas Fund:

Oncho Mission Society, Almota, Wash.	\$ 5.00
Mission Society, St. John's Ch., Pandora, Ohio	10.00
Friendship Circle, Menn. Ch., Wichita, Kans....	3.00
Dorcas Miss. Soc., Grace Ch., Pandora, Ohio ...	10.00
Missionary Society, Grace Ch., Pandora, Ohio ...	25.00
Mission Society, Trenton, Ohio	10.00
Mission Society, Upland, Calif., ...	39.00
S. O. Circle, Upland, Calif.	5.00
Jr. Mission Band, Berne, Ind.	20.00
Junior Sewing Circle, Bethlehem Church, Bloomfield, Mont.	25.00
Cradle Roll S. S. Class, Medford, Okla.	2.25
Eden Sewing Society, Inola, Okla.	5.00
Bethel Miss. Soc., Mountain Lake, Minn.	75.00
Zion Sewing Society, Elbing, Kans.	19.00
Bergfeld Jr. Miss. Soc., Mountain Lake, Minn....	5.00
Mary Martha Circle, Lehigh, Kans.	5.00
Mission Society, Aberdeen, Idaho	10.00
Brudertal Sewing Society, Hillsboro, Kans.	10.00
Napier Mission Society, Wolfsburg, Pa.	5.00
Sewing Society, Buhler, Kans.	10.00
Miss. Sew. Soc., Pretty Prairie, Kans.	10.00

\$308.25

For India:

Salem Ladies Aid, Marion, South Dakota, Native Worker	\$ 30.00
Jr. Miss. Band, Berne, Ind., Orphan	30.00
Hoffnungsau Sew. Soc., Buhler, Kans., Orphan	30.00
Mrs. M. Horsch, Beatrice, Nebr., Orphan	5.00
Mrs. L. M. Ledig, Upland, Calif., Orphan	50.00
Miss Soc., St. John's Ch., Pandora, Ohio, Orphan	20.00
Miss. Circle, Springfield, Pa., Native Worker....	5.00
Sew. Soc., Buhler Kans., Native Helper	10.00
Do. Evangelization Work	10.00
Miss. Soc., Inman, Kans., Champa Hospital ...	5.00
Busy Mission Workers, Chr. Menn. Ch., Moundridge, Kans., Do.	10.00
Jr. Mission Band, Berne. Ind., Do.	15.00
Do., Basna Hospital	15.00
Miss. Soc., Upland, Calif., Well, Janjgir Station	25.00
Oncho Miss. Soc., Almota, Wash., Do.	5.00
Sewing Society, Buhler, Kans., Do.	10.00
Bethesda Sew. Soc., Langham, Sask., for India	80.00
Gruental Sew. Soc., Gruental, Man., Do.....	20.00
Neuanlage Scw. Soc., Hague, Sask., Do.	25.00
Sewing Society, Laird, Sask., Leper Asylum, Champa St.	5.47

\$405.47

For China:

Salem Ladies Aid, Marion, S. D., Evangelistic Work	\$ 35.00
Bergfeld Jr. Miss. Soc., Mountain Lake, Minn., Work among Young Women	5.00
Jr. Mission Band, Berne, Ind., Hospital, Kai Chow	15.00
	\$ 55.00

Expenses of Executive Committee and "Mission News and Notes":

S. O. Circle, Upland, Calif.	\$ 1.50
Miss. Soc., Ebenezer Ch., Bluffton, Ohio	.30
Sew. Soc., Springridge, Alta.	1.00
Sew. Soc., Hague, Sask.	4.00
Hebron Sew. Soc., Buhler, Kans.	2.40
Mrs. Abr. Lohrenz, McPherson, Kans.	.25
Miss. Soc., First Ch., Philadelphia, Pa.	2.80
Mrs. M. T. Kehn, Dolton, S. D.	.25
Four Subscriptions per Mrs. J. R. Duerksen	1.00
Alexanderwohl Ch. Sew. Soc., Goessel, Kans.	1.90
Mrs. C. J. Dirks, Greensburg, Kans.	.10
Mrs. P. E. Frantz, Geary, Okla.	.25
	\$ 15.75

Miscellaneous:

Mission Circle, Meno, Okla., Birney St. Mont. for Clothes	\$ 10.00
Miss. Sew. Soc., Inman, Kans., Rev. G. A. Linscheids Sts'. Sunday School Supplies	5.00
Sew. Soc., Buhler, Kans., Needy	10.00
Bergfeld Sr. Ladies Aid, Mountain Lake, Minn., Expenses, Miss Fast's Phonograph to China....	5.00
Oakleaf Miss. Soc., Mountain Lake, Minn., Do...	5.00
Refund, Miss Aganetha Fast	3.00
Miss. Soc., Trenton, Ohio, Home Mission, General Treasury	10.00
Miss. Circle, Springfield, Pa., Do.	2.50
Bergtal Sew. Soc., Corn, Okla., Do.	15.00
	\$ 65.50

Grand Total\$1,229.06

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

**FOREIGN MISSION RECEIPTS
FOR OCTOBER 1936**

Salem Sunday School, Freeman, S. Dak.	\$175.00
Bethesda Church, Henderson, Nebr.	89.74
St. John C. E. Society, Pandora, Ohio	25.00
New Hopedale Church, Ringwood, Okla.	8.48
P. C. Goering, Moundridge, Kans.	5.00
Katie E. Krehbiel, Donnellson, Iowa	5.00
West Swamp Church, Quakertown, Pa.	90.00
First Mennonite Church, Reedley, Calif.	53.75
Flatland Church, Quakertown, Pa.	23.50
Mennonite Church, Inman, Kans.	16.20
C. H. Epp, Whitewater, Kans.	10.00
Mennonite Church, Whitewater, Man.	10.00
Elim Church, Gruental, Man.	7.00
Greenfield Church, Carnegie, Okla.	6.50
New Huttortal Church, Bridgewater, S. Dak.	5.09

Friend, Tulsa, Okla.	1.00
Herold Church, Cordell, Okla.	26.71
First Mennonite Church, Shafter, Calif.	18.73
Salem Church, Wisner, Nebr.	10.00
Second Mennonite Church, Beatrice, Nebr.	6.29
Zion Church, Arena, N. Dak., ...	5.12
Grace Church, Lansdale, Pa.	45.17
Gnadenberg Church, Whitewater, Kans.	28.19
Bethel Church, Marion Junction, S. Dak.	11.52
Mennonite Church, Arlington, Kans.	10.84
Mennonite Sunday School, Lehigh, Kans.	5.63
Friends, Newton, Kans.	5.00
Collection at Blumenort, Sask.	1.00
Mr. Bernard Letkeman, Wymark, Sask.	1.00
Mr. Johann Letkeman, Wymark, Sask.	1.00
Mr. J. D. Friesen, Wymank, Sask.	.25
Friends	41.00
Bethel College Church, Newton, Kans.	17.36
Mrs. John J. Duerksen, Hillsboro, Kans.	25.00
G. R. Duerksen, Hillsboro, Kans.	25.00
First Mennonite Church, Beatrice, Nebr.	263.52
First Mennonite Sunday School, Beatrice, Nebr.	234.55
Mennonite Church, Pratum, Ore.	110.00
Zion Church, Soudertown, Pa.	100.00
First Mennonite Sunday School, Bluffton, Ohio	44.72
Bethlehem Church, Bloomfield, Mont.	39.38
Hebron Church, Buhler, Kans.	30.55
A. M. Church, Milford, Nebr.	30.00
Bethesda Sunday School, Henderson, Nebr.	17.98
Mennonite Church, Wichita, Kans.	17.53
First Mennonite Church, Colfax, Wash.	12.10
East Swamp Sunday School, Quakertown, Pa.	8.85
New Hopedale Sunday School, Meno, Okla.	7.67
Philathea Sunday School, Wayland, Iowa	5.00
Mr. and Mrs. Ed Voth, Newton, Kans.	2.00
Swiss Church, Whitewater, Kans.	42.12
West Zion Church, Moundridge, Kans.	45.00
Elise K. Regier, Elbing, Kans.	200.00
Immanuel Church, Los Angeles, Calif.	66.50
Hutterdorf Church, Freeman, S. Dak.	62.32
Mennonite Sunday School, Wisner, Nebr.	42.52
Mennonite Church, Hutchinson, Kans.	13.90
First Mennonite Church, Allentown, Pa.	11.32
First Mennonite Church, Lostwood, N. Dak.	6.25
Sichar Church, Cordell, Okla.	3.14
Collection Pannabecker Farewell, Bethel College and Newton, Kans.	57.59
Refund	163.12
Bethesda Church, Henderson, Nebr.	72.21
First Mennonite Church, Wadsworth, Ohio	47.50
Eden C. E. Soc., Moundridge, Kans.	26.53
P. G. Baergen, Corn, Okla.	25.00
Mennonite Church, Pulaski, Iowa	13.05
Mennonite Church, Hanston, Kans.	10.27
Y. P. Eastern District Conference	10.00
P. P. Dirks, Ruff, Wash.	5.00
Friedenstal Church, Tampa, Kans.	32.85
F. N. and M. Funk, Marion, Kans.	500.00
Hutterthal Church, Freeman, S. Dak.	216.45
First Mennonite Church, Aberdeen, Idaho	111.47
Friend, Newton, Kans.	75.00
Christian Church, Moundridge, Kans.	46.45
Swiss Church, Alsen, N. Dak.	40.00
Friend, Henderson, Nebr.	30.00

San Marcos Church, Paso Robles, Calif.	24.50
Brudertal Church, Hillsboro, Kans.	20.56
Sunday School, Vineland, Ont.	20.50
Bethany Church, Kingman, Kans.	18.26
Zion Church, Elbing, Kans.	178.50
Salem Church, Dalton, Ohio	47.36
Student Volunteers, Bethel College, Kans.	25.00
Johannestal Church, Hillsboro, Kans.	21.00
First Mennonite Church, Philadelphia, Pa.	20.16
Friedensberg Church, Avon, S. Dak.	20.00
Mennonite Church, Buhler, Kans.	53.14
Mission Friend, Newton, Kans.	50.00
Christian Sunday School, Moundridge, Kans.	22.25
Through Alfred Habegger, Busby, Mont.	19.00
Bergtal Church, Pawnee Rock, Kans.	15.25
Duerksen's Family Reunion, Hillsboro, Kans.	15.00
Eden Church, Inola, Okla.	12.00
Mennonite Church, Dallas, Ore.	10.40
Garden Twp. Church, Moundridge, Kans.	8.80
Collection, Cheyenne Churches at Clinton and Thomas, Okla.	7.65
First Mennonite Church, Berne Ind.	747.70
Sunday School Class No. 53, Berne, Ind.	34.30
Sunday School Class No. 16, Berne, Ind.	10.00
Young Men's Chorus, Berne, Ind.	86.36
Sunday School Class No. 11, Berne, Ind.	10.00
Sunday School Class No. 38, Berne, Ind.	40.00
Sunday School Class No. 34, Berne, Ind.	50.00
Eden Congregation, Schwenksville, Pa.	419.85
Bethel Church, Inman, Kans.	190.00
First Mennonite Church, Aberdeen, Idaho	116.05
Sr. C. E. Soc., West Zion Church, Moundridge, Kans.	50.00
Group, Gardenton, Man.	11.10
New Hopedale Church, Ringwood, Okla.	10.34
Elizabeth Richert, Goessel, Kans.	10.00
Bethel Church, Langden, N. Dak.	8.50
Mr. and Mrs. J. D. Stucky, Monroe, Wash.	5.00
Mrs. Karlina Sanner, Monroe, Wash.	5.00
Immanuel Church, Los Angeles, Calif.	56.30
Salem Church, Munich, N. Dak.	32.03
Calvary Church, Quarryville, Pa.	11.56
P. G. Kliever, Mt. View, Okla.	4.00
Tabor Church, Goessel, Kans.	52.39
Huffnungsfeld S. S. Moundridge, Kans.	28.76
Gnadenthal S. S. Plum Coulee, Man.	36.30
Rosenort Congr., Rosthern, Sask.	90.00
Eigenheim Congr., Rosthern, Sask.	9.35
Eigenheim C. E. Soc., Rosthern, Sask.	11.65
Bergthal Congr., Winkler, Man.	91.48
Bergthal C. E. Soc., Winkler, Man.	6.05
Mennonite Congr., Jansen, Sask.	3.25
Eyebrow Congr., Eyebrow, Sask.	10.00
J. H. Thiessen, Lemington, Ont.	4.50
Mennonite Group at Clearwater, Man.	16.50
Interest and Rents	383.67
Executive Committee of Mission Societies, Mrs. Frieda Regier Entz, Treas.	428.63

\$7,405.33

Balance, October 1, 1936	\$ 748.82
Gifts for General	\$6,590.40
Gifts for Special Support	227.95
Gifts for Dester Bungalow	81.30

Interest and Rents	383.67	
Pension	46.65	
Sundries	75.36	7,405.33
Paid out on Orders	\$7,419.40	\$8,154.15
Remitted Direct	279.08	7,698.48

Balance in Bank, November 1, 1936\$ 455.67

Respectfully submitted,

J. E. Regier, Treasurer

TO THE PASTORS AND CHURCHES OF OUR GENERAL CONFERENCE

The Board of Publication calls attention of all our churches and their pastors to Resolution No. 39 of the last session of General Conference at Upland, California. This resolution reads,—**Resolved**—"that the churches be asked to consider the work of publication as a missionary enterprise, and that they take at least one offering annually for the support of this cause."

Your Board is deeply concerned, while carrying on the work and meeting all obligations placed upon them, to greet you at the next session of General Conference without a deficit. We are also looking forward to be able at some time in the near future to own and operate our own printing plant whereby it will be possible to bring into your homes and churches all our periodicals and literature with less expense, and so assist in keeping you in touch with all of our conference projects and enterprises, as well as the activities and news from among our churches. Will you kindly remember this, your cause, in your prayers and with your gifts? Send your offerings and gifts to our treasurer, Bro. E. W. Baumgartner, Berne, Indiana.

In grateful recognition for all support you may give your Board,

Your Board of Publication,

M. J. Galle, Secretary.

Among the things that this day brings
Will come to you a call,
The which, unless you're listening,
You may not hear at all:
Lest it be very soft and low,
Whate'er you do, where'er you go,
Be listening.

Then whatsoe'er the call may be,
To service small or great,
To cross the seas and speak God's love,
To work at home, or wait—

When God shall come and say to you,
"Here is the thing that you must do." —

Be listening.

—Adapted.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Barga
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

A GENERAL FIELD SECRETARY FOR MENNONITE YOUTH

The General Conference has long felt the need for a field-secretary who could be a great force in uniting our interests and activities. At last the need has been supplied, in the appointment of the Reverend H. A. Fast as field secretary by the General Conference, an appointment most fortunate both for the General Conference and particularly for Mennonite Youth.

Reverend Fast has a rich training and experience for this work, and a personality which, of itself, wins friends for him wherever he will go — and go he will, everywhere. For years he was in the teaching work; so he appreciates the young mind and its attitude toward some of the problems of today. He has been a member of the Witmarsum faculty; college-age youth finds in him a most understanding and intelligent companion. He has served as a pastor in the Mennonite denominations as well as other denominations; that makes him practical. He is not afraid of a good, tough assignment. He is of our own people, as of course a field secretary would have to be. We do not mean that he is biologically from our people. We mean he is spiritually "one of us." He is not one of those elder brothers who, though "in the Father's house," are yet in a "far country".

We as a Young People's Organization of the General Conference have also felt that a field secretary could do a great deal in tying us closer together. However, we are not organized well enough to employ a field man of our own. The Executive Committee of the General Conference, recognized this need, said that Mr. Fast might also act in our interests if we are willing to help share in meeting the expenses of this venture.

To this we agreed, and the Young People's Committee has undertaken to be responsible for \$150 of Reverend Fast's salary. We realize that it is going to take the combined efforts of all our societies to do this. Reach for a pencil right now, before you forget it, and estimate how little that really is, when you get right down to it, for each society to contribute. Jot down — one, two, three order — what your society has to gain for contribution to this work. Why, having Reverend Fast coming round to these different churches, sharing with us the experiences of other groups, outlining how other groups are meeting their problems and successes, will be almost like going around to these other churches in personal visits. Before you have gone very far, your list will be long enough to make a fine, constructive plea to your society.

The sum of \$150 looks big; but, like butter, the farther you spread it the thinner it gets. May the committee expect your contribution by January 1. At a later day we shall, through these columns, give you a report of the field secretary's efforts in regards to Young People's work.

Helen Lichti.

1808 Fifth Street, Sanger, California.

THE WORKER'S EXCHANGE

Did you ever see a copy of "The Workers Exchange"? It is a little mimeographed paper, published by the Pacific District Conference, in the interests of the Sunday School and the Christian Endeavor.

This little paper, published monthly, is chuck-full of good news items of individuals and of societies from the entire Pacific District conference projects — tells how the conference has undertaken to meet the expenses of this or that new project. Another tells of changes in pulpits. Another tells how a C. E. society goes about the job of increasing attendance. As you lay it aside you take another good look at the attractive cover, and read once more that good little poem which the editor has selected for this month's issue.

Why could not every conference publish a little monthly news bulletin like that? The cost is ridiculously small. The postage is almost nothing. And in any conference are many young people, who would be tickled to try out their new-found skills in typewriting to publish such a mimeographed newspaper. And it would mean much for the leaders in every district too, to keep the work of the Kingdom moving.

Ever thought about that?

MY BOY

Several weeks ago we published in German the little poem "Meinem Jungen", and suggested that some of you readers might like to try a little translation. We are publishing this week two translations received, along with the original. Both are good. Either would make a splendid reading — perhaps both the German and English could be read at one of your meetings. Which do you think is the most faithful translation of the original? Could you do as well?

My Boy

Learn how to laugh, my boy!
The mountains of life are steep,
Sobbing will only detain you;
Laughing, you'll win with a leap.

Learn how to sing, my boy!
You'll find you are free when you sing;
Earth's sorrows and griefs flee away,
Sing and the song gives you wing.

Learn how to pray, my boy!
Prayer lifts the soul to the sky,
List to the tongues of the bells,
They too praise our Father on high.

Learn how to suffer, my boy!
E'en over the dark open grave
The new day beckons and calls to you;
Endure, march on and be brave.

We have payers, prayers, and brayers

Through combats stride to young manhood!
Stand firm before danger or blows,
Naught will have power to take from you
The bliss only right-living knows.
— Translated by Mary G. Funk, Newton, Kans.

Meinem Jungen.

(Von Kurt Mamrath).

Lerne Lachen, mein Junge!
Die Höhen des Lebens sind steil,
Lachend gewinnst du im Sprunge,
Was keinem Seufzer zuteil.

Lern Singen, mein Junge!
Singen macht frei und weit,
Trägt dich mit Flügelschwinge
Über der Erde Leid.

Lerne Beten, mein Junge!
Über der Erde Weh
Rühmt die eberne Zunge
Der Glocken Gott in der Höh.

Und lerne du leiden, Knabe,
Erdulde den Ritter Schlag!
Über dem offenen Grabe
Ruft dich der kommende Tag.

Reife zum Manne in Kämpfen,
Den keine Not und kein Schlag
Freude und Seligkeit zu dämpfen
Oder zu töten vermag!

My Boy

Learn to laugh, my boy!
The heights of life are steep.
Laughing thou shalt reach the goal,
And neither sigh nor weep.

Learn to sing, my boy!
For song makes light and free,
Shall bear thee up on wings to soar
Above earth's shadows to be.

Learn to pray, my boy!
'Twill lift earth's pain and woe
Honor the tongue of the bell,
Praising God above and here below.

Learn to suffer, my lad!
Be patient whatever befall.
Somewhere the grave may be open,
Or may tomorrow thee call.

Mature to the manhood in struggle,
In whom is no dread or fear,
With joy and salvation assured,
Nor will be defeated here.
— Translated by Mrs. P. R. Aeschliman
Colfax, Washington

INTERMEDIATE DEPARTMENT

November 22, 1936

Topic: "Give Thanks" — For what? Ps. 103:1-19

For Daily Meditation

Nov. 16 A Samaritan's gratitude. Luke 17:11-19
Nov. 17 Singing praises. Ps. 100:1-5
Nov. 18 Daily benefits. Ps. 68:19
Nov. 19 The singing soul. Phil. 4:4-9
Nov. 20 Thanks for daily bread. Mark 8:1-9
Nov. 21 Thanks in the shadow of death. Dan. 6:10
Nov. 22 "Give thanks" — For what? Ps. 103:1-14

Something Different

If you want something different and effective, try a Thanksgiving feast. This can be held in a home on Thanksgiving morning or at the regular hour if more convenient. Advertise a Thanksgiving feast by means of a poster or by sending out personal invitations.

For the meeting decorate a table, large enough to accommodate the members, as for a Thanksgiving dinner, using a purple and gold paper cover, yellow candles and bouquets to match. Put a Bible, menu card, and Thanksgiving place-card at each place. The leader is seated as hostess and the pastor and officers as guests of honor.

At the Meeting

Let the group assemble in a room adjoining the one to be used for the meeting. While the song, "Faith of our Fathers," is being sung or played, the doors are thrown open and all march in and take their places. The following program, which has been printed on the menu cards, is carried out, the leader making any necessary explanations.

Menu

Appetizers (Appropriate hymns)

Salad (Announcements)

Bread (Scripture lesson and sentence prayers)

Turkey (Leader announces that turkey will be served. He rings bell and waitresses come in bringing small plates and two large platters with cards decorated with turkey stickers and having Thanksgiving Bible references written on them. A card is served on each small plate and passed by the waitresses)

Cranberry Sauce (Special music)

Vegetables (Topics or testimonies)

Dessert (Pastor's closing talk and Mizpah)

— Adapted from "Purposeful Prayer Meetings"

Pre-Prayer Service

Have the usual pre-prayer circle, if possible, in which you pray especially for the meeting. Read and speak briefly of the meaning of Phil. 4:6 in directing the prayer thoughts.

Thanksgiving Testimonies

The Sunday before the meeting ask each member to come with his Thanksgiving testimony written out on, "Something for which I am truly thankful." These can be collected as they arrive for the meeting.

Some Questions

Why should we cultivate the attitude of thankfulness? What does it do to the one who expresses it?

How many times a day should we thank God for his goodness?

What ways have we in which to show our thankfulness for God's goodness?

How does Thanksgiving observance help people to feel and express gratitude?

JUNIOR SECTION

Program Suggestions for November 22, 1936

Blessings and Thanksgiving

Topic 4: Sharing Our Spiritual Blessings
Guest Night. (See last issue)

1. **Setting**—In candle light. The ushers, too, could hold candles as they show visitors their seat. Five minutes before starting time let a medley of hymns be played softly. It will be as a call to quietness as guests enter the chapel and will also carry a spiritual blessing.
2. **Processional** using "Holy, Holy, Holy.—Let juniors walk to the front with lighted candles, singing as they walk to a position that suggests an encircling of the guests. Remain standing after all verses of the hymn.
3. **Speak in unison**—The Lord is in His holy temple, let all the earth keep silence, etc.
4. In this position, facing your guests, sing verses 1, 2, 3 of Blest Be The Tie. With music of the same

song, walk to seats leaving candles here and there in places before designated. Be seated.

6. **Wanting to Share**—Words of welcome by junior chairman
7. **Wanting to Thank**—another junior in a minute talk
8. **Sharing Spiritual Blessings**—in charge of leader, asking Juniors and guests to share a scripture verse or a song which has been a blessing to them
9. **Song in unison**—Great Is Thy Faithfulness
10. **We Thank Thee**—by seven juniors. Prepare a large poster with the heading **WE THANK THEE**. Under this, down the center, print the words which will be the themes of the minute talks: Forgiveness, Peace, Joy, Strength, Bible, Jesus, Eternal Life. Have these words blinded by pasting over them a sheet of paper, a separate paper for each word. Paste only upper edge. Each junior as he steps up, removes the paper which reveals the theme of his thankfulness. We Thank Thee
 - 1) for forgiveness—I John 1:9; Isa. 1:18; Ps. 23:3 Matt. 5:8.
 - 2) for peace of heart—John 14:27; Ps. 55:22; Isa. 26:3
 - 3) for joy—Matt. 25:21; Luke 2:10; John 15:11
 - 4) for strength day by day—Deut. 33:25; Ps. 18:32; 18:1
 - 5) for the Word of God—Ps. 68:11; Matt. 4:4; Luke 11:28; Matt. 24:35
 - 6) for Jesus our Savior and Guide—Matt. 1:21; Luke 19:10; Acts 4:12; John 14:6; Ps. 48:14
 - 7) for life eternal with the Father and the Son—John 5:24; John 3:36; John 14:3

Perhaps you could secure a guest quartet or duet to be with you for this evening. These voices could sing one verse of an appropriate hymn after each talk. The junior should then stay at the poster and bow his head after completing his talk, thereby leading the audience to bow their heads in meditation during the singing of one verse of a hymn. I would ask the quartet to remain seated.

11. **Call to Praise**—by a junior rising from his seat and turning to the audience with the words of Ps. 117:
 1. Other juniors, who have been supplied with verses, follow this call with the words of praise and rejoicing. Ex. 15:2; Ps. 23:2; Ps. 37:17; Ps. 55:22; Ps. 84:11; Ps. 138:3; Ps. 146:5; Isa. 40:29; Isa. 40:31; John 1:16; Ps. 5:11; Ps. 9:2; Ps. 13:5; Ps. 20:5; Ps. 28:7; Ps. 40:16; Ps. 71:23; Isa. 44:23; Ps. 103:1
12. Reading in unison the verse of the month
13. **A Thought**—by leader stating the fact that we cannot share spiritual blessings unless they are ours. How can they be ours? Lead all to the thought: "I need Thee every hour"
14. **Song in unison**—I Need Thee
15. Rise for the singing of "Praise God from whom all blessings flow"
16. Prayer of thanksgiving and prayer for blessing, by leader

PEACE CONFERENCE

A fine spirit and a good attendance featured the Peace Conference at Souderton, Pa., October 16, 17, and 18. The Conference opened Friday evening with a quiet period of meditation and prayer. Such periods opened and closed each session, and helped to bring the message of Love, Forgiveness, and Peace home to each individual — where any peace program must begin.

The feature address Friday was delivered by A. Herbert Haslam, pastor of the Tioga Baptist Church, Philadelphia. He is an ardent peace worker in the Baptist Church. He presented our Government's present policy — namely, "Good Example to Other Nations," "Neutrality," "Good Neighbor," and Arms for Defense Only." Then he went on to show that each of these were based on illusion — and that the only realistic approach to peace is through a thorough peace program, looking for economic justice and total disarmament,

through a Christlike approach to world problems.

Saturday morning, Rev. A. J. Neuenschwander presented the work that the Peace Committee of the General Conference is doing — in the field of Peace Lesson Leaflets for Sunday Schools, and at present is working on several good peace pamphlets written from a Mennonite viewpoint. Then Rev. Howard G. Nyce, Rev. Freeman H. Swart, and Rev. D. J. Unruh presented their "Individual Viewpoint Concerning a Peace Program in the Mennonite Church" This was followed by a paper on "What Our Forefathers Taught Concerning Peace," by Rev. W. S. Gottshall. A mutually helpful discussion followed.

Saturday afternoon, we listened to a fine challenge by Wilbur K. Thomas, Executive Secretary of the Carl Schurz Foundation, Philadelphia. He is a Quaker, and had a fine peace message on "The Christian's Responsibility for Promoting Peace." The Christian's responsibility is (1) to think through, to see where he stands, (2) the individual Christian is responsible to the public — "if ten righteous men can be found," God can do wonders. "The power of a Righteous Man" was brought home to us forcefully.

Since Economic Brotherhood is a large part of World Peace, two hours were given to discussing the Mutual Aids within the Mennonite Church. The Menno Friendly, First Church, Philadelphia, was discussed by Erwin Weiss, secretary. This organization has a fee of 50c per month, which gives \$5 per week for 13 weeks of illness, and then gradually comes down to \$1 per week. It also grants \$100 death benefit. It is a non-profit organization. This is a "Local Mutual Aid."

Then The Mennoite Mutual Aid, Mountain Lake, Minnesota, was discussed. This is also a non-profit Mutual Aid. This organization has now 2420 members, and fees range from \$10 to \$12 per year, per \$1000 benefit. Mr. I. I. Borgen, Mountain Lake, is secretary and treasurer.

The last Mutual Aid discussed was the Brotherhood Mutual Insurance Company, of the Defenseless Conference, Graybill, Indiana. For twenty years they have been "bearing one another's burdens" by fire insurance. Over the twenty year period assessments have averaged 15c per year per \$100 insurance. Just now it is running about 20c per \$100, or \$2 per \$1000 insurance. Mr. A. Neuenschwander, Graybill, Ind., is secretary.

Saturday evening we reached the peak, it seemed, of the Conference, when Rufus Bowman, of the Church of the Brethren, Washington, D. C., spoke to us on "The European Crisis and the American Peace Churches," and the Souderton young people presented the play, "The Eleventh Mayor." Dr. Bowman presented (1) world situation — religious paganism sweeping the world; Totalitarian State sweeping the world; Protestantism sweeping the world; (2) Peace or War? All signs point to war; though a European war is not inevitable; (3) Churches Duty? "Keep out of war," if it comes; disarm our own country, and be an example; deepen fellowship with all those who are ready to pay the price of peace. If we fail God, He will move on with a "Remnant."

Sunday afternoon the conference closed with a discussion on "Effective Conscientious Objection to War." Carl J. Landes, presented a few historical incidents from Anabaptist and Early Mennonite History; the Robert S. Stauffer spoke on "Conscientious Objection Today and Tomorrow." He pointed out that conscientious objection is more than just refusing to kill people, but that parents who stay at home and buy liberty bonds are "killing people" too. We need to work out more definitely a program for conscientious objection which will include the farmer, the business man, as well as our youth who are drafted.

The conference closed with a period of meditation and prayer. May we as Mennonites move toward an effective peace program, "Overcoming Evil With Good." All who wish to share this work, can get in touch with Mrs. Helen Diller, secretary-treasurer, Bluffton, Ohio. Carl J. Landes, Cardale, Pa.

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VOL. LI

HILLSBORO, KANSAS, NOVEMBER 17, 1936

No. 45

EDITORIAL

The Election with its attendant excitement and turmoil is over. And with democratic characteristic the American people have philosophically accepted the verdict of the majority and have quietly dispersed to their every day tasks or callings. To grumble in case the decision was against their wish? Some — yes! But most of the losers have grace enough—or love of country—to join the winners in the election in an effort to make the best of the situation and unitedly exert their influence for the good of the country while the present administration continues in power. We Christians have a special duty in this connection. Paul exhorts us, "Let every soul be in subjection to the higher powers; for there is no power but of God." Many of us decline to use the sword and physical force in supporting our government when in trouble. Should we then not wage spiritual warfare in its behalf? Should we not get on our knees often to pray for it, that God may guide those in power to follow His lead, so that in all things God's will be done, not the will of military enthusiasts or selfish politicians? A Christian magazine just come to our desk urges that all really sincere Christians make a covenant with God to pray daily five minutes for our beloved country and its protection from the forces of evil that beset it and us alike. He suggests that the best time for this is early in the morning just after rising. This is timely advice, for "the effectual fervent prayer of a righteous man availeth much." And how much more would this be true if thousands, yea millions, of earnest Christians would engage in such prayers.

We are told, "Every one has a right to be happy." The Bible presents many happy scenes. Turn to Exodus. There is Miriam and a group of singers with tambourines leading

the hosts of Israel in a jubilee of deliverance. Turn to the second book of Samuel where you will find David amidst a great crowd, moving along a highway leaping and shouting with glee, as they carry the Ark to Jerusalem. The first word of the first Psalm is "Blessed (happy!)" and the last word of the one hundred fiftieth is, "Hallelujah!" Even the prophets, though mostly stern men with solemn words, break out now and then with exciting promises of gladness. "With joy shall ye draw water from the wells of Salvation." Ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing and all the trees of the field shall clasp their hands. The gospels tell us of One going about doing good, making the sick, lame, maimed, blind happy. Although called the Man of Sorrow, He was really the Man of Joy, whose coming angelic host heralded with a glorious anthem. Again see the people on the day of Pentecost having a hilarious time over something called the Baptism of the Holy Spirit. Then see some of these men and their followers go out with great joy in their hearts, telling the glad tidings of Salvation to all men everywhere. So, taking it all in all, the Bible is a book of joy and wonderful hope.

Today multitudes are making the wholesome discovery that they have been mistaken in their quest for joy of living. They are learning the lesson which men have always had to learn anew, that it is not in the power of things and favorable circumstances to give enduring satisfaction. It is well enough simply as a matter of social justice to plan economic society so that the necessities of life shall be more equally distributed, to assure every person a chance to work, to furnish better housing for the poor, and to give everybody adequate leisure. But after all this has been done, the problem of a really happy life still remains. To have a joyous life one must have resources within himself

which stand by him when outer conditions would work him ill. This source is a new life born from within, with Christ enthroned in our heart and with His reign of love permeating our feelings and our actions. Then, even in a mean, adverse world, we can sing with the poet, "This is my Father's house."

THE NEW KINDER-BOTE AND JUNIOR MESSENGER

The onward march of time brings with it many changes and makes changes along many lines necessary. This applies also to our conference publication, the KINDER-BOTE. For some time the Publication Board of the General Conference has been aware of the fact that this periodical was not meeting the needs of its readers as it should, and that certain changes should be made to make it more attractive and helpful to the children and young people of our denomination.

This paper has been published by our conference for many years, and at times at least it has had a fairly satisfactory number of subscribers. Many of the now middle aged members of the conference, especially those speaking the German language, were readers of the Kinder-Bote in the earlier years of their life. Well will they remember how they looked forward to the coming of this little Messenger (Bote), and how they enjoyed to read the stories it contained, and the letters from other readers, and how they used to try to find the answers to the puzzles found in it. But in the course of time the little paper met with more and more competition. Other denominations, and Sunday School supply houses, also published children's and young people's papers, and through the Sunday School and otherwise they were put into the hands of our Mennonite youth. Many of these papers contained more interesting reading material than the Kinder-Bote, and naturally, they took the place of the Kinder-Bote in many Mennonite homes. Consequently the subscription list of our conference children's paper became smaller and smaller. This is no criticism of the editor of the Kinder-Bote, because he edited the paper under the direction of the Publication Board. Had this Board kept pace with the march of time and adapted the paper more to the changing needs of the young people, the results would have been different.

But the Publication Board feels very definite-

ly that our conference should have its own children's and young people's paper. This is as necessary as it is to have our church papers for the older members of our conference. But with equal definiteness the Board also feels that certain changes in connection with this paper must be made, if the number of subscribers is to increase and if its usefulness is to be extended. In line with this conviction the Board has agreed upon the following changes. 1. Change in Editorship. This change is made necessary by the advancing age of the present editor. Rev. C. H. van der Smitten, who has edited the Kinder-Bote for the last 25 years, has served very faithfully in this capacity, and many of the readers will bear testimony that they have been benefited and spiritually blessed by the helpful stories and other uplifting and character-building material with which he has filled the pages of this paper during these years. Feeling that he ought to be relieved of part of his work and at the same time looking ahead, the Board has asked Rev. Jacob H. Janzen of Canada to serve as editor. 2. Change of Contents. In order to make the Kinder-Bote more attractive to the Mennonite youth, and also to increase its usefulness, certain changes in the arrangement and the contents will be made. Rev. Janzen will edit the German part of the paper. Just what changes he will introduce, the future will reveal. But those who know Rev. Janzen, and are familiar with his literary productions, know that he has the ability to make his contributions both interesting and helpful. The readers of the new Kinder-Bote may therefore justly expect surprising and pleasing changes.

The English section of the paper will also be under the direction of Rev. Janzen as Editor-in-Chief, but he will be assisted in this part of his work by two or three contributing or departmental editors. One of these department will be devoted largely to material of a missionary nature. It will contain a missionary program once a month for Junior Mission Societies, also other material of a missionary nature, such as letters from missionaries, mission stories, poems, etc. Another department will be devoted to other material of an inspirational nature. It will include short, interesting stories, poems, etc., intended as an aid to character-building and to stimulate a desire for Christian life and service. A third department will contain material of a practical nature, such as nature-study, important inventions, biographies, and

interesting achievements of noted men and women, a Question Box, puzzles, catchy and wholesome humor, etc. Besides the above, a serial story will be carried, which alone will be worth several times the subscription price of the paper.

All of these new features will make the Kinder-Bote and Junior Messenger, which will be the new name of the paper, interesting and instructive as well as inspirational. The price will be the same as heretofore, single copies 40c per year, 10 or more copies 30c per year. Sunday Schools and C. E. Societies will do well to get this paper for all children of grammar school age. All orders should be addressed to the Mennonite Book Concern, Berne, Indiana.

For the Publication Board,

J. M. Suderman, Vice-chairman.

NOTICE TO READERS AND CONTRIBUTORS OF OUR PERIODICALS FOR 1937 (Please preserve these Notes)

1. Places of Issue:

At Bethel College, Kansas:

The Mennonite, the Christian Sunday School Quarterly (our own English Sunday school publication), the Year Book, and Der Kinder-Bote and Junior Messenger.

At the Herald Publishing House, Newton, Kansas:

Der Bundesbote, das Lektionsheft, and Bundesbote Kalender.

2. Editors:

Of Der Bundesbote and Bundesbote Kalender—C. E. Krehbiel, Newton, Kans.

Of the Mennonite—J. R. Thierstein, Bethel College, Kansas.

Of the Christian Sunday School Quarterly—Abr. Warkentin, Bethel College, Kansas.

Of Das Lektionsheft—C. H. van der Smisen, Newton, Kansas.

Of Der Kinder-Bote and Junior Messenger—J. H. Janzen, 2321 W. 47th Street, Vancouver, British, Columbia.

Of the Year Book—A. S. Bechtel, Deer Creek, Oklahoma.

3. Business Managers:

C. E. Krehbiel, Newton, Kansas, for Der Bundesbote and Bundesbote Kalender. All subscriptions and contributions to these should be sent to him.

F. J. Wiens (Manager, Mennonite Book Concern), Berne, Indiana, for The Mennonite, Christian S. S. Quarterly, Das Lektionsheft,

Der Kinder-Bote and Junior Messenger, and Year Book. All orders to or subscriptions for any of these should be sent to him.

4. Directions:

Beginning with December 15, all contributions should be sent to the new (acting) editor: J. R. Thierstein, Bethel College, Kansas. Material for the other publications should be sent directly to the respective editors.

OUR PLEA

Will not every one of our Sunday schools consider and decide on the use of our own English Sunday School Quarterly for their English classes? Can we not make its adoption one hundred percent strong? Why not try it at least a year?

May we not have the satisfaction and joy of seeing all present subscribers to our church papers renew their subscriptions promptly and help get new subscribers?

We plead with those of our readers and others that produce any articles which are worthwhile and suitable for a church paper to send copy to either the Mennonite or Bundesbote, or both, in preference to other papers not owned by the General Conference. J. R. Thierstein.

GOOD NEWS

Brother David Toews of Rosthern, Saskatchewan, who is visiting the churches in the States in the interests of Home Missions, among which is the solicitation of gifts for a book depository among the brethren in Canada, reports that the Brotherhood of the Eastern District Conference has pledged the sum of \$300.00 for the book cause, the money to be made available by January 1. Isn't this splendid! This should encourage the other conferences to do at least as well, in proportion to numbers. Rev. Toews is now visiting the churches of the Middle District.

T.

WHY DID THE CHRISTIAN CHURCH SLEEP SO LONG

Matthew 25:5, 8b

(J. J. Balzer)

During the days of Apostle Paul the Christians at Thessalonica experienced a great unrest. Some had proclaimed to them that the terrible "Day of the Lord" was at hand, and that the dispensation of the gentile nations

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was coming to a close by the great judgments of God.

How could Christians come to this misunderstanding of God's plans of salvation? They surely had knowledge of the Old Testament Prophets, especially Daniel, who so definitely foretells the ways of God with the nations till the close of their dispensation.

By Daniel God foretold that four world empires would follow one another, the Babylonians, the Medo-Persian, the Grecian, and lastly the Roman, which would be destroyed by the Rock from Heaven, and that the Kingdom of God and His Christ would then be established.

The young Roman empire was now at the height of its power and glory. Ceasar Augustus had established it over the then known world, and he ruled over more than 120 million people from the Atlantic Ocean to India in the East, and from Scotland in the North to the Desert of Sahara in Africa.

But in spite of this political greatness, power and outward glory, the social conditions were most appalling. Life was extravagant, dissolute, intemperate, and cruel under the following Ceasars, who would not even spare their mothers and wives, like Nero and others, and Christians especially were tortured and put to death in the most horrible ways.

The Church in Thessalonica became very apprehensive regarding their dead members and they believed, that if the Lord would soon return, these would come short of the "Millennial Reign and Glory of Christ."

Hearing of these conditions, the Apostle writes them that they should beware of false

teachings, for the Lord would not come before the "Great Apostasy" and the "Revelation of the Man of Sin and Son of Perdition, the Antichrist"; and in the first epistle, chapter 4:13-18, he had taught them clearly that the church, the saints, would escape those terrible conditions of the great tribulation, for the "Dead in Christ" would be gloriously resurrected, and the "Living" changed, and all be translated to meet with the Lord in the air and be with Him always.

The Thessalonians lacked full knowledge of the two different returns of the Lord: "The Day of Christ" — for the church, above mentioned — and "The Day of the Lord" for the judgment of the nations, the restoration of His people Israel, and the establishment of His millennial kingdom with Israel and the glorified church to rule with Him a thousand years. See Isaiah 2; Micah 4; Rev. 19 and 20.

We today have the whole Bible, Old and New Testament, ending with the Book of Revelation, which the Church of Thessalonica did not have. Has the church of today a clearer and better knowledge about these "future things"? Is the Gospel of God rightly interpreted and divided in sermon and print? If not, where is the Hope of the Church?

But here comes our text to show the cause of misunderstanding and misrepresenting God's truth. Listen: "While the Bridegroom tarried they ALL—the wise and the foolish virgins—slumbered and slept," and verse 8b they cry: "Our lamps are gone out!" What a terrible condition! Believers, regenerated sinners, who should constantly be waiting and watching for their Lord and Savior: "Slumbered and Slept!" How long? Fully 1500 years. What did the church do during this long period — just slept? Oh, no! It was very active in spreading the gospel story of Christ through all of Europe even by cruel means of bloody wars—think of Charlemagne — Charles the Great — and the Saxons! Yes, they were very active, but in Luke 12 we read of another phase of their actions. Mark you! This very servant of the Lord to whom He entrusted His goods, said: "My Lord delayeth His coming, and began to beat his menservants and maidens and sat down to eat and drink and be drunken." Possible? Yes, an historic fact! More than sixty million of God's menservants and maiden were cruelly called Inquisitors, burnt at the stake, crucified,

(Continued on page 7)

FOREIGN MISSIONS

PROGRESS OF THE WORK IN CHINA

Rev. Ewert writes about the Chang Yuan evangelistic work:

This quarter has been marked by great blessings and manifestations of the power in Jesus' name. At Chinese New Year's time 120 volunteered to go out for a week and spread the Gospel in word and song and the written page. Many people were reached and as a result are now coming to church. A woman who had been demon possessed was marvelously delivered by prayer in Jesus' name. He is the same as when on earth. Many have testified to answered prayer in different ways. The church has been too small nearly every Sunday, making it overcrowded, and sometimes people could not get in. Also in the country preaching places attendance has been very good and many homes have put out their idols.

We had a large enrollment for instruction classes, 214 here in the city and about 30 in the country. March 22, we had baptism here in the city when 31 were baptized and in the afternoon 78 partook of the Lord's supper. On April 5th two more were baptized in the country.

One of the encouraging things is the way the Christians go to their relatives and friends and tell them to forsake their idols and turn to Christ. This work brings good results.

Character classes continue as usual, and many who did not have an opportunity to learn to read, learn to read their Bibles here.

Brother Brown writes about the Kai Chow field evangelistic work:

The Q'ai Chow Eastsuburbs church opened its doors for Bible study classes under the leadership of Miss Goertz during that week. The number attending varied from 60 to 100.

The reading classes for women here in the Eastsuburbs, in the city of K'ai Chow, and in Tung Ming have been kept up during the winter. The enrollment was 84 women. In several villages short reading courses were given. The total enrollment was about 50. On account of bad roads and effects of influenza Maria has not been able to make longer trips into the country, but with the help of her Bible women she has kept up the work and obtained good results.

The big evangelistic tent meant to move

around the K'ai Chow station in a circle, but we had so many urgent invitations in the west, that we have up to date not succeeded to go very far. The results of this work have been very gratifying.

So far in this quarter we have given Bible and catechism instruction in seven places. The total number of inquirers attending regularly was 202, and from among these 41 were baptized. This still leaves the local church not accounted for, as her instruction class starts in April. The examination of so many candidates for baptism has given us a good deal of joy. Many souls have given wonderful testimonies in what the dear Lord has done for them. The Gospel still has the apostolic power, and the work is progressing. Praise His holy name!

The Situation in the Basna, India, Area

For six years we have been hurling our Bible Teaching Teams armed with the power of God's Word against the solid wall of Hinduism,—saying that Jer. 23:29; Heb. 4:14, Luke 8:11, John 12:32 MUST be true, and that the forces of darkness cannot withstand the call of Christ as presented in the Word of God. In this time thousands upon thousands have been so taught the Word of God that it has lodged firm in their hearts. Village after village has been tremendously stirred. But never came the expected break.

Praise the Lord! It came this year. We changed not our tool (the Word of God taught and learned), but we changed our tactics slightly according to the light of the Findings of the Picket Surveys. This year as we went from village to village, the number of baptism mounted up so that between December and July 100 adults were baptized and a number were reclaimed.

But this is not all,—for the seed of previous years is still germinating, so that in addition to these 100 now baptized, there are 125 other adults who are asking for baptism and for further instruction. There may be another 25 backsliders also to be reclaimed. But this is not all. Indications persist that 1000 other adults are wistfully looking to Christ. These 125 will likely be the break in the dam by which the 1000 will receive the riches that are in Christ

Jesus, and be transformed into the image of the Lord from glory to glory.

However, if this accession were of mere numbers, it would be little to glory in. BUT,—

When we see Christ transforming lives, so that with glowing countenances their faces shine with the light of the Gospel;

When we see the eagerness of the adults to learn Gospel hymns and Bible lessons, and their eagerness for slates to learn to read;

When we see how eagerly the children enter and stay in school;

When we see the new urge to wear clothes to cover naked bodies;

When we see older believers so strengthened in their faith that they suffer persecution and the despoiling of goods rather than give offerings to the village gods and goddesses;

When we see how the blood of Jesus Christ IS wiping out their sin;

When we see these small groups of believers strengthened by the influx of small groups all over;

When we see the new Christians gladly accept the higher standards already established in the old group by many a prayer and spiritual struggle within the old group,—

Who am I to deny Jesus Christ in water baptism to these 125 adults who now ask for instruction and Jesus Christ? Who am I to say "no" to the thousand who are aroused, and who shall probably follow the 125? Will our friends in America stand by us in this time of triumph?

Yours in the spirit of Luke 1:17 and John 4:35,

S. T. Moyer.

Bro. Pannabecker Writes About the Bible School, K'ai Chow, China

With the opening of the second semester at the beginning of February, we only lost about five students, so we still have almost forty students. Of these 22 are in the regular class and 14 in the special class, the latter lacking preparation to do regular work.

Two students were asked not to return this semester because of difficulty in discipline. The matter was not serious, but we felt it better to take such action not only for them, but also for the effect it would have on the other students. As a consequence we have had no trouble whatever this term.

The students on the whole are a little young and do not have any too much preparation, but

they seem serious and willing to work. Some are very promising. Each Sunday afternoon they with the teachers divide into four or five groups and go out to neighboring villages to preach. One bicycle group goes as far as ten miles.

Recently we gave them all a fairly thorough physical examination. We found that teeth and eyes were in bad condition generally. For instance, regarding eyes only five or six out of the 45 teachers and students are without trachoma. Now we are emphasizing brushing teeth and have started a trachoma clinic for the, treating them twice a week by rubbing inside of the eyelids with copper sulphate.

Bro. Brown Writes About the Taming Evangelistic Report, City, Country, Tent

The tent group had good reponse in the work southeast of Ma Nanlo. For Chinese New Year the tent was taken to Taming, where we conducted a three weeks' campaign in the city over the Chinese New Year season. Daily the tent was filled with listeners from 10 A. M. until nightfall. Several thousand people listened, but it seemed harder to really bring folks to a decision than in the villages where they are less sophisticated. Many of our Christians witnessed in the meeting. After the Taming campaigns the tent was taken to Sung Hei where a good many expressed the desire to study this "way." Instruction classes were held at six places.

A Glorious Parting

By H. J. Brown, China

Ch'en Chen was baptized on the K'ai Chow station about twenty years ago. Later his wife also became a Christian. He had his youngest son and only daughter attend our mission schools. For some years he himself served as a Bible colporteur. But since that he had been again home with his family, trying to make a living from the few mu or acres of land. The daughter married, and later died. The youngest son left home in order to seek his fortune, but came home an opium addict. He was treated in the mission hospital, but still his old friends are trying to get him back into their company. Ch'en Chen had many troubles, trials, and a good deal of suffering on account of his children. He never was very strong in body, and later he suffered from consumption. Now

being seventy-one years old, he could not make long trips any more; but on Sundays he faithfully attended the city church meetings. Even his last Sunday on earth found him in church.

On Wednesday toward evening he called his sons in and told them frankly: "I am going to leave you now. Not only for an hour or a day, but for ever. I am ready and I am happy to go to my Savior in heaven. Now I do not want you to be sorry and mourn. Neither shall you cry and lament at my burial. You shall have no heathen affairs performed. Put me into a simple coffin and bury me. Call Rev. H. J. Brown to hold funeral services in our home. Have everything simple and Christian. I am happy to go to my blessed home above. If you are my obedient and filial children, then do not sorrow over my body. I go happy and I do not want you to be sad."

He rested between and then gave out some songs for his family to sing. Again and again at intervals he would ask for a favorite song to be sung. A little after midnight he quietly passed into the Beyond, still having a smile on his face even after the soul was gone.

It truly was a remarkable funeral. There was no sign of sorrow, no tears, no moaning. The family wished to sing over father's favorite songs. They buried his remains, but they knew that he himself had gone into glory, to be with Christ in whom he had believed and whom he had faithfully tried to serve. Their hearts beat warm and they were more determined than ever to live a consistent Christian life and meet father in glory.

MY BOY

Learn to laugh, my boy!
Steep pathways of life before thee lie;
Through laughter thou canst heights of attainment gain,
Which never can be won with a sigh.

Learn to sing, my boy!
Singing will bring thee freedom so rare,
'Twill carry thy soul ever upward winging,
Transcending all earthly care.

Learn to pray, my boy!
Above human woe to heav'n draw nigh;
For thee sacred chimes in reverence are ringing
The praises of God on high.

And learn thou to suffer, my boy!
Bear like a brave knight thy sorrow;
Beyond the open tomb for thee are beckoning
The glories of God's golden tomorrow.

Tempered for manhood, in trials taught!
Life doth for thee joys and blessings hold
Which no peril can rob or put to naught,
And only in eternity will unfold.

(Translated from the German by
Von Kurt Klamrath.)

M. C. H., Upland, Calif.

WHY DID THE CHRISTIAN CHURCH SLEEP SO LONG?

(Continued from page 4)

tortured by the means and methods of the so-drowned, and many were dying in filthy dungeons, and all that **by the sleeping church** — which was not in a waiting and watching position for the Lord's return.

The Church — the Virgins — slept, and their lamps gone out! 1500 years of sleep passed on and almost nothing was heard about the Bridegroom's coming, until at the midnight hour a cry came forth from Dr. Bengel, about 1840, "the Bridegroom cometh." Jung Stilling and others followed, and today we hear this proclamation at the street corners of any large city.

But where is the Bride? Why did not Jesus say one word about her, for the bridegroom naturally comes for the bride. He came for His saints—the virgins—first, but the Bride—Israel—was not ready at the time of the first resurrection. Israel was to go through the terrible tribulation of Jacob (read Zechariah and Joel and Hosea) till she in repentance shall cry: "Blessed is He that cometh in the name of the Lord," and all Israel shall be saved (Rom. 11: 25—end).

He comes for the Bridesmaids—the Virgins — first, and after the three and a half years of Jacob's woe for the marriage feast with His own people who rejected and crucified Him, but for whom He prayed: "Father, forgive them, for they know not what they do."

It is not always easy to be true, but it is always worth while.

Truth and sincerity are the basis of every virtue.

THE SUNDAY SCHOOL LESSON

November 22, 1936

An Ambassador in Chains

Acts 28:16-24, 30, 31; Rom. 5:6-11

Golden Text.—I can do all things in him that strengtheneth me. Phil 4:13.

Long before it was his privilege to go to Rome, Paul expressed a desire to visit that great city, the master of the world. That there were a considerable number of Christians in Rome we learn from the fact that Paul addressed an epistle to them. That he knew many of these Roman Christians is to be noted from the large number of personal greetings he sent to members of that church in the closing chapter of his letter. That he knew some of their problems is to be seen in the fact that in his epistle he discussed some of them with them. The way did not seem open to Paul to go to Rome. There were lacking opportunity and the money necessary, but where man does not see his way through, God has a way of opening the way. In this case Paul made the long journey from Palestine to Rome as a prisoner, of course, but also as one whose way was opened and his way paid by the government. It was in the plan of God that His messenger to the Gentiles should be a citizen of Rome and so have advantages of the special privileges and protection that Rome provided for its citizens. We note concerning his citizenship that Paul was proud of it and ready, when it was needed, to benefit by the advantages his citizenship gave him. No doubt if all Romans had been as good as was Paul, the history of the whole world would have been different, but because there were godless and cruel Romans, Paul did not wrap his cloak about himself and have nothing to do with the whole business. In every country and in every age there is a great need for good citizens. Christian citizens of our day have the making of a righteous government in their hands if they will use their power and influence to that end.

Being a prisoner did not in the least discourage Paul. He had seen the inside of prisons before. He had even before his conversion been the means of imprisoning Christian men and women. It may be that the memory of the faith, patience and love for their enemies that Paul saw exemplified in those whom he imprisoned may have made him all the more ready to share a similar fate. The Bible and history

give us examples of men who have been in prison to whom we owe a great debt of gratitude. We recall Joseph, Jeremiah, and John the Baptist. We remember too, that the great Christian classic Pilgrim's Progress was written by one who served long years behind prison bars. In the days of martyrdom many suffered and, among them, some of our ancestors whose only crime was that they loved and served their Lord and Master.

The ancient custom of chaining a prisoner to his guard surely was not a comfortable one, but with Paul this was a great opportunity. His guards, and he mentions it, could hear the Gospel and carry it to their comrades. Soldiers in the Roman army who had been converted became the means of carrying the Gospel wherever they went, and so even hardened guards became instruments for the establishment of the kingdom of Christ in places where it was unknown.

Being in Rome and being settled in one locality had another advantage. It gave Paul, as a distinguished prisoner, the opportunity to speak to the Jewish population in Rome. Then, as now, trade carried the Jew to all the great cities of the world where they gained an influence far beyond their numbers. One would like to speculate as to who were among the Jews who assembled to hear Paul. Some were merchants, no doubt, others trades people, and others financiers. They came from all walks of Jewish society and were representative of their nation. Strange that they had not heard of Paul from Judea, but Paul traveled as a prisoner under guard more rapidly than communications of the ordinary kind. We give the Roman Jews credit for a willingness at least to give him a hearing. This open-mindedness should have continued and then the story of the Roman Jews would have been different. As it was, the Jews in Rome were like the Jews whom Paul had met in many countries and places. Some were ready to accept his showing that Jesus was the fulfilling of the law and the prophets, and others were just as ready to reject it. Was this a Jewish characteristic alone? We think not. Wherever the Gospel is declared, some are ready to accept it and benefit by the good news of salvation, while others are just as ready to reject it and disbelieve. The whole struggle about the glorious news of the Gospel is one that consists of two parties, those who accept and believe and those who reject and disbelieve.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Barga
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

A Voice in the Wilderness

"Don't laugh; DON'T laugh!"

A rising ripple of laughter, sweeping across the auditorium of three thousand teachers and school superintendents in the Topeka (Kansas) auditorium became hushed, as the voice of Senator Nye boomed out the mighty challenge of peace.

Senator Nye is one of those dynamic personalities who have come out with beautiful scars. Do you remember how he directed the investigation into the munitions industry? That Nye was speaking to the teachers assembled at the Kansas State Teachers Association meeting in Topeka, laying before them in telling, masterful strokes the mind of today. He told in dynamic tones which one can never forget the dastardly tricks of the munitions makers, and even of the officials in the army and navy, in collusion with manufacturers, not only in arming America far exceeding that of any other country, but even arming other nations, at a profit to American manufacturers. He told how, during the war, when their country was calling the DuPonts to assist her in the manufacture of powder, the DuPonts for weeks refused to go into production. The United States government, he said, had agreed to pay the DuPonts well for the construction of the plant, and to allow them a handsome profit for the manufacturing operations. But the DuPonts remained steadfast in their refusal. Only in the recent investigation was the reason for this refusal brought to light, — "The delay arose due to a disagreement between the company and the government as to **THE AMOUNT OF THE PROFITS** (Italics ours)".

He told of how the salesmen for American

munition makers were, during the recent troubles in Cuba, selling arms to both the government and the rebels, at the same time, "for the profits which came to the American firm." (Italics ours.) He told of specifications and formulae for deadly gases which were sold to other nations, as possible weapons against our own country, at a fabulous profit to American firms.

He presented in dramatic words, a picture of a conference of the great leaders, editors, bankers, and businessmen of Japan with some visiting leaders from America, and let us hear their reactions to American tactics in the Pacific, their real **DESIRE** for peace, and how the military forces, beaten in the February elections had resorted to the **murder** of those leaders for peace in Japan.

And finally, he told of how to the disarmament conferences America sends her most avowed militarists, who instead of making for peace, block the peace of the world.

"Don't blame the government," cried Senator Nye. "It's not the government that's to blame. It's you—and you—and you! You who sit idly by, and **NEVER** let your men in congress know that such rottenness shall not be, and **will not** be tolerated."

It was a challenge that rings long in the minds of his listeners, but it occurred to your editor that it surely is a challenge to Mennonitism this world over. Where is the power that shall and **CAN** withstand such depraved men in politics and government as Senator Nye so fearlessly exposes? Where will Senator Nye find Mennonite Youth in the struggle for right?

As he spoke, his whole being vibrant with the seriousness and the worth-whileness of his cause, one felt that here indeed was one of the

The conception that you hold of God, will hold you.

mighty social questions of our day, and if religion has any comfort for those caught in the meshes of this kind of trickery in government surely it is high time for us to let our religion show forth that comfort.

* * *

Quite fitting is the challenge which comes in the form of a little paragram—a voice from the Pacific:

“Subversive, Radical, Red are terms used in the attack of efforts toward world peace and social reform. In fact, any attempt to change the status quo or challenge the vested interests is ‘red.’ But let us not be dismayed by such charges. The forces which hurl them are often guilty of the charges they make. Let us not forget that the breaking of the early Mennonite forefathers with the mother church was not exactly a conservative move; yet who would be willing to give up our heritage of freedom derived from their courage?” —K. K. F.

Your MENNONITE

Can you answer Yes to the following questions:

1. Have you ever written to the author of an article in THE MENNONITE indicating your reaction?
2. Have you ever asked anyone else to subscribe?
3. Have you ever sent in a news item to the editor of THE MENNONITE telling of some interesting activity of your local society?
4. When you had a specially good program, did it occur to you “really we ought to send that in to THE MENNONITE”?
5. When someone did a noble work for the Kingdom of God, did that strike you as being “news” in the Kingdom for the citizens of the Kingdom?
6. Do you realize that the only way to overcome the damning effects of bad news of murder and crime, strife, lust, and war, is to overcome it with good news, as the Master instructed us?
7. Are you willing to help, by looking for the GOOD? (“Love thinketh no evil.”)
8. Do you believe that by the cooperation of all those who want a good, Mennonite clearing house, THE MENNONITE CAN BECOME THAT?

If you can answer Yes to these questions, things look hopeful for YOUR MENNONITE.

INTERMEDIATE DEPARTMENT

Intermediate Christian Endeavor

November 29, 1936

Topic: The Folly of Trying to Get Something for Nothing

Jer. 17:9-11

For Your Quiet Hour

- Nov. 23 Ill-got gains vanish. Prov. 13:6-11
- Nov. 24 Callous gamblers. Matt. 27:35
- Nov. 25 Walkers in crooked ways. Isa. 59:1-8
- Nov. 26 Greedy sinners. Jer. 6:11, 12
- Nov. 27 Positive experience. Prov. 16:8
- Nov. 28 Honest labor or dishonest gains. Prov. 28:19
- Nov. 29 The folly of trying to get something for nothing. Jer. 17:9-11

Pre-Prayer Circle

Theme verse: I Cor. 16:13, “Watch ye, stand fast in the faith, quit you like men, be strong.” The leader may emphasize the points mentioned in the verse and direct the thoughts for prayer to ways in which the Intermediate will have to be strong if he is going to resist the temptation presented in the topic of the evening.

For Practical Illustration

Cut from newspapers or magazines some striking illustrations of the appeal that is made constantly to the public to get something for nothing. These can be put up in a conspicuous place in the meeting and referred to in the leader's talk. A poster could also be made, using one of these advertisements and the question, “Do you ever get something for nothing?” and time and place of meeting.

Praise In Song

Select two or three praise songs that the group enjoys singing, but be sure to make your selections before you come to the meeting. Following these songs call for the society announcements.

Quiet Worship

Hymn: “Jesus Calls Us” (stanzas 1 and 4)

Leader: Ps. 139:23, 24

Response: Ps. 51:10 (let the president give this in response without announcement)

Hymn: "Have Thine Own Way, Lord." (Have this sung as a special number, if it is not in your hymn book)

Leader: Scripture reading Jer. 17:9-11. Announce your topic and make a few comments, showing how the passage from Jeremiah illustrates it

Brief prayers by three who have been asked in advance: 1. To thank God for His Word, our guide; 2. To ask God to forgive us where we have lived less than at our best; 3. For strength to be true to Christ in our daily life

Participation by Members

1. Leader's introductory talk should include why we need to discuss such a topic as this. Call attention to the clippings. Refer to the Christian youth conference at Lakeside where a thousand Christian young people agreed that they could not participate in any activities that appealed to the gambling instinct
2. What the Bible says. (Use for short talks)—
Ill-got gains vanish. Prov. 13:11
Brings trouble. Prov. 15:27
Leads to sin. Prov. 10:16
Robs others. Matt. 27:35
3. Questions and illustrations

Closing Hymn: "I Would Be Like Jesus"

Prayer by the superintendent and benediction verse

For Your Discussion

1. Have someone report on the story told in Reader's Digest, October, 1936, page 109. How can we know when we are being misled?
2. Is it ever possible to get something for nothing? What is the only way in which a Christian can accept something for nothing?
3. If we appear to be getting something for nothing, we are either being deceived or someone else is the loser. Illustrate with a so-called bargain. Is this always true?
4. Why should we insist on paying or working for what we get?
5. Mention as many different ways as you can in which we are tempted today to get something for nothing. Do you think any of them are Christian?

JUNIOR SECTION

Program Suggestions for November 29, 1936

Blessings and Thanksgiving

Topic 5: "What shall I render unto the Lord for all his benefits toward me"

1. Call to service by song "Praise Him, praise Him!"

2. Order of service:

1) Praise and Thanksgiving

1. Ten minutes of praise through song
2. A voice—the verse of the month (James 1:7)
3. Another voice—I Thes. 5:18 (In everything give thanks for this is the will of God in Christ Jesus concerning you)
4. Giving thanks—Ask each junior to come prepared with a verse of thanksgiving. At this time the chairman can begin the chain of thanksgiving by quoting his verse, then calling on someone else to give theirs. This second junior then calls on the third, etc., until all have been called upon.
5. Singing in unison—"Great Is Thy Faithfulness"

2) Dedication—

1. What shall I render unto the Lord for all His benefits toward me?—This beautiful verse so full of meaning could be printed on the board or in poster fashion. At this time the chairman could ask as many as six juniors to read it, one after the other. Each will read it differently and it will afford an opportunity for the truth to make a deeper impress on the heart.
2. The Psalmist's answer—
 - a. I will take the cup of salvation—minute talk by a member of the junior quartet. After brief remarks the quartet sings: "Jesus Paid It All"
 - b. I will call upon the name of the Lord—minute talk by one in the marks the quartet sings: "Jesus Lover of My Soul," verses 3 and 4
 - c. I will pay my vows unto the Lord—minute talk by a member of a trio. The trio then sings: "O Love That

Will Not Let Me Go." Older voices would be better for this

3. Five minute talk by pastor on "I gave it all for thee, what hast thou given for Me?"
4. A solo voice from the balcony or from behind a closed door singing:: "I Gave My Life for Thee." The speaker could ask for all heads to be bowed during the singing of this hymn
5. Response by the group in the singing of the hymn: "Just As I Am"
6. Closing prayer

SEVEN WAYS OF GIVING

1. The careless way: to give something to every cause that is presented, without inquiring into its merits.
2. The impulsive way: to give from impulse, as much and as often as love and pity and sensibility prompt. This is uncertain and irregular.
3. The lazy way: to make a special effort to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way: to save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The systematic way: to lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.
6. The equal way: to give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The heroic way: to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

ORPHANAGE MEETING

The Thirty-second Annual Conference of the Orphanage and Relief Society was held on October 10th in Eden Mennonite church at Schwenksville, Pa.

This society has become quite active as a re-

lief agent. For some years we have given the helping hand to a family in Bedford County, in Rev. Jacob Unruh's charge. We have also given assistance to a widow of the First Church, Philadelphia, in her time of need. She is now able to care for herself. Last year we acted as the Good Samaritan in behalf of a family of eight children, who were suddenly deprived of a father's care and support.

This year the society has sponsored the relief of a motherless family in the Richlandtown section.

The organization also paid \$50.00 per year towards the support of orphans in India.

If you have not yet contributed to this splendid work, it is not too late to mail your contribution to the treasurer, Miss Emma Ehret, 534 Solly Ave., Fox Chase, Pa.

We welcome to our membership any one who is interested in the cause and willing to support the work by free-will offerings and otherwise.

Our next conference will be held next fall, on the second Saturday in October, in the West Swamp church.

Come and get acquainted with the work, help us to care for those of whom Christ said, "Inasmuch as you have done unto the least of these, my brethren, ye have done it unto me."

Ada M. Landis,

407 Race St., Perkasio, Pa.

Now Ready

Our New 1936-1937

136 — Page

BOOK CATALOG

A copy of this catalog of Christmas Gift Bargains has been mailed to every subscriber in the United States. If your copy fails to arrive within the next week, write and ask for another.

ORDER IMMEDIATELY
To Avoid Disappointment

The Mennonite Book Concern
Berne, Indiana

JOTTINGS

A large gathering took place at Goessel, Kansas, numbering about 900, to bid farewell to the Missionary J. R. Duerksen family who will return shortly to their field in India after spending their furlough among friends and churches in the states.

Rev. J. J. Plenert of Philadelphia made a journey to Kansas to be present at the Golden Wedding celebration of his parents. He returned in time to occupy his pulpit, Sunday, the 15th.

The East Swamp Mennonite church, Rev. W. S. Gottshall, pastor, completed extensive alterations and repairs and celebrated the event with special exercises. There was a Conference night at which ministers of the Eastern District were invited to participate. At the regular exercises held on November 1, addresses were given by Erland Waltner of Hurley, South Dakota, Rev. Howard G. Nyce of Allentown, and Rev. A. M. Fretz of Perkasio, Pennsylvania.

Many students of Mennonite history will regret the passing of Rev. Howard Krehbiel, assistant librarian of the Schwenkfelder Historical Library, Pennsburg, Pennsylvania, where many books and documents of interest to Mennonites are housed. Rev. Krehbiel was in his 77th year, and was buried in the Washington Schwenkfelder cemetery.

Bethany church, Freeman, South Dakota, celebrated its annual Mission Festival on November 1. There were services afternoon and evening. The guest of the occasion was Rev. J. M. Regier, field secretary of Bethel College, and a member of the Home Mission Board of the General Conference. Rev. Regier was formerly pastor of Bethany church.

A series of meetings under the direction of Dr. Isaac Page were held in the Berne, Indiana, church. A unique feature of the meetings was the early meetings arranged so that persons needing to be at work by 7 o'clock could attend. At the afternoon meetings Dr. Page gave a message on the Holy Spirit. The subjects announced for the evening meetings were: "The Meaning of Justification"; "The Life of Gideon"; "God's Missionary Program in This Age"; "God's Method with the Gospel"; "Experiences in China."

Approximately 300 delegates from churches in Kansas, Nebraska, Oklahoma, and Colorado were in attendance at the meeting of the Western District Conference held in Beatrice, Nebraska, October 21 to 23. A minister's conference which was held the day before the regular Conference was also well attended. The meetings of the Conference were divided between the country and the city churches. Rev. P. P. Wedel was chairman, Rev. M. M. Horsch, vice chairman, and Rev. Abr. Albrecht, secretary. It was in the Beatrice congregation that the General Conference celebrated its 50th Anniversary twenty-six years ago.

Miss Alice Treuschel, teacher of religious education in the Bluffton, Ohio, schools, gave an address to the Intermediate C. E. Society of Grace church, Pandora, Ohio, on the evening of November 1. Miss Treuschel is making great impression on the children under her instruction and through them on the religious life of the churches of the Bluffton-Pandora community.

The Mission Board of the Central Conference will meet at Carlock in November 10. This is to be followed by a Peace Institute and a quarterly meeting of the minister's association of the Conference. Speakers at the Peace Institute will be Revs. Earl Salzman, E. Troyer, Carl Landes, and R. L. Hartzler.

In connection with attending the Home Mission Board meeting in Quakertown, Pennsylvania, Rev. David Toews, Rosthern, Saskatchewan, delivered two addresses on the situation of the Canadian Mennonites. Rev. Toews laid special stress on the need of these German inclined German people to have a book store in Canada, since it is much easier to secure German books direct from Germany into Canada than by way of the United States. The Publication Board is planning to open such a branch book store if sufficient funds come in for the project. Rev. Toews spoke in the Grace Mennonite Church, Lansdale, and in West swamp, Quakertown, and in each instance the neighboring Mennonite Congregations were invited.

A recent resolution of the Board of Directors of Bethel College, Newton, Kansas, should be of interest to all persons interested in the history of our church,

It was voted, in order to encourage the upbuilding of an All-Mennonite Historical Library and Archives, that the Board of Directors of Bethel College offer to any Mennonite conference, district conference, board, committee, or individual of the Mennonite Church its fire-proof vault (about 20 x 15 feet) and an extra room adjoining said vault (about 28 x 20 feet) in the basement of the Science Hall, for the safekeeping of Mennonite historical material, such as books, pictures, papers, periodicals, manuscripts, etc., with the understanding:

- (1) That, if so desired, said material remain the property of said conference, board, committee, or individual.
- (2) That without expense to such conference, board, committee, or individual the custodian of the Mennonite Historical Library and Archives of Bethel College is to take proper care of (but not be responsible for) such material as long as it is stored here and that such material is to be classified, catalogued, and made available for use by the college and public just as any other material in the Bethel College Library.
- (3) That said conference, board, committee, or individual will provide the funds for the necessary standard bookcases to store any such collection in a proper way.

A recent publication by the Mennonite Book Concern is, "A Guide to Christian Living." It was prepared at the direction of the General Conference and is intended for the use in instructing young people. While not arranged in catechetical form it serves well the purpose of catechism for younger pupils. The subjects dealt with are essential Christian doctrines. Rev. S. M. Rosenberger and his son, President A. S. Rosenberger of Bluffton College, are the authors. The latter having completed the work when poor health prevented the elder Rosenberger from doing so.

Our missionary, Dr. Dester, wishes to have his address properly kept in mind. It is, Dr. H. E. Dester, Basna via Raigarh, India.

Sunday, November 8, was a great day in the Springfield, Pennsylvania, Church, of which Rev. A. M. Fretz is pastor. Special services were held in the afternoon and evening. The afternoon service was of the nature of a rededication and home coming and the evening was given over to a combined Sunday School and Christian Endeavor service. Many former members and friends of the congregation were in attendance.

Following the meeting of the Minister's Quarterly Meeting held in Germantown, November 2., Rev. and Mrs. D. J. Unruh of Lansdale, Pa., left for their new field, St. John's church near Pandora, Ohio.

Rev. G. T. Soldner, who has served a Central Conference church in Goshen, Indiana, for several years and formerly was pastor of the Souderton, Pennsylvania, church has accepted a position with field secretary with Bluffton college succeeding the late Prof. B. D. Smucker.

In many colleges the Y. M. C. A. and Y. W. C. A. organizations have been discontinued and have been combined under the new name, "Student Christian Movement." Thus the co-educational idea is also asserting itself in this direction, and apparently with good results. The interest has increased and better work is being done,

Bethel College is greatly enlarging its printing plant to do some of the General Conference printing. In this plant some of the students can earn part of their expenses and get a college education.

"A Trip Around the World," a book written by Dr. J. H. Kliever, printed in the above shop, is now going on sale. It should find ready buyers, for it is an interesting and splendid contribution to our scanty missionary literature.

Oklahoma Bible Academy at Meno, Okla., reports an enrollment of 46. Rev. J. B. Frey, the superintendent, has had to leave temporarily to go to Arizona in the interests of his translation of the Bible into the Hopi language. The other instructors are: August Schmidt, principal, Frieda Ann Merk, and Elizabeth Baergen.

Bethel College featured a "Religious Emphasis Week" last week. The purpose of this was to help the students deepen their spiritual life. The addresses of the guest speakers centered on the following topics: On Monday—What is Life? The Purpose of Life. What Shall I Place First? — On Tuesday—The Author of Life, God. How May I Think of God? Becoming Aware of God. — On Wednesday—The Master of Life, Jesus. The Master of Life. What's the Use of Living? — On Thursday—Entering into Life. Life Made Over Again. Keeping Spiritually Fit. — On Friday—Power for Life. Storing up Inner Resources. The Secret of Victorious Living.

Recently two Mennonite Mutual Insurance organizations had their meetings, the Mennonite Aid Plan at Pulaski, Iowa; and "Der Mennonitische Hilfsplan" at Goessel, Kansas. Both report successful sessions and a fine brotherly spirit. We Mennonites should take a lesson from these bodies. They succeed in doing what the churches cannot do, in that members of the different branches are working together in perfect harmony and with distinct blessings to all concerned. At Pulaski, Iowa, delegates from practically all Mennonite branches fellowshiped together.

Rev. and Mrs. John Plenert of the Johannestal church, Hillsboro, Kansas, celebrated their golden wedding Saturday, November 7. Rev. J. J. Plenert, pastor of the First Church, Philadelphia, Pa., their son, with family, was present at the festival.

Rev. D. J. Unruh, until now pastor of the Mennonite church at Lansdale, Pa., has moved to Pandora, Ohio, to serve the St. John church near that town as its minister.

On November 15, Rev. G. T. Soldner, until recently pastor of the Eighth Street Mennonite church, Goshen, Indiana, will take up the work of field secretary of Bluffton College, in the place of Prof. B. D. Smucker, who died some months ago.

"Crucifying Christ in Our Colleges" (Universities), a book written by Dan Gilbert with the assistance of students from four state universities, has recently appeared in its thirteenth edition. It is a book that should be read by some of our people, too. It can be readily obtained through our Mennonite Book Concern. If some of our churches, leaders and parents who exercise too little care in the choice of a higher institution of learning for their young people, would know what this book reveals they would draw closer to our own Christian colleges, thank God for them, and take a greater interest in their moral and financial support.

Rev. C. H. van der Smissen of the Home for the Aged at Newton, Kansas, recently visited the families of his son and daughter at Beatrice, Nebraska. While there he made two addresses, one on the subject, "Our Forefathers before the Reformation." Though four-score and five or six years old he still feels young and keeps himself busy.

Rev. J. M. Regier, chairman of the Board of Home Missions, who has recently made a visit among our brethren in Canada, is astonished at the extent of and the opportunities for home mission work in that country, and feels that his Board has not done its duty there. He assisted in the dedication of a new church at Saskatoon, and in Winnipeg he helped celebrate the tenth anniversary of the founding of the Girls' Home, where 150 Mennonite girls, working in that large city, find a congenial Christian home and nurture.

Rev. S. M. Grubb, editor of this paper, is getting better again and will probably be able to take charge of the last few numbers of this year.

NOTICE!

Do you wish to have a part in printing leaflets giving our "Statement of Position," "Our Concept of Patriotism," "The Scriptural Basis for Peace Convictions," and other forthcoming publications, soon to be available for free distribution among our churches?

The Western District Conference Peace Committee is offering these to the extent in which funds become available. May we count on the wholehearted support of members of our district conference?

One dollar pays for one thousand of these leaflets stating the basic peace truths with which every Christian should be thoroughly familiar.

Send your contributions as soon as possible to Dr. E. L. Harshbarger, Bethel College, Kansas, treasurer of the committee.

P. H. Unruh, President,
Walter H. Dyck, Secretary.

HOME MISSION BOARD RECEIPTS

October, 1936

Paid directly to Rev. David Toews, Rosthern, Saskatchewan, our Canadian Treasurer.

Received through—

J. J. Penner, Hague, Saskatchewan.....	\$ 25.00
J. P. Siemens, Rosthern, Saskatchewan	45.00
A. C. Epp, Naco, Alberta.....	4.65
G. Bock, Clearwater, Manitoba	16.50
B. B. Epp, Whitewater, Manitoba	25.00
K. J. Sawatzky, Whitewater, Manitoba	10.00
David Boese, Chinook, Alberta	4.00

For Saskatoon Church, Saskatoon, Saskatchewan, Eastern District Sunday School Association 250.00
(This and a few other gifts that had come in since July were sent in addition to the 5,000.00 sent previously.)

Executive Committee, Women's Miss. Societies .75

General Treasury.

West Swamp, Quakertown	75.00
S. S. Salem, Freeman, South Dakota	75.00
Bethesda, Henderson, Nebraska	72.54
Emmaus, Whitewater, Kansas	110.13
Swiss, Alsen, North Dakota	11.43
P. P. Dirks, Ruff, Washington	5.00

Bethlehem, Bloomfield, Montana	15.75
Eden, Moundridge, Kansas	191.13
S. S. Zion, Donnellson, Iowa	13.33
First Halstead, Kansas	50.88
First, Allentown, Pennsylvania	5.66
First, Geary, Oklahoma	8.62
S. S. Salem, Wisner, Nebraska	21.14
Immanuel, Los Angeles, California	3.00
Puluski, Iowa, Mennonite Church	13.04
S. S. Classes No. 1 to 3, Lehigh, Kansas.....	10.00
Swiss. Alsen, North Dakota	18.00
Ex. Committee Women's Miss Societies	64.34
Salem, Dalton, Ohio	23.68
Menno, Odessa, Washington	21.32
San Marcos, Paso Robles, California	13.12
Buhler, Kansas, Mennonite Church	44.81
Bethel, Langdon, North Dakota	6.20
Eden, Inola, Oklahoma	10.00
First, Berne, Indiana	89.02
Calvary, Mechanics Grove, Pennsylvania	11.56
Eden, Moundridge, Kansas.....	265.68
Deep Run, Bedminister, Pennsylvania	50.00
Bethesda, Henderson, Nebraska	67.67
Bethel College, Mennonite Church	18.40
S. S. Johannestal, Hillsboro, Kansas	16.41

Total income in General Treasury	1411.86
Paid out on orders	1605.00
Tax on checks	30

All the gifts were thankfully received and cheerfully acknowledged. Respectfully submitted,

A. J. Neuenschwander, Treasury.
Quakertown, Pennsylvania.

DEATH

Barbara Lugibihl, daughter of Christian and Barbara (Hilty) Lugibihl, was born on a farm near Pandora, Ohio, April 19, 1850, and passed away at her home in Pandora, Ohio, November 1, 1936, reaching the age of 86 years, 6 months, and 12 days. She was baptized and received into the Swiss Mennonite Church many years ago. She was always an active and faithful member of her church. She was the first president of the first Women's Missionary Society organized in the Mennonite churches of this community. She retained her missionary interest to the close of her life, regularly attending the meetings of the society of her church as long as she was able to do so. For five years she served as a missionary under our Mennonite Board of Oklahoma among the American Indians. She was a cheerful and hopeful Christian to the close of her life.

Funeral services were conducted by Rev. Paul E. Whitmer at the Grace Mennonite church, Pandora, Ohio, November 5, 1936.

God's children are love-slaves. They serve God, not because they must but because the love of Christ constrains them to do so. — J. H. E.

Order Your Christmas Greetings Early

DON'T WAIT UNTIL THE RUSH BEGINS — ORDER NOW

BOX ASSORTMENT - BIG VALUES

"SUNSHINE LINE"

SCRIPTURE-TEXT

Box No. 36

21 Folders with Envelopes

For Your Next Christmas Greetings

The problem of selecting the proper type of designs and suitable sentiments is perfectly handled for you here. The 21 most attractive folders—all on fancy papers—are printed in harmonizing colors by the unique "offset" process. Verses with depth of meaning bearing upon the true import of Christmas and choice Bible passages are all artistically hand-lettered. There are fancy inserts, die-cut designs, and an unusually beautiful use of color and silver highlights. Sure to please you! Every folder is of equal value—suitable to send to your choicest friends.

There are no gaudy or "compromising" type of designs used in this assortment. Every folder savors of dignity, refinement, and, most of all, has the true religious influence. Not "preachy" but sure to impart a pleasing reverence for the Christ whose birth we celebrate. We have never seen as beautiful a gift box as this assortment comes in! The design on the box top is an "arch window" through which is seen a lovely painting of the little town of Bethlehem with the shepherds in the foreground. Box is suitable to use in sending a gift.

Box No. 36 is truly unusual value. Price \$1.00

Scripture Text Assortment

No. 621

21 Folders and Envelopes

Appropriate to the true meaning of Christmas. Beautifully new patterned paper stocks. Excellent variety including metal seal numbers, embossed designs, raised-silver high-lighted numbers and others. Both sentiments and Scripture selections carry the heaven-born spirit of Christmas.

GIFT BOXES

Each assortment is packed in a very beautiful gift box suitable for gift purposes after the cards have been used.

Price Only \$1.00 Postpaid

SCRIPTURE TEXT

CHRISTMAS ASSORTMENT

No. 26

12 Lovely Folders with Envelopes

We recommend our "Sunshine Line" Christmas assortment No. 26 for those who need only a few Scripture-text folders. Here you get 12 strikingly beautiful designs with fine, meaningful sentiment plus Bible verse. The illustration above gives a faint idea of the excellent variety and beauty offered. All 12 folders are printed in "offset" colors that are so handled as to give the most pleasing effects. Many dainty decorations in silver give an added touch of sparkle and cheer. Several designs have scalloped or "die-cut" edges adding to their attractiveness.

The use of Scripture-text greetings is becoming increasingly popular, for they are most appropriate. Box No. 26 comes in a beautiful container.

Price only 50 cents

INSIST ON IT!

The "Sunshine Line" with its distinctive designing, exceptional sentiments, and carefully chosen Bible verses still continues to be the leader and standard of comparison in the religious card field. So when desiring Scripture-text cards, whether it be for Christmas or everyday use—always ask for "Sunshine Line" folders.

SCRIPTURE TEXT CHRISTMAS ASSORTMENT

No. 612

12 Folders and Envelopes

The biggest and best value assortment of Scripture Text folders ever offered for the money. You are certain to be delighted with the variety of designs, papers, treatment, and splendid variety and spiritual tone of the Religious Sentiment and Scripture texts.

GIFT BOXES

Each assortment is packed in a very beautiful gift box suitable for gift purposes after the cards have been used.

Price, only 50c, postpaid

CLOSE OUTS

3

Dollar Christmas Greeting Assortment of former years—some Scripture Text and some without—while they last only.....

A total of from 58 to 63 Christmas Greetings in these three boxes

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WRITE FOR OUR NEW 1936-1937 CATALOG

The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

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No. 46

HISTORIC INCIDENTS IN OUR MENNONITE BACKGROUND THAT CAN BE USED TO DEVELOP AND INSPIRE THE DEVOTIONAL LIFE

Church history is common property. The deeper we delve into it the more certain we are to find that other Christians, as well as ourselves, derive inspiration from those who have had a part in their historic development. The Roman Catholics have a long array of saints and it is a virtue with them to read and meditate upon the lives of these saints. Lutherans, Reformed, Anglicans, Presbyterians, Quakers, and others pay tribute to men and women who have given their all, not hesitating to make the supreme sacrifice for their faith.

As Mennonites most of us have a reasonably pure Mennonite background. Names familiar in many of our scattered communities appear again and again, but somehow they all point back to either a Dutch or Swiss origin. Names like Landis, Musselman, Goertz, Krehbiel, Unruh, Wedel, Gottshall, and Shelly immediately betray to the knowing one a Mennonite background that goes to the Reformation.

A recent political orator made this startling observation: "Wherever I go in America I find Americans." We might say that in whatever Mennonite community we happen to find ourselves we find at least a Mennonite background that deserves appreciation. The question now is whether this distinctive and individualistic background has any practical or ideal worth. We feel very much that it has.

Earlier Mennonite writers sometimes referred to Menno as the founder of our church. Records of this Conference confirm this statement. Then the works of the European writers were not so familiar or so accessible as now. Today greater familiarity with what research reveals teaches us that our spiritual ancestry goes a great deal farther back than Menno.

Some have tried hard to connect us with the Waldensians, but with little success, since there is no convincing evidence to connect us with them, and specially no documentary evidence. While there is no evidence to establish this point we do know that this remarkable people, hidden for ages in the heart of the Alps, were an evangelically minded people, that they had the Bible in the vernacular, and that they covered a great portion of western Europe in their missionary efforts, moving about as peddlers, tinkers, itinerant tradespeople, and that their type of christianity comes closer to present day evangelical Christianity than anything that has come down to us through the Middle Ages. That these Waldensians were specially active in sections of Europe where later the Anabaptists appeared, is as near as we can come to making them a part of our family tree. If there should be anything outstanding for which to thank them in our day it should be their missionary zeal,—their realization that no matter what the risk, the duty of a Christian is to share the Gospel with others. Again, the enemies of the Waldensians gave them credit for lives that were pure in contrast with the kind of normal living common in Europe at that time. Like them, our fathers laid more stress upon correct Christian living than upon the importance of elaborate creeds. Indeed, amateur theologians in the Mennonite church have at various times tried to write out creeds, but generally the job has been a poor one, if not a miserable one. On the other hand, the moral purity of the members of the church was and is consistently and persistently insisted upon at no matter what the cost.

It was not until long after Menno's association with his group that they came to be known as Mennonites. The reason is easy to understand. They were a distinct and separate group long before Menno's renunciation of Rome. They did not aspire to anything higher than a

brotherhood and called themselves Brethren. It was an undesigned and natural quality that exemplified true Christianity that sought no consideration from the proud, the wise, and the noble. They had caught the spirit of the Word, "Not many wise after the flesh, not many mighty, not many noble, but God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things that are mighty and the base things of the world and things which are despised hath God chosen and the things which are to be brought to naught the things that are."

In the humility of our spiritual fathers, as in the humility which Paul describes to the Corinthians, we need not of necessity select poverty as a special mark of holiness, though we may find ourselves among the poor who are always present in an atmosphere that may serve God acceptably and consistently. In the long list of martyrs described in the great source book of our church's history, the Martyr's Mirror, we find that there are shoemakers, tailors, tinkers, peddlers, etc., which indicates that they were like that other great martyr who made his own living as he carried the Gospel to other peoples and to other lands in the weave shops of the tent makers. This little prematurely aged Jew, master philosopher of the ages, only followed the footsteps of a Master whose hands were horny with toil and whose bread was eaten in the sweat of his brow. Mennonites carried with them for centuries the ideal of a leader being also a manual laborer—Love Preachers the Dutch brethren called them. I sometimes wonder if we, as a church, have not lost much of our effectiveness and individuality by tolerating a professional ministry with all the abuses that go with trial sermons, salary considerations, and titles other than those of common courtesy. John, Christian, Andrew, Mose, and Will remain with me as memories of a real democratic simplicity in our church.

Is there anyone here who has ever heard of a Lutheran minister preach or make an address without in some way bringing in the mention of Martin Luther? If there is such a one I should like to see him. If anyone has ever been in company with a member in good standing of the Methodist church an hour without being impressed with continual reference to Methodist church he has an experience that is unique.

Mennonites have yet to be moved to making it an important and vital part of their religion to speak up for it on every occasion that opportunity makes possible. Their ancient idea regarding themselves that they were "the quiet ones of the land" had its good points, especially at times when to make much noise brought upon them merciless persecution. Now, in the age of propaganda, let the words of the wise old Preacher be emphasized: "There is a time to keep silence and a time to speak."

This year is important in our history in that it marks the anniversary of Menno's renunciation of the Church of Rome. Naturally we should give some special attention to that great father of the faith. Two books on Menno Simon by eminent authorities on Mennonite history have just come from the press. One by Dr. C. Henry Smith of Bluffton College, and the other by John Horsch of Scottdale, Pa.

An appreciation of the life and conflicts of Menno will be helpful to us in our spiritual development if we make it one that desires rather to learn than to criticize him. He was human as we all are. He was an outstanding personality, but he was nevertheless human. About all that we know concerning his personal life we learn from Menno himself, and that is very little. As a parish priest he lived up to the reputation of priests of that day, loving pleasure and enjoying popularity, feasting and gaming and attending to his parish duties in the loose way common to priests of that period and to the neglect of the spiritual needs of his flock. Milton describes the pathetic needs of the people as "Blind mouths that look up and are not fed." No one would have supposed from a knowledge of his early life that Menno would become the only great leader the Dutch nation had to give to the Reformation. God moves in a mysterious way. What human could have suspected that the entire early career of Saul of Tarsus was a preparation of one who was destined to become the Apostle to the Gentiles and the interpreter of Christianity for universal acceptance? Who would have suspected that the uncouth, studdering Moody was, under Providence, to become the messenger whose simple theology and common sense was to invigorate Protestantism with a modern but effective type of evangelism that reached into every corner of the world where Christians were to be found?

To know the life of Menno is to have it im-

pressed upon us that God finds chosen instruments among those of whom we would despair. To learn to know that this mighty man of God was of common clay is to have inspired in our hearts a hope for even the most incorrigible. We know ourselves better than anyone else but God. We know our weaknesses and our inconsistencies, but we know too that "He is able to save," and we may sing heartily the phrase appearing in several of Charles Wesley's hymns, "I am a miracle of Grace." Menno's change from a lightminded person to a serious one was the result of the working of the Spirit of God, but like so many others who have come to a change of life and life's habits, he became severely intolerant and took a gloomy outlook on life and on those whose position in life differed from his. He could not credit the ministry of others not in the same state as himself as sincere. He was master in the use of abusive terms and applied them vigorously to those who disagreed with him. In this, it is true, he was no different from the other Reformers. Unedited reprints of some of Luther's works have been given to the world. Calvin called Menno a conceited ass. May we not learn from this, and many other examples, that even the men most honored for their spiritual leadership need at times to season their speech with the salt of human kindness?

The twenty years of Menno's life, during which time he was hunted like a partridge on the mountains, were filled with dangerous situations which, not for one moment, could be said offered safety from torture and the stake. He was a man who dared. It was a daring without the comradeship of the battlefield. It was a daring for principle. It was a daring that looked for no relief but death. God eased his latter years. He could hide in the fastnesses of the swamps of Schleswig-Holstein with the protection of a powerful Noble assuring his safety. Finally he could die in his own bed, surrounded by friends who sought from him a parting blessing. Great sacrifices are often needed for the great causes with which God blesses the world. These often lead to the supreme sacrifice, but He often plans that the life rather than the death of His servant shall serve His purpose. Death, even a torturous death, would often be a relief to one who must live day and night in anxiety and distress. But God wants that one to live to His glory rather than take upon himself the martyr's crown. So it

was with Menno. From the hiding places he found open to him he could do the writing that flooded northern Continental Europe and so multiply in writing what often he had to say in private. Though sick, broken, poor, and crippled, the spirit of Menno could not be suppressed. Its voice had to be heard. With our little ills, we, who have never been outlawed with a price on our heads; we, who have never seen friends put to death for giving us shelter; we, who have never had to end our latter days hiding in swamps, what cause have we to complain if physical ills do occasionally cause us inconveniences?

Just one word about Menno before we pass over to other considerations. In his early days he had doubts concerning the mass, but he kept on saying masses. He was puzzled about baptism, but sought the opinion of men. He lived in doubt, yet enjoyed the reward of his evangelical preaching in popularity and good living. It was not until he turned to the Word of God that he found enlightenment. Hitherto he had leaned upon the opinions of others and found that he had been feeding on straw. The discovery that he made concerning the uselessness of trusting the opinions of men must have haunted him to the end of his life. One who visited him in his last days said that his advice was: "Do not make yourself the slave of men." This is generally interpreted as having had reference to his difficulty of getting along with Leendertz Bowens, but it bears a wider application. Where there is the Word of God to which to turn for guidance, it is folly to depend upon what men would say or demand. Perhaps we may say that his finding the Word of God the only rule of faith and guidance is the outstanding lesson we and others may learn to our eternal profit.

The early struggles of the followers of Menno among themselves is characteristic of the formative periods of the Christian church. Conservative rational and radical parties have always been disturbing in the face of a better exemplification of tolerance in the spirit of Christian love. Paul rebuked the Corinthians for their partizanship and asked, "Is Christ divided?" Our Lord anticipated the numerous unnecessary separations that would plague his followers, and prayed "that they all might be one." Here is where the human element enters and stays the longest. Among the Dutch Mennonites not long after Menno's death there were

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many different parties, with no essential difference except that they delighted in banning one another. Among these were the house buyers, the anti-house buyers, the feet washers, the dung carts, as one of their opponents called them, the fine and the coarse ones, etc. This condition continued for many years, or until about the year 1700, when Mennonite refugees from the Palatinate and Switzerland, poor, helpless, and without friends or prospects, came swarming into Holland. Here was a challenge to every Mennonite. After all these people needed help, not from one party, but from all parties. The job was too big to be undertaken by a handful. They then organized the Commission for the Relief of Needy Outlanders. The commission functioned for more than thirty years and was the means of assisting many of our ancestors to new homes in the new world. When it was all over they found they had forgotten their petty differences and were working together as one. It was a happy adventure. It set their minds on things more worth while and not on thrashing out differences. Surely the matter of someone having been cheated or thinking that he had been cheated in a real estate transaction by a brother, both the buyer and seller being long since dead, had to be forgotten some time and this was accomplished by doing good to people who really were in need. Did Mennonites for all time learn from all this? They did not. Up in one of our counties at the beginning of last century a brother was justly disciplined by excommunication because of a "phoney" horse swap. His family then organized a Mennonite

church of their own, holding themselves to be the only true church to the extent that they made it a sin even for one to listen to the funeral sermon preached over his own mother if the preacher did not happen to be a member of their own peculiar party.

Nothing since the separation in 1847 has done more toward bringing a good feeling among Mennonites of various parties than the opportunity to work together for the relief of fugitive brethren who came this time, not from Switzerland or the Rhineland, but from Russia. If we are to pray with the Master "that they all may be one," we may find that unity in helping those less fortunate than ourselves who need both material assistance and sympathy.

One is said to become more conservative or more reactionary as one grows in years. It is the privilege of youth looking forward to novelty and adventure that regards with more or less contempt those who have a long and varied experience to mature their judgments and guide them in their final appreciation of things as they are. I am now at that stage of life where I can contemplate with tolerance the new things called into being by a changing world. But I can also appreciate the older things that have come out of the changes of years as precious gold that has stood the test of fire.

When our fathers came together in the Skip-pack meeting House on that memorable fall day to consider their future existence there were no very great things that differentiated their practices and policies from those of the Old Brethren. Gradually they established an individuality that surely did make their differences noticeable.

Some days ago I was a guest at a Moravian Love Feast at Lititz. There was no ceremony. A simple prayer by a venerable clergyman was offered. No one had the spotlight. All ate and drank together in the spirit of love and equality while the historic hymns associated with the feast were sung without announcement or comment. That was all. It was simple, but behind it it had the wonderful past of the Moravian brotherhood. Would not the Moravians lose something that never could be replaced were the Love Feast abandoned or embellished with ceremony?

I also once was the guest at a Schwenkfelder Memorial Day. Strict simplicity marked the occasion in every respect, but at that memorial were sons and daughters of ancestors who had

endured persecution in the Fatherland and had brought with them a culture that enriched the new land in which they made their homes. What would the Schwenkfelder church amount to if it abandoned its Memorial Day and all that it signifies?

New Mennonite is not an authorized name, but one that was understood at the time of the separation and continues a story of things that are new and have come into our fellowship. I turn to our early records and find that Conference on one occasion resolved that "Hereafter, out of respect to Almighty God, the congregation rise to receive the benediction instead of receiving it seated as was hitherto the custom." Were those from whom our fathers wanted to be different disrespectful to Almighty God because they received the benediction while seated? Or were our fathers surrendering something in order to imitate the denominations around them?

The "Umfrage" has so far gone out of use in our churches that I am really ignorant of a good English phrase to express it. True, we have our preparatory services, but they are just another type of ordinary meetings. Our communion services are administered as in other churches, and in some places to the extent that unordained persons distribute the elements, abolishing the table and its significance and serving the bread and wine in the pews. The serious heartsearchings of the days when the "Umfrage" was really in force gave stability to the Christian profession of brotherly love and humble sincerity. Has not something been lost, and where will we look to find it again?

We still have in our conference the survival of the solemn lot called into use for the selection of deacons and ministers. The day has long since passed when it might be restored and accepted, but we ask: Was not something distinctive lost when it was abandoned? Do we see it end in miserable failure that once it was the habit to say it worked in the Old Church? We don't call it failure when, in communities where the Old Church is established, the meeting houses are filled with worshipers and the messages are full of evangelistic fervor brought by messengers with a faith that takes the whole Bible as the Word of God. I have nothing to criticize concerning the founders of our Conference, among them was a great-grandfather, while the names of a grandfather and a father were never among the names missing

from the Conference rolls. Our Conference came into being in protest against abuse—and what good thing has not been abused? But, the position I want to maintain is that the old landmarks that have disappeared from among us have had their worth and value in the devotional life of our people. They were distinctive things. Simple, yet mighty evidences of confidence in God and obedience to His Word.

S. M. Grubb.

(Read at the Ministers' Quarterly Conference, Germantown, Pa., November 2.)

SASKATOON AND WINNIPEG

It took many years before the Mennonites in Saskatoon were able to obtain their own House of God, and they probably appreciate it all the more now that they have one. Seven years ago at Hutchinson, Kansas, the Conference granted permission to collect \$10,000 for that purpose. The depression stepped in. One year ago at Upland, California, the resolution was renewed; however, only \$5,000 was now granted. To this amount the local church had to add, as it was impossible to build adequately to meet the needs of the community. The total cost of the building is about \$8,500. There remains an indebtedness of at least \$1,500.

The building is a very plain structure yet very neat, and even in a beautiful city like Saskatoon the Mennonites point with pride to **their** church. The outside is a light gray stucco and the inside, walls and ceiling, white plaster. The room is bright and cheery when the electric lights are turned on.

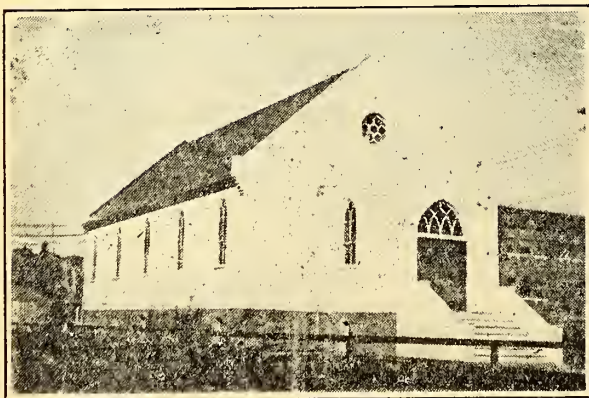
The church was dedicated on October 18th. It was a rainy morning, yet the building was packed with people for each of the three services. The church can comfortably seat 300 people on the main floor, and 200 in the basement. A loud speaker was arranged for the basement and thus between 500 and 550 people attended each of the three services. There were many Mennonite visitors from country churches. Rev. David Toews was in charge of the dedication, after which I was asked to speak in the English language—the only English message given that day out of nine or ten sermons. The pastor in charge, Rev. J. J. Thiessen, then spoke with feeling and deep appreciation of their new church. The program was interspersed with beautiful choir selections.

The Mission Board also rents a house in the

city which is at the same time the Girls' Home and the dwelling for the pastor and his lovely family. There are tree daughters and one son, between the ages of seven and sixteen, in the family.

Saskatoon is a larger field than can properly be cared for by one worker. There are large numbers of rather careless descendants of Mennonites. In addition to his church constituency and the Girls' Home, Brother Thiessen endeavors seriously to be a shepherd there, bringing in the lost sheep one by one.

Coming now to Winnipeg, we find a similar picture, yet quite different. Whereas Saskatoon has a population of 38,000, greater Winnipeg has 300,000. The field is more complicated. Our Mennonite church was secured several years ago. The Girls' Home is in charge of Sister Helena Epp and Rev. and Mrs. John H.



The New Church at Saskatoon, Sask., Can.

Enns. There are seven fine children in the Enns family, the oldest of which is a junior in high school. Sister Helena lives in the Home with the girls, while Rev. Enns serves as spiritual adviser and "Seelsorger" to the 230 working girls.

How I wish more of our mission friends from the "States" could have attended the tenth anniversary program at the Girls' Home, October 22, from 5:00 to 9:30 P. M. About 150 of the girls were able to be present, and what a joyous group it was! Always working in the homes of the rich, they have Thursday afternoon and evening off, also a part of Sunday. Then they gather in their "home," casting off all restraint and enjoying their fellowship to full extent.

For October 22, a splendid program had been prepared. Welcome messages and songs were brought by the girls. In his fatherly way, Rev.

Toews spoke cheerfully to the girls. A supper was served in the basement of the church, after which the program continued. Original talks, poems, songs, and a play were rendered by the girls. The play had been written for the occasion by Rev. Enns. Several of us, including Rev. J. J. Thiessen of the Saskatoon Girls' Home, were given opportunities to bring messages of encouragement to the girls and their "Mother" and "Parents." I wish I could impress upon our churches how wholeheartedly grateful the girls are for their "Home." By a unanimous rising vote the audience asked me to extend greetings and hearty thanks to the churches in the "States" for making their "Home" possible.

The meeting was dismissed at 9:30, but the girls lingered. Two had guitars, so they played and others started to sing. "Von der Erde reis ich los" and numerous other beautiful songs. The question was asked how many girls had no other home but that, and about a dozen rose to their feet. What if that were removed?

May God bless these "Homes," the girls, and their leaders!

J. M. Regier.

CORRESPONDENCE

Whitewater, Kansas, November 6, 1936. Dear Readers of the Mennonite: As it has been the writer's privilege to be a representative from the state of Kansas to the General Conference of the Mennonite Aid Plan (a Christian insurance organization), held in the Mennonite church near Pulaski, Iowa, on the 28th and 29th of October, he feels somewhat constrained to testify to the blessings of God experienced on this occasion.

Starting at 4 A. M. on October 27, and picking up Brother Jacob Dick, and Brother Jaworsky of the M. B. Church at Hillsboro, both delegates, we headed toward highway 50 south which took us to Kansas City, about 230 miles out. We had a real nice day to travel and under the protecting hand of God we had no trouble whatsoever except in trying to find highway 69 out of Kansas City.

Rolling joyfully along, we entertained ourselves with interesting conversation and spiritual songs. So the time passed very rapidly, and at 6:45 P. M. we reached Pulaski, 502 miles away from home. Being entirely strangers, we stopped at a farm home, and a friendly man came out. Although he confessed to be a Meth-

odist, he seemed to know of the occasion that brought us there and directed us to the pastor of the Mennonite church, Rev. W. W. Miller, who formerly was our missionary in Chicago. There we were met with real brotherly love. As the family already had their quota of visitors, we were directed to other houses that were waiting to receive guests for the conference, and were also met with real Christian hospitality, so that we felt quite at home.

During the two-day session of the assembly we got acquainted with a number of the members of the entertaining church, as well as with all the delegates. And as the spirit of friendship and hospitality seemed to prevail among the members of this church, we felt the presence of the Lord's spirit in the meetings and the homes which we were privileged to visit.

Most of the farms and homes in this neighborhood show signs of former prosperity, but the depression and dry seasons have also affected them as they have most of us American people. And in spite of the hard work, saving, and economical habits of these dear people, the good Lord is talking to them just as he does to so many of us, through unusual experiences, in order to loosen us from our adherence to worldly things and to draw us nearer to Him. It is generally hard for us to understand God's love in trials and adversities of this kind by which Christian people are put to a test. It was therefore a joy to communicate with these friends who through a real, simple faith in Jesus, our Savior, do not only depend on a home in this world, but are looking to a home beyond, where nothing disturbs the eternal joy and peace. And with such a feeling we bade farewell to one another, at the close of the last session, with the prayer in our hearts that if we should not meet again in this world we would, with God's help, strive to meet in eternal glory, to praise the Lamb of God forever.

The meetings were held in a reverent Christian spirit, with dependence on the Lord's guidance for the organization which is not a money-making concern, but a brotherhood working together to help one another when members suffer losses of various kinds. This is done in a self-denying way, according to Gal. 6:2.

At 5 P. M., on October 29, we started for home, and for quite a while the theme of our conversation was the kind and friendly treatment that we had experienced among our hosts. And in the name of our trio I want to thank

them very heartily for the brotherly love shown the delegates. May God reward them with His blessings.

Stopping on the way for supper, we reached Kansas City at about 11:30, where we stayed through the night. The next morning I looked up my son who is studying for doctor at the Kansas University School of Medicine located there, had a short, pleasant visit with him and his wife, and reached home towards evening, thanking God for the many undeserved blessings which he bestows upon us on the way to eternity.

Christian Thierstein.

First Church of Philadelphia, Pa. To the Readers of the Mennonite: Greetings! We are happy to report that we are enjoying many spiritual feasts under the leadership of our new pastor, Rev. J. J. Plenert. The sermons are full of Gospel truths and offer much food for thought. They are a spiritual uplift and an inspiration. There is an increased desire to hear the Word of God expounded. Since the beginning of September we again have Sunday evening services with encouraging attendance. We also have mid-week services for Bible study and prayer. At these meetings the attendance ranges from 25 to 40, and a good interest is manifested.

The latest auxiliary organization is a Missionary Society, which meets once a month at the homes of the different members. The interest is growing.

Several letters have been received from Wilhelmina Kuyf, a member of our church, who went to China last summer. She is well and happy in her work and asks for every one's prayers that she may learn the language quickly so that she can be of help in doing Christian work.

Our church congratulates Rev. and Mrs. John Plenert of Hillsboro, Kansas, who are the parents of our pastor, Rev. J. J. Plenert, on their fiftieth wedding anniversary. Our pastor, Rev. J. J. Plenert, left Philadelphia Monday evening, November 2, for his parent's home and returned November 12th.

On Sunday morning, November 1, we had an Officers and Teachers Installation service during the Sunday School period, when the pastor conducted an impressive service. It is from this time forth that the newly elected Sunday School officers assumed responsibility.

The Correspondent.

Grace Mennonite Church, Lansdale, Pa., November 5, 1936. Dear Readers of The Mennonite: Quite some time has elapsed since correspondence has appeared, but the work in Lansdale has been going on as usual.

A Daily Vacation Bible School was held for three weeks during June. The enrolment of the school was 64, the average attendance was 54, and of these there were 43 who had a perfect attendance.

Miss Elsie Pfister, who is working with the Scripture Memory Mountain Mission in Kentucky, spent a week during August at her home. She is one of our members and she brought a short missionary message during the Sunday School session and at the evening service she told of the work that is being done among the children in Kentucky. She taught the S. O. S. class, of which she is also a member.

The speaker at the Monthly Bible Conference for October was the Rev. R. R. Fritsch, D. D., teacher of English Bible at Muhlenburg College, Allentown, Pa.

On July 19, at the close of the morning service our pastor, Rev. Daniel J. Unruh, read his resignation as pastor of the Grace Mennonite church, having received a call to become the pastor of the St. John's Mennonite Church, Pandora, Ohio.

Rev. Unruh brought his farewell messages on November 1, at the morning and the evening services. The church was filled for both these services. At the morning service the subject of his sermon was "Unlimited Resources," and his text was found in II Cor. 9:8 and Phil. 4:19. At the evening service the sermon was "Stewardship and Loyalty," and the text was found in I Peter 4:10.

During the morning service six persons were received into the fellowship of the church. They were: Frieda Frank by baptism, Mr. and Mrs. Arthur Bishop on reconfession of faith, Mr. and Mrs. Arthur DeLong, and Russell DeLong by letter.

It is indeed with regret that we saw Rev. Unruh and his family leave us, but as it is the will of the Lord for his life we ask God's richest blessing upon him in his new field of labor.

Missionary W. F. Unruh from India has consented to be our acting pastor until such a time as we select a new pastor.

Dorothy Gerhardt, Corr.

TO THE PASTORS AND CHURCHES OF OUR GENERAL CONFERENCE

The Board of Publication calls attention of all our churches and their pastors to Resolution No. 39 of the last session of General Conference at Upland, California. This resolution reads,—**Resolved**—"that the churches be asked to consider the work of publication as a missionary enterprise, and that they take at least one offering annually for the support of this cause."

Your Board is deeply concerned, while carrying on the work and meeting all obligations placed upon them, to greet you at the next session of General Conference without a deficit. We are also looking forward to be able at some time in the near future to own and operate our own printing plant whereby it will be possible to bring into your homes and churches all our periodicals and literature with less expense, and so assist in keeping you in touch with all of our conference projects and enterprises, as well as the activities and news from among our churches. Will you kindly remember this, your cause, in your prayers and with your gifts? Send your offerings and gifts to our treasurer, Bro. E. W. Baumgartner, Berne, Indiana.

In grateful recognition for all support you may give your Board,

Your Board of Publication,
M. J. Galle, Secretary.

FENELON'S PRAYER

I have recently met with a prayer of Fenelon, Archbishop of Cambray, which I regard as about as high an example of prayer as I have ever found out of the Word of God:

"O Lord, I know not what I should ask of Thee. Thou only knowest what I want, and Thou lovest me, if I am Thy friend, more than I can love myself. O Lord, give to me, Thy child, **what is proper, whatsoever it be.** I dare not ask either crosses or comforts, I only present myself before Thee. I open my heart to Thee. Behold my wants, of which I am ignorant, but do Thou behold and do according to Thy mercy. Smite or heal, depress or raise me up. **I adore all Thy purposes without knowing them.** I am silent. I offer myself in sacrifice. **I abandon myself to Thee. I have no more any desire but to accomplish Thy will.** Lord, teach me to pray. I beseech Thee, dwell Thou Thyself in me by Thy Holy Spirit. Amen."

THE SUNDAY SCHOOL LESSON

November 29, 1936

Christian Brotherhood

Philemon 4-20

Golden Text.—There can be neither bond nor free . . . for ye are all one in Christ Jesus. Gal. 3:28.

The epistle to Philemon is a short personal letter written by Paul from Rome to one who was dear to him and who held Paul in great esteem. We note that Paul lived in his own hired house in Rome and that, though a prisoner, he was permitted to receive whoever came to him. We should realize that here was Paul's field and that in it he was able to do much to the honor of his Lord. The soldiers to whom he was chained heard the Gospel and carried its message to the world outside, especially to their own comrades. The Jews, upon invitation, came to the house of Paul and from his lips heard the plan of salvation revealed. From Paul's epistle to the Romans we learn that, although up to that time he had never been in Rome, he had nevertheless many acquaintances to whom he sent greetings and who, when he was in Rome, could minister to his needs. In the letter to Philemon we learn of another who found Paul and through him found his Savior. It was Onesimus. Onesimus was no stranger to Paul. Way back in Syria he must have seen him in his master's house, for he was the slave of Philemon. The story of Onesimus reveals that he had been dishonest in his master's house and fled. Rome, like most large cities, now offered an excellent hiding place among its thousands and in its complex activities. Just how Onesimus came in contact with Paul we do not know, but his previous knowledge of him must have had something to do with his seeking him out. Perhaps his conscience troubled him, and knowing that Paul was a godly man, he sought him out to unburden his troubled soul.

In writing to Philemon, Paul makes mention to the church that was in his house. He, no doubt, was a person of wealth and had a home of sufficient size to accommodate the gathering of Christians. We may picture in our minds something of the character of Philemon. He was a person of outstanding Christian faith or he would not have been so close to Paul. He must have loved the brethren or his house

would not have been open to their gatherings. The atmosphere of his home was one of piety and Christian service to the extent that a wrongdoing servant would be troubled with the wrong he had done and sought out the Apostle for help. The seeds sown in his heart in his master's house brought forth fruit in far off Rome.

In returning Onesimus to his master, Paul shows his brotherly concern for him in that he offers to make good anything wrong that he had done. It shows Paul's confidence in the man and much more his confidence in the power of Christ who could so change a thief that the Apostle accepts him as a brother and recommends the master who has been wronged, to receive him as a brother beloved. The power of the Gospel is such that the worst and the most hopeless of men and women can be changed to saints. The whole history of the church of Christ shows this occurring again and again.

Slavery was an institution in Paul's time. He did not make this an occasion for attacking it as the world's worst evil, though that is what it was. What he did do was to have the attitude of master and slave changed. No proud slave owner, who was not a real Christian, would have tolerated the suggestion, even from his best friend, that a slave be received as a brother. It took many centuries for the world to get rid of slavery, but the reason it stayed so long was that men had not the spirit of the Christ who would have men see that a human being is a child of God and has every right to be regarded as a brother.

We see in this portion of Scripture the power of the Gospel in that it can change a wrongdoer to one who is to be accepted as a fellow-member of the body of Christ. Race, language, condition in life and culture are all but incidents in the human family. They do not deserve the emphasis that men give them. The thing that is really important in every human being is that he has a soul and that Christ died to redeem it. It is more important to be one of the family and household of God than to belong to the proudest clan that ever existed. It is more important to have our citizenship in heaven than to boast of being one of a great and powerful nation. Not all men are rich and not all men are poor. But we may be rich in the things that pertain to the Spirit and we need not be poor in the knowledge of God's love for us.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Bargaen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Affirmative Living

THANKSGIVING reminds us that after all this is a positive world—that loved ones believe in us—that Nature is friendly—that God is good.

If we yield ourselves to this world it is no trick at all to come to a point in our thinking where everything is negative. We get to thinking that the world is against us; that the other fellow is getting all the business; that all the opportunities of life have been taken; that we were not intended for success; that everyone has a mission but we. Before us loom all the difficulties; others have none. Before us lie the unfruitful years; behind us the wasted ones. What thoughts, these! All negative — worse than wasted, for they tend to create within each of us the reality itself of which we think. How well Jesus emphasized this idea, "For as a man THINKETH in his heart, so IS he." Thinking—Being.

Indeed, modern psychology and science tend very strongly toward the conclusion that the teachings of Jesus on this point were not only good mysticism—they were good science. It is one of those two-edged swords that cuts both ways. The old, sweet-looking grandmother, out of whose face there shines the light of heaven, has lived her many years with loving, kindly thoughts. The old, glinty-eyed miser,

crab, and grouch, IS exactly what he APPEARS to be—the incarnation of mean, small, miserly thoughts — a creature that cannot be big and lovely because he has not thought big and loving thoughts.

This country over there are men and women, young and old, who fold their hands gladly before the Thanksgiving table, in the genuine thankfulness which springs from a heart that lives daily, week in, week out, in the presence

of God's bounty, and knows it. Such hearts do not have to be told nor reminded what to be thankful for. Out of their hearts and lives there wells forth a stream of gratitude as the water from the eternal springs.

To such hearts God is the Great Yes — the Great Amen — of life. Like the young man in the Bible, they hear Him say to them, "All that is Mine is thine." Indeed, they know it—know it from experience. They have gone expectantly toward Life, and found it good.

Life has answered them positively: "Yes, young man, you CAN. You will succeed. Your confidence will be rewarded; your efforts will be repaid. Your noble ambitions; high resolves; your ecstatic hopes and aspirations are NOT in vain. They are good. Go ahead."

And the youth, hearing the voice of God so near, responds rapturously, "Yea, Lord, thou hast made all things WELL."

FIRST THANKSGIVING

When the pilgrims came to land
On this blessed golden strand,
They knelt down and kissed the ground,
Thanking God for what they found:

America, a free domain,
Where true religion shall remain.
For one year the pilgrims there
Filled each day with toil and care.

They would work and till the soil,
Hoping, praying all the while.
Soon their labor there was crowned,
In abundance they had found.

So a Feast of Thanks was planned
For this blessed freedom's land.
Indians also were invited,
They did come and were delighted.

Harmony and peace was living,
Then the day was named THANKSGIVING.
Sweet land of liberty we sing,
From hill and plain shall freedom ring.
—Mrs. P. R. Aeschliman.

My Pardner

“When John S. Huyler, the candy manufacturer, started out in business, he took Jacob’s pledge: ‘Of all that thou shalt give me, I will surely give the tenth to thee.’ He opened an account with ‘M. P.’ (My Partner), putting into that account one tenth of all that he earned. His business success as he kept God in mind was phenomenal, and M. P.’s account received many large amounts. He said, ‘I don’t give anything; it is the Lord’s money.’”—Westminster Teacher.

A Christian Endeavor Testimony

A young man, who had made a vital contact with Christian Endeavor work recently made the following testimony:

“Of all the things that have influenced me, I believe Christian Endeavor has had the greatest. It was through Christian Endeavor that I came to know the Lord Jesus, as my Lord and Savior. It was at the C. E. Conference . . . that I first began to think about salvation. At that time I revolted at the idea of a decision for service . . . Four months later I attended another conference. I realized for the first time at that conference what I was looking for and never could find in the things of the world — was Christ. Thanks to the Christian Endeavor.”

Marion County Youth’s Conference

For a really delightful combination of speakers it would be difficult to find a program that offers more than that of the Marion County (Kansas) Youth’s Conference, to be held at Hillsboro, Friday, November 27, at the Tabor College Auditorium, with Dr. J. E. Hartzler and Dr. James S. Chubb, well-known youth-conference speaker, as the principal speakers.

The announcement carries a splendid program, with ample opportunity for discussions on worship, social relations, recreation, the second coming of Christ, and the various “isms.” If your C. E. has not officially elected someone for this convention, don’t say, “Too bad,”—get someone to pack into the car with you and GO. If someone tells you he’s too busy, tell him you know it, that’s why you called HIM. If he says he can’t afford it, tell him 75 cents covers lunch, banquet, lectures, fellowships, new friendships, new outlooks, new inspirations, new ideas—

and you’ll tell him the rest on the way up. Coming back you won’t need to tell him anything.

(When you get back from the convention you will surely have a pretty clear idea about it all. Why not take a few notes and share your reactions with others, who like yourself, make it a habit to READ THE MENNONITE!)

Questions

- 1. Am I growing so that I am a better Christian today than I was January 1, 1936?
- 2. Do I know my Bible better?
- 3. How many Friends have I won to Christ?
- 4. Can my friends tell by my every day life that I am a follower of the Lord Jesus Christ?
- 5. Have I surrendered fully to the Lord? Is Christ really the King of my life?
- 6. Am I faithful to my duties as a society officer or committee member?
- 7. Do I attend the meetings of my society regularly?

INTERMEDIATE DEPARTMENT

December 6, 1936

Topic: Timothy, the Helper
Acts 16:1-5

For Daily Study

- Nov. 30 The old man likes the youth. I Tim. 1:1, 2, 18-20
- Dec. 1 Warning against danger. I Tim. 6: 20, 21
- Dec. 2 In prison for his faith. Heb. 13:23
- Dec. 3 The hand of a helper. Luke 10:30-37
- Dec. 4 The root of helpfulness. I Cor. 13:1-7
- Dec. 5 Unexpected helpers. Acts 28:1-5
- Dec. 6 Timothy, the Helper. Acts 16:1-5

Pre-Prayer Circle

Read I Tim. 2:1 and explain the meaning of it, remembering that it was Paul’s message to Timothy on prayer. Offer suggestions for prayer, then ask each one present to take part.

Leader and Helper

Carry out the idea of the topic by having one of the older members as leader and one of the younger members as helper. Select two that will enjoy working together. Assign some of the easier tasks, such as handing out the top-

ics, announcing the songs, or reading the Scripture, to the helper. Let the helper sit in front with the leader at the meeting.

Praise in Song

1. "What a Friend We Have"
2. "Trust and Obey"
3. "Help Somebody Today"

Announcements

(President takes charge)

Quiet Worship

Call to worship: "O Master, Let Me Walk With Thee." While the piano plays the song very softly, let the leader read the words of stanzas 1, 3, 4 reverently. (Practice with the piano in advance, if possible)

Announce the topic and call for the Scripture Scripture reading: Acts 16:1-5 by the helper Sentence prayers. Repeat some of the suggestions made in the pre-prayer circle. Ask them to make their prayers only one sentence long, so that those who are more timid will feel freer to take part.

Song: "In the Garden." (Ask them to read the third stanza instead of singing it)

The Topic Discussed

1. Timothy's home. II Tim. 1:5. Refer also to the C. E. World Quarterly
2. Timothy called as helper. Acts 16:1-5 and C. E. Quarterly
3. Paul's love for Timothy. II Tim. 1:1-4
4. Timothy's conduct. I Tim. 4:12
5. Timothy's testimony. II Tim. 1:7, 8; 2:3
6. Timothy's knowledge of the Word. II Tim. 2:15
7. Timothy as helper. II Tim. 4:9-13
8. In prison for his faith. Heb. 13:23

Questions

The C. E. World Quarterly gives questions on the qualities of a helper and friendships between old and young

Closing Moments

Poem:

A WISH

Make me humble, make me kind;
Give me wisdom's light of mind,
A generous hand, a gentle heart,
The power to do my useful part.
Give me a task to make me strong;
Help me to serve, to right a wrong.
Teach me to smile and spread good cheer,
To banish doubt or quench a tear.

Then when night comes and efforts cease,
Grant me, dear Lord, the gift of peace.

—Grenville Kleiser.

Consecration:

If your society observes Consecration Sunday, you might ask each Intermediate to select the verse in I and II Timothy that means most to him, and tell why. Or you could select verses from these two letters and hand them out for the response of the members, giving the reference to one person and the verse to another. The one having the reference would give the chapter and verse, and the other would respond with the verse, thus carrying out the idea of a helper.

JUNIOR SECTION

Program Suggestions for December, 1936

General Theme: The Coming of Jesus

General Outline: (Only three programs are submitted for December)

Topic 1—The Coming of Jesus Foretold

Topic 2—The Coming of Jesus

Topic 3—The Coming Again of Jesus

Verse for the month: "The Word became flesh and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." John 1:14

Song for the month:

I gave my life for thee, my precious blood I shed
That thou might'st ransomed be, and quickened from the dead.

I gave, I gave my life for thee, what hast thou giv'n for me?

My Father's house of light, my glory circled throne
I left for earthly night, for wand'rings sad and lone;
I left, I left it all for thee, hast thou left aught for me?

And I have brought to thee, down from my home above
Salvation full and free, my pardon and my love;
I bring, I bring rich gifts to thee, what hast thou brought to Me?

Program Suggestions for December 6, 1936

Topic 1: The Coming of Jesus Foretold

1. **Setting**—This is the advent program and the time for spruce and candles and transparencies. Among the old Standard Picture Rolls are good pictures of prophets foretelling the

birth of the Messiah. One of these could be fastened on the board and on the side could be printed "And a Redeemer Shall Come."

2. Call to worship by prelude

3. Worship period

- 1) Song in unison—"Joy to the World! the Lord is come"
- 2) Song of the month in unison
- 3) A voice saying, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him"
- 4) Song in unison—"There is room in my heart for Thee." (Thou didst leave Thy throne and Thy kingly crown)
- 5) Responsive reading—Selection 340, Mennonite Hymnal. Psalm 24
- 6) Song in unison—"Jesus, the Very Thought of Thee"

4. Announcements

5. Study period. Aim: To prepare the heart for the coming of the King of Kings; to teach the prophecies and their fulfillment

- 1) Introductory remarks by chairman as follows: God knows all things. God knows all that will happen before it really happens. God knew that those who would come to live in this world would sin. So, before the world was made, God made a plan to redeem us from sin,—to save us from sin,—He wanted to send Jesus, His Son, to die for our sins. He sent prophets to help the people to stay near to God and to tell them of a Redeemer that would come
- 2) **The Voice of God's prophets** and how God made their words come true—Each one, taking part, could be supplied with a star on which the prophecy is written. The prophecy is read and then, in the child's own words its fulfillment is told. The child then fastens this star on a wire strung across the front of the platform. This is repeated until the last child hangs his shining star. Not nearly all the prophecies can be given and the last child taking part should make this statement
 - a. The first prophecy—Gen. 3:15
Fulfillment—Gal. 4:4

- b. Micah 5:2 — Fulfillment: Christ's birth in Bethlehem
- c. Isa. 7:14—Fulfillment: Luke 1:26-35
- d. Isa. 40:3—Fulfillment: John 1:22, 23
- e. Zech. 9:9—Fulfillment: Mal. 21:5
- f. Isa. 9:6, 7—Fulfillment: Being fulfilled. Christ is to us who want Him all of this
- g. Isa. 42:7—Fulfillment: Christ does it to every heart that allows Him to enter
- h. Isa. 53:3—Fulfillment in Christ's life upon earth
- i. Isa. 53:7—Fulfillment in Christ's death
- j. Isa. 53:9—Fulfillment: The cross between two thieves and the grave
- k. Ps. 41:9 — Fulfillment: Mark 14:41-49; John 18:1-5
- l. Zech. 11:12, 13—Fulfillment: Matt. 27: 3-10
- m. Ps. 22:16—Fulfillment: Luke 23:33
- n. Ps. 69:20, 21—Fulfillment: Matt. 27: 33, 34
- o. Ps. 22:18—Fulfillment: John 19:23, 24
- p. Ps. 110:1—Fulfillment: Luke 24:50-52
- q. Dan. 7:13, 14—Fulfillment: When Jesus comes again
- 3) Song in unison—"Wonderful Words of Life," verse 1
- 4) Leader's minutes—A heart talk using John 1:14 plus Revelation 3:20. Jesus comes to our hearts, will there be room for Him? He can change a lowly stable into a place of glory
- 5) Reading of the verse for the month in unison
- 6) Jesus asks: What hast thou for Me?—Singing of "I Gave My Life for Thee." Introduced by leader
- 7) Sentence prayers by Juniors asking that our hearts might be prepared for the King of Kings
- 8) Closing prayer by leader

Many a time we pray, and are prone to interpret God's silence as a denial of our petitions. Whereas, in truth, He only defers their fulfillment until such a time as we ourselves are ready to co-operate to the full in His purposes. Prayer registered in heaven is prayer dealt with, although the vision still tarries. And faith is trained to its supreme mission under the discipline of patience.

JOTTINGS

The Mennonites of Holland have been doing mission work for over eighty-eight years in the Dutch possessions of Java and Samatra. Last year's statistics bring the information that there are 1987 baptized Christians and 1948 children in the missions. There are also two Chinese congregations originating with the Mennonite mission having the same congregational regulations that the Javanese Mennonite mission churches have.

The 400th anniversary of Menno Simon's renunciation of the Church of Rome has revived considerable interest in his life and writings. Besides the two short biographies appearing recently in America, one has recently come from the press in Germany. Dr. Cornelius Krahn is the author. No German life of Menno has appeared in Europe since the publication of a life of Menno by Berend Karl Roosen in the early part of last century. A reprint of this work, under the supervision of John H. Oberholtzer, came from the press of J. G. Stauffer of Milford Square, Pa., in 1871.

Several young men accused of making a noise and disturbing the Mennonite church in Souderton, Pa., were arrested and sentenced by the magistrate to attend Sunday School for one year. It is to be hoped that by the end of their sentence they will have a greater respect for the House of God, but we hardly think that a Sunday School is exactly the institution that authorities should regard as instruments for maintaining public peace and order.

The Board of Publications did a graceful part in arranging for complimentary dinners to two of its editors, namely Rev. C. H. A. van der Smissen and Rev. S. M. Grubb, who have served long as editors of their papers. The dinner to Rev. van der Smissen was given in Newton, Kansas. The one to Rev. Grubb was given in Philadelphia. Since the nearest member of the Board lives nine hundred miles from Philadelphia and the others live in Kansas and on the Pacific coast, it was arranged that a number of invited guests should represent them. The brethren in whose honor these dinners were given deeply appreciate the thoughtfulness and friendship that prompted them thus to show their appreciation.

Rev. Jacob Jantzen of Vancouver, B. C., Canada, who has charge of the Girls' Home maintained there for the benefit of Russian Mennonite girls, writes: "Due to the number of increasing girls who come to our home and stay with us often for a number of days, we are compelled to move into a larger house, and from November 10 our address will no more be 2331 W. 47th Avenue as heretofore, but 2880—42nd Ave., Vancouver, B. C., Canada. Rev. Jacob Janzen, Mrs. Eliese Janzen, and Miss Kate Neufeld."

Henry Detweiler, a charter member of the Souderton, Pa., church, who had reached his eighty-second

year, passed away at his home in Souderton last week. Until recently Brother Detweiler was a familiar figure at our local and general conferences. He was always interested in the work of the conferences and the local church, and could be depended upon to faithfully do any part in the work that fell to him.

Rev. and Mrs. John Plenert of Hillsboro, Kansas, celebrated their golden wedding on November 8. A large number of relatives took part in the celebration both at home and in the church. Among the visitors from a distance were a son, Rev. J. J. Plenert, of Philadelphia, Pa., and Mr. and Mrs. H. H. Jantz of Drake, Saskatchewan, Canada.

A number of guests gathered recently at the Bethel Deaconess Home, Newton, Kansas, to join with Sister Marie Lorentz in the celebration of her twenty-fifth deaconess anniversary. A program was given in chapel of the Home at which Rev. J. E. Entz, Rev. Winifred Regier, Dr. A. M. Lorentz, and others gave addresses and others contributed musical numbers.

One thinks of South America as a warm continent and so, no doubt, it is in places and at times. The Mennonite colony in Paraguay has passed through a cold winter with ice and harm to the crops this summer. No, we are not joking about a winter in summer. In the southern continent, below the equator, they have summer when we have winter, and winter when we have summer.

Rev. David Toews of Rosthern, Sask., was in eastern Pennsylvania last week and a guest at the dinner given to the Editor of The Mennonite by the Board of Publications. Rev. Toews has long been an outstanding personality among the Canadian Mennonites and has often appeared at our Conferences to plead their cause, especially the cause of the Russian Mennonite refugees who have been making Canada their home.

A CALL FROM CANADA

Dear Brethren:—Owing to hot weather and drought, Canada again had a total crop failure in many places, in the southern part this is the sixth crop failure, and it will not be very hard to imagine the hardships which many of our people are going through.

I would not like to impose on anyone, but knowing conditions as they are, I would simply state that it would be a great help to many a poor family, if clothes could again be sent for distribution for the needy.

We certainly appreciate all that has been done in the past along this line, and I certainly would not have asked for help again this year, if a good crop had been harvested. But as it is, I trust you will understand and do what is possible on behalf of our needy families.

Yours very sincerely,

David Toews.

Rosthern, Sask., October 17, 1936.

DEATH

James M. Moon, after an illness of about two weeks, departed this life at his home in Trenton, Ohio, on Sunday evening, September 6, 1936, having reached the age of 84 years. Mr. Moon served as deacon in the Apostolic Mennonite church for many years, and was always loyal and faithful to his church. He is survived by his widow, Wilhelmina Moon, two daughters, Miss M'Della Moon, a member of the Bluffton College faculty, and Mrs. Jack Williams of Detroit, Michigan, and three grandchildren. — Services were held in the church on September 9th, conducted by Rev. J. E. Amstutz, who based his remarks on Phil. 1:21. Burial in the Mennonite Cemetery.

Miss Katie Schertz died at her home in Overpeck, Ohio, on August 12, 1936, at the age of 77 years. In early youth she united with the Mennonite church and remained a loyal and faithful member. The services were held at her home on August 14, by Rev. J. E. Amstutz, basing his remarks on John 14. Burial took place in the Mennonite Cemetery.

John F. Iutzi, born July 14, 1853, died at the home of his daughter, Trenton, Ohio, on October 15, 1936, after an illness of more than a year. Services were held at the Mennonite church, October 17, 1936, conducted by Rev. Amstutz and Rev. Livingston. He is survived by his daughter, Mrs. Josephine Arnold, and two grandsons. Interment at Woodside Cemetery, Middleton, Ohio.

Martha (Schumacher) Suter, daughter of John and Barbara (Geiger) Schumacher, was born in the Bluffton-Pandora, Ohio, community, November 18, 1890, and closed her eyes in death October 20, 1936, having attained the age of forty-five years, eleven months, and two days. Eight days before her demise she suffered a severe heart attack. From this she was apparently making a rapid recovery, but almost without warning another sudden and unexpected attack carried her away in death. She is survived by her husband, Gilber Suter, and two sons, James and Dwight. Four sisters and four brothers also survive. Thirty years ago Mrs. Suter became a Christian and was received into the Grace Mennonite church, Pandora, Ohio, of which she remained a faithful member until her death. She was a dearly loved wife and mother. Funeral services were conducted at the Grace church, October 22, 1936, by the pastor, Rev. Paul E. Whitmer, in the presence of a large congregation of sympathetic friends.

Lydia Katherine, oldest daughter of the late Peter and Maria Weber, was born March 27, 1860, near Donnellson, and passed away on November 8, 1936, at 12:20 A. M., at the age of 76 years, 7 months, and 11 days. On October 5, 1873, she was baptized on confession of her faith by Rev. Christian Schowalter, and became a member of the Zion Mennonite church. On January 13, 1884, she was united in marriage to William J. Krehbiel. To this union one daughter was born, Mrs. Walter Krehbiel. After their marriage they made their

home in Moundridge, Kansas, for twelve years, at which time she transferred her church membership to the West Zion Mennonite church. In 1896 they returned to Donnellson to spend the rest of their life here, again uniting with the Zion Mennonite church, of which she stayed a faithful member until the time of her death. On December 7, 1925, her husband preceded her in death, after which she made her home with her daughter and family. Her death is mourned by her daughter and her husband, and five grandchildren, also one brother, Eli Weber of near Donnellson, and three sisters: Mrs. Clara E. Krehbiel of near Donnellson, Mrs. John P. Lowenberg of New Boston, and Mrs. J. P. Galle of near Donnellson, also many nieces and nephews and a host of other relatives and friends. She was preceded in death by three brothers and one sister.

Mrs. Wm. Lidtkke, born October 19, 1858, in Poland, Russia. Baptized June 7, 1874, by Rev. Tobias Unruh. Emigrated to United States of America September 5, 1874. She was united in marriage September 3, 1892, and lived in this union 35 years, 1 month, 16 days. She lived as a widow 18 years, 7 months, 16 days. Died May 5, 1936, at the age of 77 years, 6 months, 14 days.

Mrs. Tobias Ratzlaff was born December 12, 1842, in Poland, Russia. Baptized May 9, 1855, by Benj. Dirks. Emigrated to the United States of America September 5, 1874. United in marriage with Tobias Ratzlaff July 16, 1879, by Rev. Benj. P. Schmidt. Her husband died February 27, 1903, leaving her a widow 33 years, 2 months, and 25 days. Died May 22, 1936, at the age of 93 years, 5 months, and 10 days.

Betty Jane Unruh, daughter of Mr. and Mrs. Wm. Unruh, born July 17, 1932. Died August 14, 1936, at the age of 4 years and 28 days.

Funeral services for the above three deaths were held at the Friedensberg church at Avon, S. D., with Rev. D. A. Schultz officiating.

MARRIAGE

Dahlenberg-Friesen.—Amanda Dahlenberg, daughter of Mr. and Mrs. Wm. Dahlenberg, of Avon, S. D., to Rev. Jacob A. Friesen, son of Mr. and Mrs. Abr. Friesen, of Mountain Lake, Minn., on June 9, 1936, at the Friedensberg church, Avon, S. D. Rev. D. A. Schultz officiated.

Unruh-Graham.—Dorothy Unruh, daughter of Mr. and Mrs. B. A. Unruh, of Avon, S. D., to Mr. Arthur Graham of Indiana, on June 18, 1936, at the bride's home, with the uncle of the bride, Rev. J. H. Dirks, of Dell Rapids, officiating.

Richert-Ewert.—Frank Ewert, son of Mr. and Mrs. H. C. Ewert, of Avon, S. D., to Miss Lillian Richert, daughter of Mr. and Mrs. Ben Richert, of Montana. The wedding took place in the bride's home church in Montana, but the Newlyweds are making their home at Avon, S. D., and the Friedensberg church heartily welcomes the new sister to our community.

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The Mennonite

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VOL. LI

HILLSBORO, KANSAS, DECEMBER 1, 1936

No. 47

WHAT HAVE WE SHARED AND EXPERIENCED DURING THE YEAR THAT WE CAN BE THANKFUL FOR?

(P. H. Schroeder)

Such a question is a call to us to close our books and take inventory.

If we have not taken notes during the year and have no other record than our recollections, some of us probably could not find very many things to be thankful for, as we are all more inclined to remember the things that disappointed in our daily living, rather than the things that we received during the year that really make and build a life. They are usually taken as if God owed them to us, and He knows that we need them, and let it go at that.

What have we shared? Now in a general way we could say, we as a nation, as a state, as a community, as a church, or as a C. E., we are very thankful for peace, and personal safety, for freedom of speech and worship, for liberty to congregate, to move about as one chooses, which has made life sweet and worth while. We are sorry that the people in Spain can not enjoy this privilege at this time. We are naturally inclined to make the material things an incentive for our Thanksgiving. All these gifts shall start us thinking, not only taking. A thankful person is also a thoughtful person. His spirit of gratitude is not a mere matter of the immediate moment, it roots back into memories of sustaining mercies.

Our experiences the past year have been of such a nature that fear was more prevalent than faith. If we think of the heavy relief work that had to be done, the severe winter we had with all its problems, the dry spring with its dust storms, the dry and extremely hot summer and its long duration, and then think of the wonderful blessings God gave us after all our fears, we find that all our worries were for naught.

It is easy to be thankful for the good things we receive. Should we not be more thankful for God's help and guidance in such trying times, than we are? God uses them to halt us in our line of thought, to make us realize that we are in His hand.

On Thanksgiving Day we usually go back to the first Thanksgiving Day of our American forefathers, in 1621, how they observed it in a reverent way and gave thanks to God. If we would only compare what they had in their day, that they were thankful for, after the dreadful winter during which almost one half of the Pilgrim group died. They actually were in a new world, deprived of all the modern conveniences that we now enjoy; facing hardships in their pioneer life, how they walked to their places of worship over the roughest roads to get there; then let us think of the wonderful things that we have and enjoy today. We have our modern places of worship, with good roads leading to them, with fast and comfortable transportation, in our cars; we have our modern communication by wire or radio; we have our modern schools, colleges, and hospitals, with the best medical help always at hand; we have our modern homes, equipped with all the labor-saving devices. But we are apt to take these things as a matter of course.

Today we wonder, what would the Thanksgiving event be without the Thanksgiving EATING? To show this more clearly we would like to take you back to the first official Thanksgiving day in Israel, described in Chron. 16. On that day did David first ordain to give thanks to Jehovah, in bringing back the Ark of the Covenant of Jehovah into the city of Jerusalem. It was an occasion of thanksgiving, due to the fact that they had received as their own what they had lost for a time to their enemies. We surely would be more thankful if we should lose all the things that we enjoy today, then all of a sudden could come back to them again.

David dealt to everyone in Israel, both man and woman, a loaf of bread, a portion of wine, and a cake of raisins. But we should learn the contents of Israel's Psalms of Thanksgiving which merit our consideration, for they reveal the elements of the thankful spirit that we need today. The first element is MEDITATION. True thanksgiving is not all emotion. We must think before we can ever thank. The second element of a thankful spirit is APPRECIATION, as meditation leads to appreciation. Let a man fill his mind with the evidence of God's goodness, let him dwell in thought on all the uncountable things that have made our days during the past year richer and fuller, let us ponder the priceless possessions of faith and friendship. If we have faith then nothing can prevent the growth of an appreciative spirit within us. Let us be thankful for faith in ourselves, in our church, in our C. E. The third element is APPLICATION. The thankful spirit begins with meditation and proceeds to appreciation, but it culminates in application. Let us be thankful for the privilege we have had to do our share in our C. E. and in our church work.

Thankfulness seeks an outlet, as love always searches for something or someone to love. We are called upon to not only be thankful for the many blessings we have received during the year, but it calls us to serve. First of all to serve God more faithfully. If we will serve Him, we will also serve our fellow man.

A NEW HOME MISSION

Swift Current is a city of 6000 people, situated 200 miles southwest of Saskatoon, Sask. There is a territory about 20 by 35 miles which is populated almost entirely by Mennonites. The leaders of these people migrated to Mexico about twelve years ago, leaving them shepherdless in Canada. It is estimated that there are from 800 to 1000 Mennonite families living in this district, which has only one small church with a seating capacity of about 100 in the extreme south part of the field. There are also a few churches and schoolhouses in the villages of the "Altkolonier" and Sommerfelder" of the district, but since the leaders have all left, the district is practically unprovided with Christian services.

But already various sects begin to see the opportunity of winning the people to their

faiths and commence to hold meetings among them. However, since New Year, Rev. N. W. Bahnman has worked in that field very energetically and won the confidence of the people. Rev. Bahnman is assisted by several older and several young brethren, and already a Bible school for the training of helpers is in progress.

In the beginning of October, Rev. David Toews visited the district, and a few weeks later the writer was also taken through the territory, and both of us were very much impressed with the needs and the opportunities of this mission field.

The Mission Board was asked to advance \$2000 for the purchase of a few of the larger schoolhouses which can be bought quite reasonably, for church purposes. At a Board meeting held in Quakertown on November 3-4, it was decided to send in \$1000, and if our churches will send in sufficient contributions so that at least \$1000 above our running expenses will come into the treasury by December 15th, that one thousand shall also be sent to the Swift Current field.

We place this matter before our churches in the faith that this need will be met, and that these neglected Mennonite people will find proper Christian nurture. The fields seems to be ripe for harvest, and all through the district people eagerly ask the preacher to come and break to them the Bread of Life.

Very sincerely,

J. M. Regier,
Home Mission Board.

VETERAN EDITORS HONORED

Recently two simple festivals were held that meant much to those in whose honor they were given and should mean a great deal to the rest of us who believe in the "Well done, thou good and faithful servant. . . ." With the close of this year, Rev. Carl H. van der Smissen will finish twenty-five years of faithful service as editor of "Der Kinder-Bote," and Rev. Silas M. Grubb the same as editor of "The Mennonite." Editing a church paper a quarter of a century is a bigger and more serious task than many of us realize. To the editor very largely falls the duty of making the paper interesting, instructive, spiritually helpful, and at the same time give a chronicle of the activities of the Conference and its churches. The readers all have some notion of what a church paper should be

and it is absolutely impossible to satisfy every wish or, may we say, whim. Our veteran editors have tried hard to give our people the best they were capable of, and on the whole we will have to admit that they have done well and have brought us untold blessings. They might have done still better if we had interceded for them as was our duty, or if we had aided them with contributions for the columns of the papers.

To show to them in a small, but tangible way the sincere appreciation of the service so faithfully rendered, the Board of Publication under direction of its chairman arranged for a simple festival for each of the jubilarians and presented them with a small gift as a token in remembrance of the occasion.

Both festivals were to come off the same hour and night, but there came a hitch that spoiled that part of the plan. So the one at Philadelphia, for Rev. Grubb, was held November 10, and the one at Newton, November 17. Friends were invited to add to and share the joys of the occasion, and in both instances the treat came as a complete surprise to the honoree. It may be added that the dinners or simple banquets were furnished by good friends, without cost to the Board.

Of the festival held at Philadelphia, Rev. N. B. Grubb, aged father of the jubilarian, writes to the chairman of the Board in part as follows: "Your suggestions have been carried out. We had two friends (no names given) who volunteered to give a full dinner, and we had a lovely evening around the festive board. At the table sat Rev. Ernest Bohn, Rev. Freeman Swartz, Maxwell H. Kratz, J. B. Bechtel, Robert R. Grubb (son of Silas) and wife, William S. Shelly, Abram Weiss, and of course, Rev. and Mrs. S. M. Grubb, and myself. Just as we were ready to sit down Rev. Swartz brought David Toews, and all were very happy to have him with us. Two brethren who were invited could not be with us because of other engagements, but they had sent lovely messages. They were Rev. E. E. S. Johnson and Rev. Nyce. Everyone present gave an address and lauded the work of my son. The messages you sent from the Board were read by those that were invited, Rev. Toews read the one from Rev. Janzen. I am happy to say that Silas was in fairly good condition. While the dinner was being prepared he wanted to know what was going on. The whole affair was a surprise to him, and he cer-

tainly enjoyed it and appreciated the thoughtfulness of the Board. As a matter of fact, I acted as toastmaster, as I was a former member of the Board for thirty-nine years and the instigator in organizing the Mennonite. Every one present enjoyed the occasion. We wish that you could have been with us. Silas is much improved and hopes to preach again on Sunday. With best wishes to all concerned, I am,

Sincerely,
N. B. Grubb.
Philadelphia, November 13, 1936."

With means partly donated by individual members of the Board a nice easy chair could be presented the jubilarian.

The festival in honor of Rev. van der Smis-sen was held at the Bernhard Warkentin villa, Newton, Kansas, now one of the homes of the Bethel Sisters, with the following persons as guests and well-wishers: Rev. and Mrs. C. E. Krehbiel, Rev. and Mrs. J. M. Suderman, Dr. and Mrs. J. R. Thierstein, Dr. J. T. Kliever, Sisters Frieda, Helene, and Hillegonda, and the honoree.

When he had arrived and had been apprised of the meaning of the gathering, the group passed into the beautiful dining room, tastefully decorated for the occasion, where the Sisters served a dinner that was so good that it was thoroughly enjoyed by all. In due time the two Reverend brethren rose and gave short but worthwhile addresses befitting the occasion. One of them stressed particularly the far-reaching influence of the printed page, the other that faithful service rendered in the spirit of Christ and for His sake was sure to bring its reward and blessings to many. At this time letters of congratulations from absent members of the Board of Publication were also read. Then the chairman of the Board and on behalf of it, with a few remarks, presented the good brother with a set of Adam Clarke's Commentary of the Bible. With tears streaming down his cheeks, he expressed his heartfelt gratitude for the love shown him.

It might be added here that Brother van der Smis-sen has also been editor of "Der Bundesbote" nineteen years, has been editing "Das Lektionsheft" since 1920, and continues to do so.

By one who was there.

The grace of God is as efficient to keep young people in the hour of trial as it is for old people.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

NOTICE!

To the Congregations of the Western District Conference

At the last meeting of the Western District Conference the resolution was passed to print 900 copies of the revised English Constitution of the Western District Conference, and also 800 copies of the German Constitution, after it had been made to correspond with the revised English Constitution. It is also a standing agreement to print annually a sufficient number of the Minutes of the Conference session for free distribution to the churches. This entails expense. The Conference officers therefore find it necessary to extend a call to the churches of the Western District Conference for contributions to cover this expense. Please, send all contributions for this purpose to the newly elected treasurer of our Conference: P. W. Bartsch, Newton, Kansas.

P. P. Wedel, President.

Abraham Albrecht, Secretary.

LIBRARY OF THE WESTERN DISTRICT CONFERENCE

The Western District Conference, at their last meeting, resolved to start a Loan Library for the congregations and also an Historical Library. The Committee on Schools and Education was asked to collect the books for these libraries.

Books from several individuals and one congregation have already come in. The Committee is cataloguing these books in the following

groups: Books for Ministers, Sunday Schools, and Congregations are placed in the Loan Library. The books of which we have duplicates and which are still in good condition will be sent to Paraguay to the congregation in the Chaco. All the historical material will be put into the Historical collection.

Some very valuable books have been sent in already and the Committee would like to encourage congregations and also individuals to look through their libraries and send those books to us which have become of no value to them; we will make good use of them.

The Committee on Schools and Education.

Post Office: Bethel College, Kansas.

TO THE MENNONITE BROTHERHOOD

301 Madison Street, Wilkes-Barre, Pa.

November 12, 1936.

Dear Brethren:

"Those of you who attended the Annual Conference of the Mennonite Brotherhood, held at Schwenksville, Pa., on November 7th, had the privilege of hearing Rev. David Toews, who is chairman of the Canadian Board of Colonization. It is, of course, impossible to repeat here all that Rev. Toews told us. I will try to give you, in a few sentences, the main points of his message.

"From 1923 to 1930, 21,000 Mennonites came to Canada from Russia, penniless and deprived of practically all their belongings. Transportation had been arranged for them by the Canadian Board of Colonization, and a credit was granted by the Canadian Pacific Railway Co. to the extent of about \$2,000,000.00. The Board has repaid about \$1,000,000.00 and therefore owes about \$1,000,000.00 more. The money was used particularly to put the incoming people on land, and the Board had promised the Canadian government to see to it that these people would not become public charges.

"The Home Mission Board of the General Conference of North America furnished funds to defray the expenses of itinerant ministers who traveled from place to place. Because of the number of crop failures and poor economic conditions, a large number of girls (about 700, in fact) found work in the larger cities of Winnipeg, Saskatoon, and Vancouver. The Home Mission Board has furnished the means for establishing girls' homes in these cities.

"One need of these people, however, that has

never been taken care of is good literature in the German language. Since the Mennonite Book Concern is supplying mostly English literature, books in the German language can only be secured from abroad. Because of the difference in the value of the currencies and because of the duty on books, the price of this literature in Canada is prohibitive. For this reason the Publication Board of the General Conference passed a resolution to establish a book depository in Canada as a branch of the Mennonite Book Concern, if and when the necessary funds are available.

"The amount needed is about \$2,000.00, and the share of the Eastern District Conference will be about \$300.00. On November 7th, the Mennonite Brotherhood assumed the obligation to raise this money among the churches in our Conference. It was suggested that each church be requested to lift a special offering on the first Sunday in December, namely, December 6th, for this particular purpose.

"We trust that you will arrange with your pastor to disseminate the above information among your people and then arrange for this offering, and send the money to Mr. W. H. Mohr, 1928 Kenmore Avenue, Bethlehem, Pa., who in turn will forward it in one amount to the Treasurer of the Eastern District Conference."

Fraternally,

Walter H. Temple, Chairman.

CORRESPONDENCE

Madrid, Nebraska, November 16, 1936. As this is the first report to appear in the Mennonite, I wish to give a short review of the most important facts in the history of our congregation.

During the years 1925-1928 a number of Mennonite families from Henderson, Nebraska, moved to his location, most of them buying land and building homes. Other Mennonite families had settled here earlier, and those of the Mennonite Brethren faith had already built a new church. For the first few years the Mennonites of the General Conference, the Bruderthaler, and Krimmer Mennonites joined for worship and Sunday School in a schoolhouse. In 1929, the Bruderthaler and Krimmer brethren sold out their interest to the General Conference brethren, and on May 18, 1930, our congregation was formally organized and at the ses-

sion of the Northern District Conference that spring was admitted to the conference. Rev. John Bartel from Hillsboro, Kansas, served as our pastor from 1929 to 1932, after which he took up the charge as pastor of the Bethel congregation at Mountain Lake, Minn. Since then Rev. J. R. Warkentin and Rev. N. P. Janzen have been serving faithfully as our pastors.

We had revival meetings in the fall of 1934, conducted by Rev. John Esau of Lima, Ohio, and again in the fall of 1935. This year we had two series of revival meetings, one in spring and the other this fall, both being conducted by Rev. John C. Kaufman of Freeman, So. Dak. The meetings were well attended in general, and we were spiritually uplifted and souls were won for Christ. But it is sad that some are holding back and have not yielded to the working of the Spirit. There are so many forces at work in these days, misleading and deceiving many souls, keeping them from accepting Christ as their Savior. There are unchristian public schools, picture shows, worldly amusements, and other evils of our days. Let us pray that we might stand against the fiery darts of Satan!

On November 6, 1936, we had our election of Sunday School and church officers for the coming new year. We also voted for a leader for our congregation, who is to be ordained as elder, but neither of the brethren received a two-thirds majority, so the matter is yet to be decided at another time. We need the prayers of Christian people that the Spirit of God may have His way and lead us that His will may be done. With best wishes, Albert Dalke.

San Marcos Mennonite Church, Paso Robles, California, November 12, 1936. "Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:2. We are very thankful to God for the many blessings He has given us. We have Sunday School and German and English services in our church every Sunday. Our pastor, Rev. F. F. Jantzen, is assisted in the services by Rev. D. D. Schultz. We have our C. E. meetings the second and fourth Sundays of the month.

The first part of January, Dr. E. G. Kaufman from Bethel College was in our church and preached to us two evenings.

On February 9th, Miss Emma Ruth, Field Secretary of the Pacific Conference, was here. She held a Sunday School and C. E. Workers

Conference in the afternoon and spoke to us also at our C. E. meeting in the evening.

On February 16, six young souls were added to our church by baptism.

Missionaries home on furlough have come here and told us of the work. From India, Rev. and Mrs. J. R. Duerksen, Rev. W. F. Unruh, and Miss Helen Nickel were here. Rev. and Mrs. Frank Manning from Africa told us of their work and showed us slides. Rev. and Mrs. E. B. Steiner and children from the Tibetan border were here in August for two days. They also told us of their work and showed slides.

Rev. E. Kuhlmanns were among us for some time, and he has brought us the message several times.

We have had several weddings in our church this year. On August 7, Miss Ella Claassen was married to Mr. Harold Johansen. On August 25, Miss Ella Gimbal was married to Mr. Richard Jantzen, and on September 3, Miss Helene Schroeder was married to Mr. Paul Kuhlmann. Rev. F. F. Jantzen officiated at all three weddings.

Last Sunday, November 8, we were privileged to have in our church the ordination of Mr. and Mrs. Paul Kuhlmann to the missionary service. Rev. C. Hege preached in English and Rev. Kuhlmann in German. After the ordination, Rev. P. Kuhlmann spoke in English on Eph. 6: 18-20. The choir sang, "A Call to Service."

In the afternoon we had a farewell service. The Kuhlmanns, Mr. Schmidt, and Miss Maria Schmidt from China spoke, also Rev. and Mrs. E. Kuhlmann and Rev. and Mrs. Paul Kuhlmann. Songs were sung by all the German Bible school students that Mrs. P. Kuhlmann had taught for four years, a mixed quartet, the Young Ladies' S. S. class, the Women's English S. S. class, and the choir. It was a day full of rich blessings. On Tuesday the Kuhlmanns left for Seattle, where they will sail for China, November 14th.

Wednesday evening Miss Elizabeth Goertz from China was in our midst and told us of the work there. With greetings from our church,
Mrs. John W. Claassen, Corr.

Salem Church, Freeman, South Dakota, October 29, 1936. Greetings to the Editor and Readers of the Mennonite. We are now enjoying October's bright blue weather. The mornings are somewhat fresh. The sub-soil is dry.

Although we had a light fall of snow and sleet, we need considerably more moisture. Most of the farmers have sufficient hay and roughage to carry their reduced stock over the winter. Fall grains did not furnish the usual pasturage. Drought and grasshoppers did damage the fall grain somewhat.

I am happy to relate that our congregation has been enjoying better than average health this summer and fall.

September 26th, one of our young men, Mr. Charles F. Schrag, met his untimely death due to an automobile collision. Mr. Schrag was rushed to the Yankton, S. D., hospital where he died the following morning at the age of 26 years. At the time of his death he was a teacher in the public school of Freeman, a member of the Choral Society, Men's Glee Club, and assistant superintendent of our Sunday School. He leaves his wife, mother, a sister five brothers, and a host of friends to mourn his early departure.

The Swiss Choral Society, an organization of young people of this community, will present the oratorio "Messiah" this fall. The occasion will mark the sixth rendition of the sacred drama.

A group of young people was baptized by Rev. P. R. Schroeder on October 18th. Several others were also accepted as members of our congregation.

The following Sunday Holy Communion was observed.

A Young People's Study Hour has been organized. The group is to meet Thursdays.

During Rev. Schroeder's absence to Europe the following occupied the pulpit: The Reverends A. P. Waltner, J. C. Kaufman, John J. A. Schrag, Albert Claassen, Walter Gering, D. M. Zimmerman of Sterling, Kansas, and Brothers Felix Schrag, Ralph J. Kaufmann, and Harold Gross.

Other visitors so far have been Missionaries Habegger, Kuhlmann, Miss Nickel, and Miss Fast.

During the month of September our Sunday School was host to the Turner County Sunday School Association. This organization is interdenominational and is composed of the different Sunday Schools of the county. Rev. Schroeder, who attended the International Sunday School Convention, spoke on the topic "Oslo and the King."
Edw. J. Preheim.

Essex United Mennonite Church, Leamington, Ontario, November 10, 1936. After several weeks of recreation during the warm summer months, our Young People's Society has again resumed its duties.

Our first meeting night was on October 18. This evening was mainly spent in practicing chorals. Mr. Peter Warkentin, leader of our society, presented a reading which was both entertaining and educational.

The 25th, this being the last Sunday in October, was the evening for entertainment, when a large audience was in attendance. The meeting was opened by the singing of the song "Kampfgenossen, mutig weiter, haltet aus im Streit," etc., after which we were led in prayer by Rev. Mr. Epp. The church choir then presented the song "Herbst," which was in keeping with the season, after which Mr. Jacob Dyck read a reading, which was a calling to the young people especially. Miss A. Hildebrande favored the audience with many lovely piano selections. Several recitations by members of the society followed. The male choir presented three much liked selections under the leadership of Mr. J. Janzen. A duet, "Fels des Heils, geoeffnet mir," by Miss K. Hildebrande and Mr. Rudolf Dyck, assisted by Miss A. Hildebrande at the piano, was also much enjoyed by everyone. Rev. Mr. Thiessen closed the meeting with a Scripture reading, remarks, and prayer.

On October 27, we were happy to have as our guest, Rev. David Toews, from Saskatchewan, who related to us his trip to Europe, to attend the conference in Holland.

On November 7th and 8th, ministers from different points near here gathered for a general conference with one another, and Sunday, both morning and evening, guest ministers conducted the services. The choir presented songs between the messages. M. Janzen, Corr.

REV. DAVID TOEWS' VISIT IN THE WESTERN DISTRICT

As previously announced in the paper, Rev. David Toews of Rosthern, Sask., is visiting our churches in the interests of Home Missions among our brethren in Canada, including publication. Since we did not know just when he would come here and how much time he might allot to our district, we would not publish an itinerary until his arrival. He is with us now and we hope that the pastors, leaders and the

churches, generally, will cooperate with him to make his visits as meaningful and helpful as possible under the circumstances.

In his addresses he touches upon: 1. The immigration of 21,000 Mennonites from Russia and the reason for it. — 2. Home missions. — 3. The missionary value of the work of publication and the need of a book depository among the brethren in Canada. — Where it is desired and when time permits he is also willing to tell of his visit to the World Congress of Mennonites in Europe.

Here is the program of his visits as worked out with Brother Toews and in view of his limited time:

Wednesday, November 25—Evening — First Mennonite, Newton.

Thursday, November 26—Forenoon — Gnadenberg; evening, Zion, Elbing.

Friday, November 27—Evening — Emmaus and Swiss churches.

*Sunday, November 29—All day — Alexanderwohl, Goessel, and Tabor.

*Monday and Tuesday, November 30 and December 1—Brudertal, Hillsboro, Johannestal, and Lehigh.

*Wednesday to Friday, December 2 to 4—Garden, Christian, West Zion, Immanuel, Eden, and Hoffnungsfeld.

Sunday, December 6—Forenoon — Bethel College church; evening — Halstead.

Monday, December 7—Evening — Burrton.

*Tuesday and Wednesday, December 8 and 9—Hoffnungsaus, Hebron, and Buhler.

*Thursday, December 10—Inman and Bethel.

Friday—December 11—Evening — Arlington church.

Sunday, December 13—Hutchinson; afternoon and evening, Pretty Prairie.

Monday, December 14—Forenoon — Zion, Kingman; afternoon or evening, Bethany, Kingman.

*Tuesday, December 15—Medford and Deer Creek, Okla.

Wednesday, December 16—Forenoon — Goltzy, Okla.; evening — Neu-Hoffnungstal, Meno.

Thursday, December 17—Forenoon — Herold and Sichar, Okla.; afternoon — Bergtal, Okla.

Sunday, December 20—All day — Beatrice, Nebra., both churches.

*Where churches are grouped the pastors or leaders are kindly asked to arrange the meetings to the best interests of all.

P. P. Wedel, Conference chairman.

THE SUNDAY SCHOOL LESSON

December 6, 1936

Paul's Parting Counsels

I Tim. 6:6-16; II Tim. 4:16-18

Golden Text.—I have fought the good fight, I have finished my course, I have kept the faith. II Tim. 4:7.

No man ever had a more varied experience than the Apostle Paul. There were times when the concern of the churches was hard upon him, times when those who should have been supporting him were doing all in their power to undermine him and destroy his influence, times when he had to suffer injury for Christ's sake, times when he had to endure imprisonment. Yet, with circumstances such as these and many others, Paul was a preacher of contentment who practiced what he preached. The grounds for his contentment were first, he and those whom he ministered had food and raiment. All that the body needed to sustain life was theirs, and, secondly, man had no claim to anything but his own body. He brought nothing into the world with him and he surely could take nothing out of the world. In other words, the things for which men struggle so hard, such as wealth and possessions, mean little. He cannot use more than his body really needs of food, raiment, and shelter. He may accumulate all the wealth and property it is possible for him to bring together, but they will not add a minute to his life, and in many instances will be the cause of a multitude of troubles and distresses which he would not have if he did not try to get hold of such things.

Paul warns against the possession of wealth as he would against a dangerous rising tide. It has, and will be so long as it exists, the cause of misleading men and women. They cannot buy the many things that are really worth while, with wealth. It does not get the esteem of our fellow men, it does not insure health, it does not make real friends, it does not give the sweet sleep of rest. On the other hand, it is the ruin of many. Too much money too often means a youth ruined morally, physically, and spiritually. It is a dangerous temptation to those who have no money. It has often been the means of sowing the seeds of corruption in civic affairs. We might go on multiplying

many other ills, for which wealth is responsible, but it certainly cannot save a soul.

Wealth may be rightly used. There have been men and women who have found wealth a means for bringing blessings, but it cannot be a blessing when it has become an idol. God gave some rich men a significant place in his plans, but most of those who have been noted servants were like their Master, men and women who were not blessed with an abundance of this world's goods.

Paul addresses Timothy as "Man of God." What more significant appreciation of a man's character could be given to any one than addressing him as a man of God? It involves the idea that this one so addressed stands for the things that are for God and against the things that are not of God.

In opposition to a desire for wealth, Paul sets forth a list of Christian virtues, righteousness, godliness, faith, love, patience, meekness. These are simple qualities, but they must enter into the makeup of every Christian. He is to be righteous, that is, he must do and be right in all things. He has a standard of righteousness ever before him for the Word, the Spirit and the conscience are ever ready to direct. Not to heed them simply means that there is no conception of righteousness. As Paul calls Timothy a "man of God," so must all saved persons be men and women of God, obedient to Him, witnessing for Him, and serving Him to His glory and the help of fellow man.

Faith is a cardinal doctrine. Upon one's faith depends his eternal salvation. Faith takes God at His word. Faith means obedience without question to all that God requires. Patience and meekness are qualities we admire on others and too often do not develop in ourselves. If God has been patient with us sinners should not we be patient with one another? Meekness has an example in our Lord. If it became Him to become meek and lowly for our sakes ought not we follow His example and make of ourselves no reputation?

In his letter to Timothy, as in other of his expressions, Paul looks forward to the appearing of the Lord Jesus Christ. It is significant that the whole of our Christian experiences look forward to better things to come. The appearing of the Lord, the King of kings and Lord of lords.

Paul's last words that are recorded for us were written shortly before his death. Natura-

ly he had the human feeling of loneliness when he had to stand alone at his first hearing, but that was but for an instant. He became conscious that the Lord was with him and then nothing mattered. Often the Christian must feel that he has little to hope for along the line of sympathy or encouragement. This feeling comes that he may be conscious of a better presence in his troubles, the presence of the Lord who said to His followers, "Lo, I am with you even unto the end of the age."

CORRESPONDENCE

Friedensberg Church, Avon, South Dakota, October 25, 1936. Greetings from the country folk south of Avon to the Editor and the Readers of the Mennonite.

Praises to the God and Father of our Lord Jesus Christ, who has blessed us with many spiritual blessings in these last months.

We have had many visitors who left much good food for our souls. In May the Y. W. C. A. and Y. M. C. A. of Freeman College visited us. Rev. E. C. Fenton, an Alliance evangelist, was here one Sunday forenoon, and the same day a Rev. Aaron Schmidt, who is a brother to one of the sisters of our church, spoke in the evening. These men, both being wholly yielded to God, are a blessing to all who hear them.

Two funerals also were held in May, that of Mrs. Wm. Lidtke and Mrs. Tobias Ratzlaff. Grandma Ratzlaff was 93 years old, and had long prayed to be taken home. Mrs. Lidtke, who had had a stroke, suffered so badly for a few weeks that even her loved ones were thankful to God when death silenced the severe suffering. We miss them, yes, but we shall meet them, so we need not sorrow as those who have no hope.

The four-week Bible school, taught by Katherine Kauffman of Freeman, S. D., brought much joy and Bible knowledge to both pupils and teacher.

Rev. J. B. Epp spent two weeks serving the Lord here and enriching our Christian lives with his messages every evening, and in a daily morning study on the interesting Book of Revelation.

June reminded us anew of our sacred vows, when two sisters, namely Amanda Dahlenburg and Dorothy Unruh, and one brother, Frank Ewert, made known that wedding bells were

chiming for them. Amanda Dahlenburg and Jacob A. Friesen of Mountain Lake, Minn., had a beautiful church wedding in the presence of many friends and relatives, on June 9th. The above, Mr. and Mrs. Friesen, are serving the church at Doland, S. D.

Dorothy Unruh, who became the bride of Arthur Graham, a professor of music, whose home is in Indiana, had a beautiful home wedding in the lovely, modern home of her parents, Mr. and Mrs. B. A. Unruh. Mr. and Mrs. Graham are living in Deland, Florida, where he is teacher of music in a large school. We miss these sisters in the church, but are happy to have Christians go from our little church to serve in other places.

Brother Frank Ewert went to Montana for his bride, and since they live here and are both active Christians, we have gained another sister for our work here.

July 4th the regular Sunday School picnic was held. The Bible School gave their program, and the Baptist minister, Rev. Bartel of Avon, was the speaker for the day. A picnic dinner at noon, and games and contests for old and young in the afternoon, and a stand of candy, fruit, and ice cream completed the celebration for all.

August and September brought us news from the mission fields, when from Rev. and Mrs. Habegger we heard about the Cheyenne Indians at Busby, Montana. From China we heard Miss Aganetha Fast, and from India when Rev. and Mrs. Duerksen and children were here. I am sure many more prayers and missionary helpfulness will be the fruit of these visits to us.

This month, Rev. Anton Becker brought us a very inspiring message, reminding us of the heaven-sent manna to the Israelites, and of Jesus, the Bread of Life, for us.

We were happy to have Rev. P. R. Schroeder with us for two evenings, telling of his blessings and joys and sweet fellowship with other Christians across the waters.

Sunday morning Rev. Henry Schmidt of Oklahoma inspired us anew to a life of godliness. He will bring messages to us also on Monday and Tuesday evening. And so our dear heavenly Father feeds us bountifully from His precious Word by His faithful messengers. Pray for the indifferent! Pray for the Christians, too, that they may be on fire for lost souls, and help to win them to Christ!

Mrs. Sanford Ratzlaff, Cor.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Borgen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

E. Stanley Jones Speaks

What can we believe in an age of science? The intellectual climate is becoming prevailingly scientific. The scientific method of experimentation, verification of facts, and sharing of results is being applied in the realm of religion. There is a new frankness, new scrutiny, new demand for fact. Religion is dying because it was brought in on the framework of traditionalism. In Russia the framework wedded to the old czarism passed away with it. (What shall be its fate in Spain?)

The germ of religion is in the urge for a better life. Religion is the cry for an abundant life.

The traditional in religion and the scientific in modern thinking have brought about the confusion of the present tide. In truth there is no conflict between real science and real religion. Science weighs; religion evaluates. Science is quantitative; religion qualitative. We need to take the answer of both science and religion and put them to work to create a better social order and better human living.

Science has the power, religion the goal. Science shall cause collective destruction or collective betterment, depending upon the goal supplied by religion. This means true religion, not sectarianism.

Science has given to religion the experimental attitude. You say this is impossible, religion must be based on faith. Faith, yes, the open-eyed faith which launches from the known to the unknown, and not blind credulity.

We must apply experimentation to the realm of values. We must choose between conflicting hypotheses and see if our method works. "Test and try" becomes the watchword.

We must be willing to listen to dissenting voices, to reverence their reverences, to extend to them the right to disagree, to share with them, and to keep the open-minded attitude of "I am convertible. If there is something bet-

ter—a newer truth or greater reality—I want to know it. If I can find a better way I am bound to take it!" lest life lose its purpose and I my happiness."

It is the business of religion not to keep us out of hell, but to get the hell out of us. This age which has had its way does not like it. Stumbling blindly willynilly, it has not found peace and happiness. Free to do, it has not been free to choose the result of its doing.

"Give Christianity a try. It is not an escape for the weak, but a power for all to help others. It will bring victory, co-ordination and power for a better world."

(Condensed from a speech delivered to students of the University of California at Los Angeles, during the National Preaching Mission, by Katherine M. Franz.)

INTERMEDIATE DEPARTMENT

December 13, 1936

Topic: The Importance of Courtesy and Kindness. I Peter 3:8-13

Daily Quiet Hour

- Dec. 7 The courtesy of Moses. Exod. 2:16-20
- Dec. 8 The courtesy of Isaac. Gen. 26:12-25
- Dec. 9 The courtesy of Jesus. Matt. 19:13-15
- Dec. 10 A model of courtesy. Phil. 2:4, 5
- Dec. 11 Practical kindness. I John 3:14-19
- Dec. 12 The law of return. Luke 6:38
- Dec. 13 The importance of courtesy and kindness. I Peter 3:8-13

A Leaderless Meeting

Why not try a leaderless meeting in which no one presides, but the group follows a printed program on the blackboard, or one that is typed and a copy placed in the hands of each one present. The prayer meeting committee can be responsible for making the necessary assignments during the week and having the printed program to follow at the meeting. To make it a success you will need to make very careful and complete preparations.

Program

Topic (Insert here)

Praise in Song (Indicate the number of song)

1. Love Divine, All Love Excelling. 1 and 2 (on your program)
2. I Would Be Like Jesus. 1, 3, and 4
3. Take My Life. Stanzas 1 and 2

Announcements. (President in charge)

Piano: "Song Without Words," Mendelssohn

Unison: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." Micah 6:8

Duet: "Kind Words Can Never Die"

Scripture reading: I Pet. 3:8-13 (By social chairman)

Sentence prayers closing with "Into my heart"

Bible examples of courtesy

Quotations on courtesy and kindness

Discussing courtesy and kindness

Closing poem: "The road of a loving heart"
(C. E. World Quarterly)

Benediction verse: Ps. 19:14

Bible Examples of Courtesy (Ask members to tell the stories in their own words instead of reading the passage)

The courtesy of Moses. Exod. 2:16-20

The courtesy of Isaac. Gen. 26:12-22

Mary's courtesy. John 12:1-3

Jesus' courtesy. Matt. 19:13-15

Pagan courtesy. Acts 28:1, 2

Perfect courtesy. John 13:1-5

Quotations (To be memorized or read)

"Nothing costs less than courtesy"

"A kind word often does more good than a large gift"

"Kindness is a language that the deaf can hear and the dumb understand"

"Every moment is the right one to be kind"

"Don't look for the flaws as you go through life"

And even if you find them,
Be wise and kind and somewhat blind,
And look for the virtues behind them"

Another way to use quotations: print them on placards and post them in prominent places about the room.

Discussing Courtesy and Kindness

1. Define courtesy, kindness
2. Can one be really courteous without being kind? How much does the outward manner reflect the inner spirit?

3. Why are some people discourteous? Is it always a lack of kindness? In what instances could it be ignored? Illustrate.
4. Why do we so often lack courtesy in the home? What should be some common courtesies in the home?
5. What are some courtesies we should adopt in our society?

A Practical Application

Let the superintendent take charge of the discussion of the last question. Out of this may grow a list of courtesies which the society will strive to make habitual. During the week following this meeting the prayer meeting committee could make copies and give one to each member next Sunday. Or print them on a placard and post in the meeting room. It might read as follows:

Believing it is Christian to be courteous, we purpose,

1. To be on time
2. To occupy the front seats first
3. To give the speaker our attention instead of the latecomer
4. Not to insist on sitting with our particular friends each Sunday night
5. To be friendly to strangers
6. To be quiet and reverent throughout each meeting

Make your own list. Discuss each one, so that the members are convinced that it is the courteous thing to do.

JUNIOR SECTION

Program Suggestions for December 13, 1936

Topic 2: The Coming of Jesus
(Christmas Program)—Guest Night

1. Prelude
2. Processional
3. In unison—Jehovah is in His Holy Temple
4. In unison—The chorus "Into my Heart" sung twice. Seated
5. Reading of Luke 2:8-14 with piano music of "O Little Town of Bethlehem." Also the reading of this Scripture and while music continues, this junior speaks the words:
"How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The wonders of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,

The dear Christ enters in."

6. "Silent Night, Holy Night"—When the junior has taken his seat the song "Silent Night, Holy Night" is heard, coming from an unseen group.
7. In unison—"Joy to the World"
8. The Starlit Map—In charge of a reader and five assistant readers. The map should be an outline map of Palestine using a poster-size sheet of bright blue. Each assistant reader should be supplied with a large gold star which he fastens in the spot where his part of the story takes place. To have the map accurate, these places could be marked in chalk, visible to the reader but not to the audience. Reader takes his place beside the map, stepping back when assistants speak.
- 1) Reader: We, too, are waiting for Jesus. He has promised to come again some day. Ages and ages ago, in the time of the Garden of Eden, in the time of Adam and Eve, in the time when sin entered the world, God made the great promise—the promise that a Redeemer would come,—one that would make free from sin. Of course, people wanted to be free from sin,—sin was so terrible! They waited and waited and wondered: "Has God forgotten His promise? Isn't our Redeemer coming?" Then God sent the prophets to answer the people: "No, I have not forgotten, just wait, watch, be ready when He comes." Some forgot the promise and forgot God and would not listen to the words of the prophets, but many also waited and listened and watched. Here, in Jerusalem, (point to it) too, there were people waiting for their Messiah, for their Redeemer. (Step back)
- 2) First assistant: Here in Jerusalem (sticks star there) something strange happened one day. The old priest, Zacharias, was burning incense in the temple while a multitude of people were praying outside in the court. They were waiting for him to come out. "What has happened to him?" they thought. And something strange was happening. As he was burning incense, Zacharias saw something. It was an angel! He grew afraid, but the angel said: "Fear not, I bring glad tidings. You shall make ready the way for the coming of the Lord, and you shall call your son, John." "What a strange

message," thought Zacharias. He did not believe and because he did not believe, the angel closed the mouth of Zacharias so he could not speak. Then the angel left. The people were still waiting for Zacharias. Finally he stepped into their sight. "O, but he cannot speak," said the people. "What has happened?" But Zacharias wondered in his heart over the angel's message. "What can it mean?" he thought. We shall have a son and he shall prepare the way for the coming of the Lord. Then his face became light,—
"Ah, the Messiah is coming! My Redeemer is coming!" (Be seated.)

- 3) Reader—In the home of Zacharias there was both sadness and joy, sadness because Zacharias had not believed the angel and was punished, and joy because they were waiting for a little son to cheer their lonely home, a son that should prepare the way for the Redeemer. But let us travel on. We leave Jerusalem and move to the north (move with your finger) through Samaria, on to a little place called "Nazareth." Here, too, something strange was happening. Here, too, there were people who waited for their Redeemer. (Step back.)
- 4) Second assistant—As Mary was sitting in her simple home, here in Nazareth, (stick star), thinking on the coming of the Messiah and wondering, "O, will He come soon?" God said to His angel, Gabriel, "Now go down to earth and bring her the message." You can imagine how surprised Mary was when, suddenly, someone stood before her and called: "Hail thou! The Lord is with thee." Mary began to fear, but the angel said, "Fear not, Mary, thou shalt have a son and thou shalt call his name Jesus, for it is he that shall save his people from their sins." The angel left. Long, Mary sat and thought. O, could it be? What did the angel say? Can it be that our Messiah, our Redeemer, shall come, really come? (Remain standing until the voices, hidden in the background, have sung the refrain:
He's coming soon, He's coming soon,
Triumphant over sin and o'er the grave,
He's coming soon, He's coming soon,
Some day, He's coming soon.
- 5) Reader—A month passed since the an-

gel's message to Mary; another month and another. The home of Zacharias was filled with joy. Little baby John had come to their home and father Zacharias could speak once more. And, now, while Mary, up in Nazareth, was still waiting for her little son, King Augustus of Rome sent out a message that all the world should be enrolled, each one in the place of his birth. "O," thought Mary, "this means that we must take the long trip to Bethlehem, for that is our city." So they made ready. (Step back)

- 6) Third assistant—The road was long from Nazareth, weary the way, but slowly Mary and Joseph neared the little town of Bethlehem (let finger move from point to point. Put star at Bethlehem and remain standing until the hidden voices sing "O Little Town of Bethlehem," verse one). Bethlehem was astir this night. The usual peace of the little town was disturbed with the weary tramp, tramp of its hundreds of travelers. Now and then excited voices rose: "Hath Bethlehem no room?" As the hours of night drew on, the noise of the little town grew more faint, as travelers found their resting places. A few were still without shelter. They had arrived late. The town was full. There was no more room in home, in inns,—where should they go? "Mary," said Joseph, "let us enter here. With a little fresh hay and straw I can make a place where we can rest this night." (Be seated)
- 7) Reader—So they found a place as the night grew still; so very still. On the Judean hills and plains fell a strange calm. What was this night to bring? If the world had known it, too, would have awakened and beheld with the shepherds the wonders of that night. (Step back)
- 8) Fourth assistant—Here, in the pastures of Bethlehem (point to it and put star there) shepherds were keeping watch over their flocks by night. Their thoughts rose far above themselves, their flocks. This night so still awakened anew the deep longing of their hearts,—“When would He come, the promised Redeemer?” Suddenly there shone about them a wonderful light and they began to tremble.

But a voice said unto them, "Fear not, for I bring good tidings of great joy! There is born to you this day, in the city of David, a Savior who is Christ the Lord." And suddenly there was with the angel a multitude of angels praising God. Then the light began to fade and the angels disappeared. Was it a dream? It could not be! Their hearts had received a message,—a message so great, so wonderful! It was no dream. "O, let us go even unto Bethlehem and see," they said one to another. (Remain standing for verse one of "Hark, the Herald Angels Sing." Sung by same voices.)

- 9) Reader—This time the faithful shepherds left their flocks. They had a mission greater than that. They must bear witness of that which they had seen and heard. They tarried not but hurried to find the bed of hay and straw,—there, had said the angel, they would find the Babe wrapped in swaddling clothes,—the Babe in whom was the Redeemer. They came and worshipped at the manger, believing the angel's message. O wonderful night! Here, at the manger that held the Savior, let us also bow down and worship. (Remain standing as the voices sing "Away in the Manger")
- 10) Fifth assistant—Others were coming to worship the new born King. Quickly the news spread by shepherd lips. Bethlehem grew awake with new excitement—"the Messiah has come!" Miles and miles away, across the desert sands, three travelers followed by night and day a wonderful star. "It is the star by prophet lips foretold," they said one by one. They grew not weary for their hearts were full of hope as they followed the star,—followed it even unto Bethlehem and lo, the star stood still over where the Christ-child lay. "Is it here we find our King?" But they believed and worshipped the tiny baby thing, knowing in their hearts that this was indeed the Promised Redeemer. To Him they gave their all. (Be seated)
- 11) Reader—Now we, too, may come and worship Him, our King, our Redeemer. We, too, can come and give to Him our all.
- 12) Song, unison—"O come let us adore Him"
- 13) Benediction

JOTTINGS

Eden church, Schwenksville, Pa., recently received into its membership ten persons; five by baptism and the others by letter or confession of faith.

A number of our Sunday Schools are responding to the appeal of the Publication Board that they adopt and use the new lesson quarterlies prepared by a committee of General Conference members. It would be a matter of loyalty and confidence to the church on the part of all our schools to use our own lesson helps.

The recent meeting of the Mennonite Brotherhood of the Eastern District Conference took action on several important matters. One was the ministers' pension fund, and the other the establishing of a branch book store in Canada for the benefit of the brethren who are accustomed to the use of German literature and who greatly desire a Hymn Book adapted to their use. The Brotherhood assumed one fifth of the projects cost, \$300, as its task for the coming year. The officers of the Brotherhood elected for the coming year, are: President, William Mohr; Vice President, William Shelly; Secretary, Eli Fretz; and Treasurer, Harry M. Detweiler.

Williams College, Williamstown, Mass., has just celebrated the centenary anniversary of Mark Hopkins' assumption of the presidency. Of the hundreds who were students in Hopkins' day few are now living. Said President Tyler Dennet on that occasion: "Institutions have many of the attributes of persons, but one quality they lack—memory."

The President of the Jewish Agency for Palestine recently made a speech in Amsterdam defining the principles of the Zionist policy in the face of contemporary events in Palestine. Dr. Weizmann referred to the historical associations of the Jewish race with Palestine, which constituted the creative force that, over and above the question of the possession of land, was necessary for the reconstruction of a country. "Every Jew is conscious," he declared, "that in going to Palestine he is 'returning.'" And it is for that reason that concessions are made to the Jew on the important question of immigration. He affirmed that the Jewish people regard immigration into Palestine as their elementary right, but that in Palestine they wish neither to dominate nor to be dominated. "Whatever may happen in Palestine," said Dr. Weizmann, "we tell the Arabs that we wish to be there as equals, that we have the greatest respect for their language, their religion, their holy cities. But we insist also that for their part they will respect our language, our work, our lives. If that is thoroughly understood, we shall be able to get on together."—I. C. P. I. S., Geneva.

On November 22, Rev. P. R. Schroeder of Freeman, S. D., and President of the General Conference, began a series of services in the First Church, Newton, Kansas.

The dedication of the new pipe organ at the West Swamp, Pa., church will be held November 29. The Ladies' Aid and Missionary societies of Bethany church, Quakertown, and the West Swamp church celebrated their anniversary Thursday evening, November 26, in the West Swamp church. W. J. Unruh, a returned missionary, will give an address.

Rev. Olin Krehbiel, of the Western District Conference, reports some interesting statistics for that conference. 57 churches have a membership of 10728 as compared with 10414 of last year. Fifty churches reported a Sunday School enrollment of 11,220 and 927 officers and teachers. 4438 are members of Christian Endeavor societies that reported, but there remained eleven churches that have societies but did not report the number of the societies. There are 44 churches that have Women's Mission Societies with a membership of 1578. Thirty-three out of 39 ministers attended Mennonite schools. Many ministers do not receive salaries, and only twelve churches pay salaries over \$900.

Dr. J. E. Hartzler of Hartford, Conn., began a series of meetings in the First Mennonite Church, Hillsboro Kansas, on November 22. Meetings with Bible Studies to continue one week.

Rev. J. M. Regier of Bethel College returned from a visit to Canada in the interest of the Home Mission Board of which he is a member. He participated in the dedication of the new Mennonite church in the city of Saskatoon, and also in the tenth anniversary of the Girls' Home in Winnipeg. His visit led him to a number of Mennonite settlements in Canada and he feels that Canada offers a large and promising field for home mission work.

The funeral today of Christopher Paulus, once a world-famous portrait sculptor, brought to a close the career of a man of remarkable genius, who had lived an interesting life. Mr. Paulus died Friday at his home, 9518 Grape Street, at the age of 88. He had a manner of death that fulfilled a philosophy he had learned during many years spent among the Arabs. Life, he learned from them, was made simpler by a consistent practice of submission to the dictates of fate; death arrived with no pangs, if its face were recognized as that of a beneficent helper. He went to sleep, his hand clasping that of the youngest of his four daughters, Gertrude Paulus. Born near Stuttgart, Germany, Mr. Paulus brought his family to America in 1893, and to Los Angeles in 1916. He was professor of art at Bethel College for a number of years. Previously, he had lived and studied and worked in Egypt, Russia, Italy, and Palestine. He had a studio just inside the Jaffa gate of Jerusalem for two decades. During his life in Europe Mr. Paulus had made portraits of many notable people, members of royal families and outstanding statesmen.

—Los Angeles Herald and Express, November 9.

Rev. D. D. Harder, who preached the original dedication sermon in the First church, Mountain Lake, Minn., delivered the sermon at the celebration of the twenty-fifth anniversary of the church, using for his text the same passage he used at the dedication, Psalm 11:105.

A series of services in connection with Religious Emphasis Week was held in the Bethel College, Kans., church. Ministers participating were Dr. H. A. Fast, Dr. A. Warkentin, and Rev. J. N. Smucker.

Today at New York: Picture in your mind the great freight steamer, "Sagadahoc" and the Mannings, Frank, Augusta, and little Grace Irene, in company of a few friends leaving this continent as they board the ship to be on it for over 60 days. Our prayers will send them forward with praise and in gladness. Their last letter begins with a quotation of Psalm 126:2, 3. We quote these verses here: "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." The Mannings will be on board this freighter in the company of only a handful of passengers for over sixty days, which includes the Christmas season. Since we cannot reach them while they are on board, we should all write letters to them immediately and send them to their address in Africa so that they will hear from us immediately upon their arrival. Write to the following address NOW: Africa Inland Mission, Busia, Shinyanga, Tanganyika, East Africa. Their last letter which was received last Sunday by special delivery air mail is posted on the bulletin board in the foyer. (Immanuel Mennonite Church Bulletin, Los Angeles, Calif.)

DEATH

Jacob P. Vogt died at the home of his daughter in Reedley, Calif., on November 3, 1936, at the age of 75 years, 9 months, and 16 days. Brother Vogt was born at Summerfield, Ill., and in the spring of 1875 he was received by baptism into the Mennonite Church. In 1876 he went with his parents to Kansas. On February 17, 1884, he united in marriage with Anna B. Krehbiel, with whom he was privileged to celebrate the golden wedding in 1934. Six children, three sons and three daughters, were born to them. Two of the daughters have preceded the father into eternity. He has been a member of the following Mennonite churches: Summerfield, Ill., Christian and Garden Township, Kans., and First Mennonite of Reedley, Cal. He served many years as Sunday School superintendent and as deacon in several of these churches. He suffered several years with an incurable disease, but he bore his affliction with great patience until he passed to his reward peacefully, surrounded by nearly all the members of his family. Funeral services were held in the First Mennonite church, Friday, November 6, on which occasion Rev. H. J. Krehbiel, who had grown up with him at Summerfield, Ill., and Rev. J. H. Langenwaller spoke words of comfort to the family and to many

friends. He leaves to mourn his death, his beloved wife, three sons, one daughter, eight grandchildren, two great-grandchildren, four brothers, one sister, and many friends. But we sorrow not as such who have no hope.

NOTICE

In order that the churches of the Western District Conference may know who the treasurers for the various committees of the Conference for 1936-1937 are to whom collections intended for the work of the various committees are to be sent, the officers herewith submit the names of the treasurers to the churches:

Treasurer of the **Home Mission Committee:**

Rev. H. J. Dyck, Elbing, Kansas.

Treasurer of the **Committee on Deaconess Work:**

Rev. C. H. Voth, Inman, Kansas.

Treasurer of the **Committee on Schools and Education:**

Rev. J. J. Voth, Bethel College, Kansas.

Treasurer of **Committee on Charity (Armenpflege):**

Henry Reimer, Beatrice, Nebraska.

Treasurer of the **Trustees of the Western District Conference:**

Paul W. Bartsch, Newton, Kansas.

Abraham Albrecht, Conference Secretary.

RECEIVED FOR PACIFIC DISTRICT CONFERENCE

Washington C. E. and S. S. Convention, Menno, Washington	\$30.00
R. L. Stucky, Monroe, Wash.....	.50
Grace Mennonite Church, Dallas, Oregon.....	1.06
Pacific District Conference (printing), Pratum Oregon	5.76
Immanuel Mennonite Church, Pratum, Oregon	127.84
San Marcos Menn. Church, Paso Robles, Cal.....	33.28
Adult C. E. of I. M. Church, Los Angeles, Cal...	7.50
Junior C. E., I. M. Church, Los Angeles, Cal.....	1.50
First Mennonite Church, Upland, Calif.....	75.28
First Mennonite Church, Reedley, Calif.....	48.00
Senior C. E. of F. M. Church, Upland, Calif.....	20.00
Young Married People S. S. Class, Upland, Cal.	5.00
Escondido Mennonite Church, Escondido, Cal....	10.00
Mennonite Church, Newport, Wash.....	10.00
First Mennonite Church, Aberdeen, Idaho.....	25.35
First Mennonite Church, Colfax, Wash.....	58.00
Ftrsi Mennonite S. S., Reedley, Calif.....	30.00
Menn. Women's Miss. Society, Upland, Call....	10.00
First Mennonite Church, Monroe, Wash.....	15.23
Jno. C. Jantz, Odessa, Wash.....	1.00
True Blue Society, Aberdeen Idaho.....	15.05

RECEIVED FOR PORTLAND, OREGON, MISSION

Adult C. E. of I. M. Church, Los Angeles, Cal.	4.92
Men's Bible Class of F. M. Church, Reedley, Cal.	15.00
Escondido Mennonite Church, Escondido, Cal....	5.00
Mennonite Women's Miss. Society, Upland, Cal.	20.00
Jno. C. Jantz, Odessa, Wash.....	1.00

Gratefully acknowledged,

Pacific District Conference.

By Jno. C. Jantz, Tresaureur.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, DECEMBER 8, 1936

No. 48

PUBLICATION

The New English Quarterly.—It will be a source of joy for many readers of the Mennonite to hear that our Christian Sunday School Quarterly is selling even beyond our fondest expectations. 8000 copies were ordered printed. On December 1, our Business Manager reported that this lot was practically sold out, and he ordered 2500 more.

But he also reports that several churches have again placed orders for 600 quarterlies from other publishers and that there would likely be a few more such. This is unfortunate, for we were hopeful that all of our Sunday Schools would decide to use our own publication which the General Conference ordered to be put out. It is to be hoped that the small minority will join the vast majority and order our Quarterly for the second quarter of the new year.

Brother David Toews is now visiting the churches of the Western District. His work in the Eastern and Middle Districts was blessed to the extent that it is estimated that between \$600.00 and \$700.00 will come in from these two districts. If the Western District does as well, proportionately, and then the remaining two districts in the States likewise, the amount needed for the book depository in Canada will be raised. But we ought to get enough more to defray the expenses entailed by this work and for the remuneration of this good brother who so loyally gives of his time and energies to do this work. His story of the great work that has been done and still must be done among the 21,000 immigrants in Canada also warms the hearts of his audiences. — He has to go through the churches rather hurriedly, for he is needed badly at home by Christmas. He will visit the Pacific and Northern Districts in the new year. — Brother H. Mueller of Halstead, who recently celebrated his seventieth birthday and made it a real day of thanksgiv-

ing, sent our treasurer a check for \$70.00 for the book store in Canada. "God loveth a cheerful giver."

Reporters for the Mennonite.—The new editor of the Mennonite has asked all pastors (church leaders) to report to him the names and addresses of their correspondents or some person who would serve faithfully as such. He wants to get in touch with these reporters, for we need short, spicy, worthwhile reports fresh from every church, and that quite frequently. Only about one-third of the brethren have so far reported. Will the rest not do so at once or as soon as the annual meeting acts?

J. R. T.

IN THE EASTERN DISTRICT CONFERENCE

Building activities might be reported as follows: As a Young People's Union Mission project, it was decided to raise \$400.00 to erect a bungalow for the mission workers, Rev. and Mrs. Jacob Unruh, Wolfsburg. The home was dedicated on Saturday afternoon, October 3, by Rev. Freeman H. Swartz, conference president. A large number of the Y. P. members were present, since immediately after the dedication service a Western Branch Y. P. Rally was held in the Napier church.

During the week of October 19-25, a number of appropriate services were held in the East Swamp Mennonite church, leading up to the rededication service of the church in the large and beautiful form, October 25th. The community and the conference churches took part in the festive services. Rev. W. S. Gottshall is pastor of the church.

On Monday, November 2, ministers and leaders of the Conference gathered in the historic Germantown church for the second quarterly conference. "Developing the Spiritual and Devotional Life" was the theme of the conference. A spirit of humility and prayer permeated the

gathering, and God's Holy Spirit was noticeably present.

The annual Brotherhood meeting was held in Eden Mennonite meeting house Saturday, November 7. The laymen of the conference are definitely working to start a Ministers' Pension Fund. Rev. David Toews, Rosthern, Sask., was present and presented the need and plan of the Publication Board of establishing a Branch Book Store in Canada, in order to assist our German brethren with religious literature. His call for help in this phase of work was heeded and the Brotherhood took action to raise a proportionate amount for this work.

On Sunday, November 29, the new two-manual Fritzsche organ, presented to the church by the Menno S. Rosenberger family, to the West Swamp church, was solemnly dedicated to the service and glory of God. Rev. A. S. Rosenberger, president of Bluffton College, Bluffton, Ohio, was present and delivered an appropriate address. The weather was ideal and the church was filled to capacity to hear Mr. Henry Hensing offer the dedicatory recital.

On Friday, December 4th, organists and choirs from the community made up the program.

During the week of November 29, many of our people attended Preaching Mission meetings in Philadelphia and vicinity. Surely the Spirit of God is guiding and directing this work. President of our Conference, Rev. Swartz, made plans for a follow-up eight-day mission in many of our churches. The plan calls for an exchange of pastors on the week-day nights, while the pastors are to open and close the evangelistic effort during the week of December 6-13. May the Lord give unction from on high to ministers and laymen and rekindle our spiritual fires to greater love, devotion and service to Jesus Christ and His church!

A. J. Neuenschwander, Secretary.

HOME MISSIONS MEETING OF THE BOARD

Brother David Toews had written that he would come to Ontario in October and since that is not far from eastern Pennsylvania and two members of the Board are here, and if we would invite Bro. J. E. Amstutz, who is not far away, we would at least have a quorum and we could talk over some important matters in the Home Mission field. Then Bro. J. M. Regier

went to the Saskatoon church dedication and visited a few of the fields in Canada and was impressed with the need of a Board meeting. He called one in haste, and the Board met at the home of Bro. A. J. Neuenschwander in Quakertown, Pa., on November 3 and 4. Distance and time would not permit Bro. S. S. Baumgartner to come; all those mentioned above, together with the secretary, were present. Each member present offered a fervent prayer at the opening and each field was considered in rotation, and with faithful and busy workers, they were all found to flourish. Workers were re-engaged and salaries fixed, and general provisions made. With regrets the Board accepted the resignation of Bro. L. H. Glass of the Altona Mission. His health would not permit him to do any work, and Bro. Grover Klink, a member of the congregation there and a competent preacher and Bible teacher, was appointed as assistant until New Year. Mrs. Stiffler is also moving, and Bro. Klink is to occupy the workers' home for the present. No other changes in any of the stations were necessary. Some repairs at several stations were made during the summer and it seems that now all the buildings are in good condition.

The work in Canada occupied most of the time. This is our biggest and most needy field. By a resolution the Board expressed the desire that someone from Canada should present the Home Mission work at the various District Conferences with a special emphasis on the Canadian field.

The new field in Vancouver is a needy one and presents many problems for Bro. J. H. Janzen to solve, but he seems competent and time will reward his efforts.

The Swift Current district loomed up before the Board with its tremendous size and needs as described by Bro. J. M. Regier in a former article in the Bundesbote, and a request for \$2,000 was received for the purpose of providing places of worship for the thousands of Mennonites in that district, but only \$1,000 was appropriated for the above purpose and the Board can only grant the request for the whole amount if the congregations respond with liberal contributions. An appropriation of \$200 was made for a Bible School to train workers for this field which is in great need of preachers. This need is especially urgent because of the many other forces at work to win the young people, and imminent help is necessary.

To date the Board has been sending \$450 a month for distribution among the many itinerant ministers in Canada, but this amount was hardly sufficient so that the amount was raised to \$500 a month. There are so many needs and calls for help both financially and for spiritual care that it is impossible for the Board to grant all the requests, and our people should realize that the responsibility rests on those who have means. In Canada it is a question of preserving what we have and that seems reasonable and less expensive than to secure with hard work what is outside of the fold.

The pastor and people of Saskatoon are overjoyed because of their new house of worship, but the response from the congregations was so meager that the Board could not assist as much as they needed and they are looking to the congregations for more help which can only be granted if more contributions flow into the treasury.

The Board feels very grateful for the generous support of the work by the congregations and individuals during the past year so that we had no need to worry about any encumbrances and the work could not only go on, but could be extended. The workers and the Board covet the prayers of our people. After a session of one and a half days the Board adjourned. It was the least expensive Board meeting we ever had. John 4:35.

W. S. Gottshall, Secretary.

REPORT OF THE BUSINESS SESSION OF THE WOMEN'S MISSIONARY SOCIETY,

held jointly with the forty-eighth session of the Middle District Conference at 1 P. M., August 28, 1936, at Fortuna, Mo.

The meeting was held in the basement of the church. The opening song was one verse of "What a Friend we have in Jesus."

Devotionals were in charge of Mrs. Dirks, wife of the local pastor. In this connection she read a poem by Grace E. Troyer entitled, "What Would He Say."

There were quite a large number of girls present at our business session.

The minutes of the last session were read and approved.

The 2-cent Pension Fund for Retiring Missionaries was then brought before the society. Suggestions were made, but no action was taken. It was reported that in a year's time

\$116 were taken in from eight different 2-cent clubs in the interest of the Retiring Fund.

Mrs. Schultz spoke on the work of the Literature Committee and displayed some of the work, such as: Maps of our stations in India and China, some suggestive programs especially for the girls, and also a list of the birthdays of our India missionaries. A similar list of our missionaries in China was then being prepared.

The publication of the History of the Middle District Conference, written in 1935 for the Jubilee Session held in Upland, California, was next taken up. The result of the discussion was a motion by Mrs. C. H. Suckau, Berne, Ind., as follows: "Moved that we have the History of the Middle District of our Women's Missionary Society, written in June 1935, by Mrs. Selma C. Sommer for the Jubilee Session of the General Conference held at Upland, California, in August 1935, be printed in the News and Notes, and that the expense so curtailed be covered out of the offering taken tonight." Carried.

The report of the Young People's Superintendent, Miss Inda Sprunger, was read by Mrs. Schultz. (This report is found in the October 1936 issue of the News and Notes.)

Three Lehman Sisters, young girls and granddaughters of the late Rev. P. P. Lehman, sang a trio, "He Stooped and Lifted Me."

Miss Inda Sprunger was then unanimously elected to her office of superintendent of the Young People's Work for a period of three years.

Motion was made and carried that in our election of officers we vote for two members of the program committee only, and that the third member be appointed by the president from the local church where the next session is to be held (in this case from Sugar Creek, Ohio).

When the Roll Call of Societies was taken, twelve societies responded with a verse from the Bible or some project which they did during the year. Those societies not represented at the business session were: Chicago, Ill.; Wadsworth, Ohio; Nappanee, Ind.; Trenton, Ohio; Newstark and Sugar Creek, Ohio. (In each case except Newstark the ministers of the absent societies were present at the Conference).

The election of officers was as follows: President, Mrs. J. E. Amstutz, Trenton, Ohio; Secretary-Treasurer, Mrs. A. D. Krebill, Donnellson, Iowa.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

Program Committee: Mrs. Oliver Baumgartner, Fortuna, Mo.; Mrs. Lennis Steiner, Pandora, Ohio.

TO THE PASTORS AND CHURCHES OF OUR GENERAL CONFERENCE

The Board of Publication calls attention of all our churches and their pastors to Resolution No. 39 of the last session of General Conference at Upland, California. This resolution reads,—**Resolved**—"that the churches be asked to consider the work of publication as a missionary enterprise, and that they take at least one offering annually for the support of this cause."

Your Board is deeply concerned, while carrying on the work and meeting all obligations placed upon them, to greet you at the next session of General Conference without a deficit. We are also looking forward to be able at some time in the near future to own and operate our own printing plant whereby it will be possible to bring into your homes and churches all our periodicals and literature with less expense, and so assist in keeping you in touch with all of our conference projects and enterprises, as well as the activities and news from among our churches. Will you kindly remember this, your cause, in your prayers and with your gifts? Send your offerings and gifts to our treasurer, Bro. E. W. Baumgartner, Berne, Indiana.

In grateful recognition for all support you may give your Board,

Your Board of Publication,
M. J. Galle, Secretary.

CORRESPONDENCE

Johannestal Mennonite Church, north of Hillsboro, Kansas, November 10, 1936. We are again drawing near the end of another year and must again say that the Lord has been very good to us. He has blessed us in our physical and spiritual needs. Although our corn crop was a total failure, we are grateful for an average wheat and oats crop.

Early in the spring we had one week of inspirational meetings, conducted by Rev. Philip Wedel. We received a great blessing through these meetings.

This summer our church again participated in the union meetings conducted by five of the local churches.

The church sponsored a Vacation Bible School this summer. Miss Elizabeth Ewert was the teacher. A very appropriate program was rendered in the church at the end of the term.

Three of our members attended the Institute of International Relations, held at Newton, Kansas. They were: Dan G. Jost, Edwin Gaede, and Edwin Unruh. Sunday evening, November 1, they reported to the Christian Endeavor.

This fall the basement was repainted and a new furnace installed. Earlier in the summer some work had been done on the interior of the church.

Four delegates attended the Western District Conference at Beatrice, Nebraska. On Sunday, November 1, Bro. Albert Plenert gave an interesting report of this conference.

November 7, the congregation had the privilege of being host at the golden wedding celebration of Rev. and Mrs. John Plenert. We met in the basement of the church at eleven o'clock for a bountiful dinner. After dinner all the guests assembled in the church for a very interesting program arranged by the family. The opening was conducted by Rev. Valentine Nickel of Yates Center, Kansas. Rev. J. H. Epp of Hillsboro and Rev. A. E. Funk of Brudertal rendered very appropriate addresses. A few remarks were made by Rev. John Plenert and Rev. J. J. Plenert, Jr. Other special numbers were rendered by the children, grandchildren, relatives, and church choir. After the program a lunch was served in the church basement, decorated in gold and white. All the children were present at this celebration, including Rev.

J. J. Plenert of Philadelphia, Pa, and Mr. and Mrs. Henry Jantz, Drake, Sask. Corr.

Second Mennonite Church, Beatrice, Nebraska, November 27, 1936. On Sunday night, November 22, we heard a mission program about leprosy in our city church. We have about forty Peet Banks in our surroundings. The purpose of them is to drop pennies, nickels, dimes, and quarters into them to help free the world from leprosy. This is an international mission field with headquarters in London, England. The American Mission to Lepers, 156 Fifth Avenue, New York, is the distributing place also. They send out missionaries, doctors, evangelists to all parts of the world, Africa, Asia, Europe, Pacific Islands, North and South America. India and China have very many leper stations. Rev. P. A. Penner in Champa, India, receives the collection of these Peet Banks. We were very fortunate to have collected about \$50.00 this year, more than ever. Mrs. John Wiebe, Beatrice, is distributing these Peet Banks at 15c each, and she will gladly send them to anybody who wants to help along this great need of the poor lepers. Children especially will learn to save for a good cause. There are three million lepers in the world. The greatest number is in India, China, Japan, Korea, and parts of Africa and South America. Leprosy can be cured through injections of chaulmoogra oil and under healthful living conditions. There are 1000 or more lepers in the United States. Since 1921, almost 200 patients have been paroled as symptom-free. There are 195 stations in different countries which receive support or aid through the Mission to Lepers. The danger of contagion is slight when ordinary sanitary care is exercised. Christianity is such a happy contrast to religions which neglect lepers and regard the disease as punishment for sins, that they gladly accept Christ who loves even a leper. The Mission distributes annually more than 500,000 dollars, of this 200,000 dollars must be raised by the American Mission to Lepers. With much love,
John Wiebe.

Eben-Ezer Mennonite Church, Gotebo, Okla. When we read the Mennonite we read of various church groups how they either prosper or stand in need of help. We have been fortunate to have had regular Sunday School during the

year. The preaching service has not been so regular the first half of the year, due to two reasons, one was that Rev. Hege also filled the pulpit at Geary once a month before they had a preacher. Secondly, Rev. Hege attended the Oklahoma University during the summer months in preparation for his school work in which he is engaged with the church work.

On May 17 and 18, the Oklahoma Sunday School Convention met at Cordell, Okla., which is only about 25 miles away for most of us. This gave the most of us a chance to attend it. It proved a real blessing to us all.

On Decoration Day, as has been our custom, we had a short service on the cemetery. It brings to our minds not only how our loved ones have departed to their last resting place, but how we, too, shall sooner or later be resting in like manner. In connection with this, I am reporting of one death in our church. This happened to be Sister Lena Krause. She died October 27. She had suffered for several months, at the end most severely. She was ready and waiting to meet her Lord when her time came.

On June 16, a baby girl came to bless the home of Mr. and Mrs. Oscar Schmidt. On July 5, Rev. Hege made it a special prayer to ask the Lord's blessing upon the baby and her parents, when they brought her to church the first time.

August 7, our Sunday School had a picnic in the Government Reserve Park, about 30 miles from here. It was refreshing to be under shade trees and in God's open air.

Various missionaries and preachers have visited our church this year, among them Rev. E. B. Steiner of Pandora, Ohio, and Rev. W. F. Unruh, both missionaries of India. Rev. J. M. Regier of Newton, Kansas, was here in connection with Bethel College. During the first week in November we had a series of meetings conducted by Rev. Peter Frantz of Geary, Okla. On Sunday morning, November 8, we partook of Holy Communion, given to us by Rev. Frantz. The meetings as well as the Lord's Supper strengthened our faith in Christ.

O. E. S., Corr.

The more thorough a man studies the Bible the more he becomes convinced that it is the Word of God.

THE PEACE PAGE

Aim: A vital, Christian, intelligent peace program

Dr. E. L. Harshbarger, Editor

President, General Conference Peace Committee

MEDITATION

Then Peter and the other apostles answered and said, we ought to obey God rather than men.—Acts 5:29.

"Our supreme allegiance is to God. We cannot violate it by a lesser loyalty, but we are determined to follow Christ in all things. In this determination we believe we are serving the interests of our country, and are truly loyal to our nation." (From "Statement of Position" adopted at Newton, Kansas, November 2, 1935.)

PEACE ON EARTH

We approach the Christmas season with much reason for joy and thanksgiving. With regard to the cause of peace among men we have some cause for grave apprehension.

Let us rejoice in God's Gift to men, but let us also dedicate ourselves anew to a careful study and PRACTICE of the principles of peace which Jesus taught. And what is good for us is good for the world. Let us spread the gospel of peace while we still have the opportunity.

NEWS ITEMS

As the long chill nights of winter settle upon the European capitals the season for diplomatic intrigues opens. Some of our readers wonder what problems worry the diplomats. For these we venture at the close of this year a summary of those problems and occurrences.

The 17th Assembly and the 94th Council of the League of Nations have convened in Geneva. The importance attached to these meetings by the member states, especially by the Great Powers, was demonstrated by the enormous delegations sent by Great Britain and France, and by the attendance in person of four Premiers and of twenty-five Foreign Ministers. The deliberations were influenced and somewhat nullified by three developments outside of Geneva: 1. The civil war in Spain with its question of non-intervention; 2. stabilization of world currencies; and 3. the proposed Locarno conference. The chief concern of the powers was to see that nothing should be done by word or

deed to hinder the success of the second Locarno.

On October 5, the Assembly restored the machinery of the old Disarmament Conference. If England can make a Mediterranean agreement with Italy, a new disarmament proposal will undoubtedly be made. Such an agreement, however, is not an immediate prospect.

At the proposed Locarno conference France will attempt to induce Germany to renounce any aggressive designs not only in the west but in Central Europe. In return it may be willing to give Germany back its colonies and other economic assistance. The attitude of Britain remains almost as vacillating and uncertain as in 1914. Will it join France in attempting to make a general European settlement, at the price of colonial concessions, or will it acquiesce in German expansion in Central and Eastern Europe, at the expense of Czechoslovakia and Soviet Russia?

On November 5, Foreign Minister Eden said the period of indecision was over and that Britain must assume leadership in a general European settlement. Two things must be done. The international order must be supported and Britain must rearm. Again, peace through preparation for war! But even this announcement does not tell us anything definite as to what Britain proposes to do when we know that that the War Office is pro-French, the Admiralty is pro-German, and the Air Force will support the program which allows the largest number of planes. As for the Foreign Office—it has no policy. Mr. Eden is inclined to be pro-German, while the permanent head of the office, Sir Robert Vansittart, is decidedly pro-French.

Great Britain, France and the United States have concluded a new money stabilization agreement. This is the first concerted movement of the three great democracies to remove underlying economic tensions. France lowered the gold content of the franc so that an American dollar would buy twenty-one francs instead of fifteen as formerly. Britain and America promised that they would not take advantage of French devaluation to reduce their own cur-

rencies or to impose new tariff duties against moneys upon the same level. If successful, this will mean that economic revolution and reprisal will be partly removed.

More and more clearly is the world being divided into three armed camps: Communism, Fascism, and Democracy. The two former ones are deadly enemies and each will try to ally Democracy on its side—the Communists by pretending to liberalize its dictatorship along democratic lines, and Fascism by preaching a holy war for the preservation of religion. Are we approaching a period of intolerance and war with regard to the worship of the state similar to the wars over religion in the sixteenth and seventeenth centuries? The retention of Christianity and democracy depends largely upon our aloofness from war; and that, in turn, depends upon enlightened Christian statesmanship springing from an active Christian public. The Christian church can create the latter.

All eyes are fixed on Buenos Aires where Pan-American problems are being discussed. Will a neutrality pact for the whole western hemisphere be the result? Can these nations be self-sufficient and settle their problems peaceably? If so, then they may show the rest of the world the way to a more perfect era.

CHRISTIAN REFUGEES FROM GERMANY

For more than three years, Germany has been under Nazi rule. For more than three years, a steady stream of men, women and children,—Jews, non-Aryan Christians, and those, whether Christian or Jew, who dare to oppose the militaristic, fascist administration with its suppression of civil and religious rights,—has been pouring across the borders, seeking a refuge free from persecution.

Always when the Christian Church in America has been called upon for aid during a great catastrophe, it has responded nobly. Earthquakes, floods, war relief,—these crises have proved the generosity of our people. But today, when freedom of thought and conscience, and Christianity itself are being destroyed in Germany, the Christian Church in America has been but indifferent.

Several thousand Christian refugees from Germany are in pitiable circumstances. They

are in most cases men and women of education, journalists, pacifists, clergymen and teachers, who are now enduring poverty and hardship in lands foreign to them. From day to day they call at the refugee relief stations, seeking bread, clothing, work,—trembling lest they be turned away. Many Christian families have fled from Germany because they fear the effect of Nazi teachings upon their children. Relentlessly Nazism is driving its propaganda deep into the minds and hearts of childhood,—propaganda that places worship of State above the worship of God. The terrible discrimination directed in German schools against “non-Aryan” children is well known and its cruelty does not need repeating here.

The needs of the refugees transcend all barriers of politics, of nations, of race and religion. It is the call of suffering humanity. The report of the International Christian Committee for German Refugees states that unless speedy help can be secured, many of the non-Jewish refugees will not survive or will continue for an indefinite period to live a hopeless life of demoralization and despair.

The number of Christian refugees is not yet so large as to prove a serious burden upon Christians in the United States. The response of the Jews in America to the needs of their German brethren, sets a heroic example for us to follow. It is estimated that the sum of \$400,000 raised in this country, together with funds raised abroad, will provide immediate relief and assist in the transportation of 2,500 of the neediest refugees to South America and other countries where they can be made self-supporting. This will not liquidate the problem, but it will take care of the most urgent cases.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right: stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

It would be considered very dishonorable to have an honored guest in the home and not even listen to what he says, but this is just what many do when prompted by the loving Spirit of God.

THE SUNDAY SCHOOL LESSON

December 13, 1936

John's Vision on Patmos

Rev. 1:4-18

Golden Text.—Fear not; I am the first and the last and the living one. Rev. 1:17, 18.

John, the youngest of the Apostles, lived long after the rest of them had passed on to their eternal reward. It was he who could meet the dangerous errors that had already entered the Christian church with the assertions: I have seen the Lord, I have walked with Him, I have heard His voice, it was I who stood near the cross when He died. I was at the empty tomb. I, it was who was among the number that saw the resurrected Lord and heard Him speak. I was among those to whom He gave the great commission to go into all the world and preach the Gospel. We have in him then at that time the only living witness of Christ's life, death, and resurrection. We know now why there was reference made concerning him of a time when the rest had gone to their reward.

One after the other of the disciples had to suffer and pass away because of his faithfulness to the Lord. They were men who knew and had to tell. They had given their witness in their lives and in their death. John was spared the martyr's death because God had in store for him a task of witnessing at a time when it was most needed.

At this time the great center of the Christian church was no more Jerusalem but Ephesus, one of the cities of the small province of Asia. Indeed Ephesus was the chief city of that part of the world and had a world wide fame. Here Paul planted and the seed grew in spite of heathendom and opposition. The other cities named in the account were neighboring towns. Easy to reach and perhaps in continual contact with one another. Though John was spared a martyr's death, many of his fellow Christians were not. Many of the figures used in the text suggested meanings perfectly familiar to those to whom they were written, but also had a meaning that time alone would reveal. The book of Revelations is prophetic. We call it Revelation. It means the unveiling. Things strange and mysterious are unveiled in it.

We notice symbolic numbers being used. In this book there often occurred the number

"seven," which symbolizes perfection. There are seven stars, seven churches, seven candlesticks. The candlestick, for it was one made up of seven different lamps, represented Christ among seven stars or the churches. It would be splendid exercise if we were to go over the entire Book of Revelations and make a study of the figures seven and the multiples of seven.

We learn that John was in banishment because of his preaching of the Gospel. He was banished on Patmos. What we know of that isle today leads us to know that it was and is one of desolation. Yet here, amid the hardships of his banishment and the desolation, there came one of the most glorious experiences that ever came to man. John saw his Lord and from Him received the message that was to continue to the end of time, as a vital part of God's eternal Word. The misery and the desolations of earth will mean nothing to any Christian who, no matter where he is, comes to experience a real presence of his Lord and from His blessed lips heard the wonderful assurances concerning the things that are to be.

Following the style of the other writers of sacred writ, John begins his epistle with praise. In other epistles, such as Paul used to write, there are to be found praises for those to whom the letter is written as introductions to what is to follow. It was a nice way of having something good to say even to those who were to be rebuked. But here John strikes a higher chord. His praise is not for man, whom he is to encourage, but for his Lord whom he is to glorify.

The peculiar use of the Alpha and Omega are characteristic to the book of Revelation. They are the first and the last letters of the Greek alphabet. One often wishes that, like the German, the translators would have used the A and the Z. In the alphabet, comprising all the letters between the A and the Z, every thought, every idea, every account of things as they were, and every hope concerning things as they may be is included. Make this a symbol of the Lord Jesus and we find in Him the All in All. He represents in His personality all that there is of God for us, for He is God.

We notice that the things described were a Lord's Day experience. God set apart His holy day that it might have a spiritual significance. Who can tell how much and how many would be our most helpful spiritual experiences were we

to be in the Spirit on the Lord's Day? The day should mean more to the child of God than just mere relaxation.

The vision of John revealed to him one whose head was hoary with age. He was the one from everlasting to everlasting. It was the head of wisdom symbolizing the one of whose fear it is said is the beginning of wisdom. Though from all eternity we see in the eyes the fire of youth. The one strong and ready. The brass, enduring above anything known at the time expressed the onward march of one who was irresistible, who goes on conquering and to conquer. The voice of many waters suggests to us the joyous messages of salvation going out in many directions with blessings. The stars in their brightness bring light to the ends of the dark earth. The sword suggests the might of the Word, while the shining countenance is that of the one who was and is the Light of the world.

THE BELMONT COVENANT SOLVES THE FINANCIAL PROBLEM

Chas. Haddon Nabers

To the pastor of a small Presbyterian church in Roanoke, Virginia, must be given the honor of bringing more of a solution to the financial problems of the churches in the South than they have been able to find within the past five years. The story is fascinating.

Let Rev. G. L. Whitley, the winsome minister of the Belmont Presbyterian Church of Roanoke, tell the tale in his own way:

"In 1932-1933, on account of lack of work on the part of membership, my church found itself in a serious financial condition. Its active membership of 352 is made up of the great middle class of men and women of neither poverty nor wealth. In 1929 a new church was built at the cost of \$30,000, with a debt of \$15,000. In August 1933, there began to spread in the congregation a spirit of defeat. Some were saying, 'We cannot carry on, our debt is too heavy.' The pastor would not admit that it could not be done until it was proven that it could not be done. One Sunday he spoke of the destructive pessimism creeping into the church, and said, 'Before we say we cannot carry on, let us find out our ability.'

"To discover the financial strength of the congregation, the people were asked to designate on a slip of paper, unsigned, their weekly

income. When these slips were collected, the figures showed that the average income of the families in the church was \$18. In the congregation 137 people had definite incomes. When the number was carefully studied, it was thought that 17 could not be depended on to do their part, leaving 120 dependable members with a total weekly income of \$2,160. The question arose as to how much of this income the church had a right to expect. Of course, there was only one answer: the tithe, which was \$216 a week. Formerly the church had been receiving about \$50 a week, but the spirit of defeatism had cut this to less than half when the survey was made. The church had a debt of \$2600, which it could not pay, and which it could not augment, for nobody would loan the congregation any more money.

"If the 120 people with incomes would give the tenth to the church for a quarter, the deficit would be wiped out, and the expense of running the church during this period would also be provided. The year 1933 could be ended with all bills paid. Calling the 27 officers together, this plan was presented. A heated debate followed. But all officers except two signed cards agreeing to tithe for 15 weeks. One who did not sign was out of the city and the other had no income. The congregation was then called upon by the pastor, and 118 of the wage earners signed cards to bring their 'tithe' into the church. The period was September 17 to December 24. Formerly the offerings averaged \$50 a week, but when the new plan started, the offering on September 17 was \$173, and on September 24 it was \$228. The largest offering was \$450. At the end of the 15 weeks the people who had been saying, 'We cannot carry on,' had wiped out the deficit with all bills paid and had two cents in the bank to the credit. Not much, but enough when you have received more than the church needed."

The situation in the church at Roanoke was so similar to that in hundreds of other churches throughout the country, that Mr. Whiteley was released from his congregation in order that he might tell the congregations financially burdened and spiritually depressed, the story of what people could do if they entered into this so-called Belmont Covenant Plan, where the members of the congregation agree to bring a tithe of their incomes to the church for a definite period.

(To be continued)

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Bargen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Marion County Youth Conference

Rallying to the theme, "What is Christian Action?" one hundred eighty-five registered delegates from a well-represented list of churches in Marion County (Kansas) gathered at Tabor College, Hillsboro, Kansas, for the Twelfth Annual Youth Conference, Friday, the day after Thanksgiving.

These young folks in Marion County are up and coming. "We have been doing this thing for a number of years. We have been boosting it, and practically every church in the county is represented at these meetings," said Waldo Voth, secretary-treasurer for the conference this last year.

The program, replete with discussion group opportunities, music, drama, and addresses, worship, recreation, and banquet, shows good balance, and from the reports sent in the whole thing was one good inspiration for all who attended.

In the last moment Dr. J. E. Hartzler, who had been giving addresses in Hillsboro, could not arrive, due to illness, and Rev. A. E. Kreider, Bethel College, substituted for him on the program, choosing the theme, "The Privilege of Living."

"It is a great privilege to live in the present time," said Reverend Kreider. "It is a time of

awakening for our own people, and for the people of nations the world over. The changes in science, medicine, agriculture, and the new discoveries at every hand are indicative of this change. It is a time of great challenges, but with greater problems come also greater means with which to meet the problems. We go forward, God as our all knowing Father, under the leadership of Christ. We need to go with

well-tempered convictions in this time of change; if we do not have them, we must search for them."

In the afternoon session, Dr. James S. Chubb who, for the love of young folks had traveled 140 miles to be at this convention, spoke on the theme, "The New World." Doctor Chubb has a unique way of getting "at" his youthful audience. He puts old ideas into new forms, new phrases, in a way, a manner which is captivating.

"Life cannot for any length of time remain at any one level," he pointed out. "Change is only natural, and all change is either for the good or bad. Materially there are changes; for the first time in history there would be enough food, clothing, and money for everyone in the universe if it were properly distributed. Mentally there are changes; they used to think it was heredity which determined one's intellect—now they find out its the diet. And religiously we change:

RICHES

Who walks beside a rosebush
And does not sense its bloom,
Its lovely form and color,
Its delicate perfume;

Who walks beneath the heavens
And does not see the sky,
The sunrise and the sunset,
The tints that glow and die;

Who treads a rural pathway
And never hears a bird,
Nor notes the trembling grasses
A passing breeze has stirred;

Who dwells among his fellows
And sees them pass his door,
Nor ever hears their heartbeats
Is pitifully poor. —Selected.

Deepen our lives, O God. Break the spell that holds us in bondage to things we touch and see. Give us that sense of the invisible and eternal which saves us from surrender to the world, and makes us citizens of a universe. Amen.

folks used to think religion couldn't be practical. Now we believe it can be used everywhere. We 'build on the rock' with enthusiasm. We admit our mistakes, and thus grow and gain strength to meet the problems of the new world."

In the evening session the Florence (Kansas) Methodist church presented the drama, "The Soldier of the Cross," after which Dr. Chubb spoke on "Youth's Religion" — which would have to be deep and strong enough to meet the deep needs of the present time. "We need hours of quiet, a true prayer life, thought-provoking literature, and an honest and sincere life."

The conference meets again next year under the new leadership of Otto Funk, Hillsboro, Kansas, president; and Miss Eva Jantz, secretary-treasurer.

Fighting Movies with Movies

In Columbus, Ohio, they do things differently. Tired of the endless war-emphasis and military propaganda, so nauseating in the Movietone News and other feature strips, "the Peace Action Committee there arranged a special showing of 'All Quiet on the Western Front' for three days. An extensive advertising campaign was set up and the to packed houses for the entire period. Six thousand people attended the performances. Anti-war material was handed out to patrons as they left the theater, and anti-war posters were displayed in the lobby. . . .

Making anti-war movies pay dividends at the box-office is the surest way of showing Hollywood the tremendous interest in peace and demand for more films reflecting this interest."

—"Bulletin on Current Films" National Council for Prevention of War."

Back to India

On the very day of the issue of this copy of THE MENNONITE, the J. R. Duerksens sail

out upon the blue once more, back to India. Just a year and nine months ago Mrs. Duerksen, sitting on the deck of the ship homeward, sent the accompanying little poem to one of her former schoolmates,—“Safe at Sea.”

Doubtless many a reader of THE MENNONITE, especially west of the Mississippi, will remember, like a benediction, how Reverend and Mrs. Duerksen—"J. R. and Christena" walked in our midst to bless the earth they walked on. In the year that they have been on furlough their happy spirits has bathed many a soul in the homeland, and sent them on their way more thoughtful of the Master's call.

And to youth such lives are as if magnetized with the spirit of Christ, calling, "Who will follow?"

SAFE AT SEA

I sit upon the starboard deck
Within my steamer-chair,
And watch the surging waves go by
Without a fear or care;
For He who bade the waves be still
Yet rules both sea and land,
Ashore, afloat, we're still within
The hollow of His hand.

The restless waters of the sea
Are swinging to and fro,
In mighty waves where white caps bloom
Above their ceaseless flow;
The sea may frown—today it smiles
In miles of sunlit blue
That borrow from the skies above
Their smile and tender hue.

The rainbow of His promise holds
Wherever we may be,
Upon the Orient's mystic shores
Or on the stormy sea.
For He who loves the Christ, our Lord,
May all life's dangers dare;
He cannot wander out beyond
The Father's loving care.

—The Moravian.

Confidence

When you don't know
what to do, don't do it.
When you run into a spir-
itual fog bank, don't tear
ahead; slow down the ma-
chinery of your life. If
necessary, anchor your bark
and let it swing in the
moorings. We are simply
to trust God. While we
trust, God can work. Wor-
ry prevents Him from do-
ing anything for us. We
must put our hand into the
hand of God and let Him
lead us into the sunshine of
His love."—Selected.

INTERMEDIATE CHRISTIAN ENDEAVOR

December 20, 1936

Topic: How Shall We Observe This Christmas?

2 Cor. 8:5; 1 John 3:17, 18

For Your Daily Quiet Hour

Dec. 14 The Christmas spirit in consecration.
Rom. 12:1, 2

Dec. 15 Consider the poor. Prov. 14:21

Dec. 16 Gifts for the King. Matt. 2:11

Dec. 17 The Master at the door. Rev. 3:20-22

Dec. 18 Children's voices singing. Matt. 21:
1-9, 15, 16

Dec. 19 Christmas and peace. Luke 2:1-14
 Dec. 20 How shall we observe this Christmas?
 2 Cor. 8:5; 1 John 3:17, 18

Something Different

The way the topic is stated suggests that we somehow make the observance of this Christmas different from those of other years. Two suggestions are offered:

(1) Hold the meeting in an unusual place, in a home if possible, with a lighted Christmas tree and other decorations. A poster picturing the shepherds, the wise men, or the nativity, illumined with an electric light adds much to the atmosphere.

(2) Let every member give at least one gift to someone who is not able to return the favor. This can be done in a group or individually to some unfortunates.

(3) Or let each one present make a "gift of helpfulness" to someone, which does not cost money, but love and service. These can be written out unsigned, collected and read in the meeting. Think of something that would be a real help to your mother, father, brother, sister, or neighbor that you can do for them. Home duties without being told; being eyes, feet or hands to someone helpless. Write your purpose on a Christmas card and present it on Christmas day. It will be more acceptable than many gifts that cost money.

A Worship Service

Your worship service should consist of Christmas carols, the Scripture lesson, poems, prayer and special music, which you can easily arrange. The C. E. World Quarterly presents such a service. Be sure to have your program definitely planned and written out in advance and all assignments made. Allow time for the society announcements near the beginning.

A Christmas Story

Let the major part of the evening be given to the reading of a good Christmas story by someone who is capable of doing it well. "The Other Wise Man," by Henry Van Dyke, or "Why the Chimes Rang," by Raymond Aldon,

Closing Moments

While the group stands with heads bowed, have a familiar consecration hymn played through softly. "Take My Life." Repeat the benediction together. "Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."

Discussing the Topic

If you wish to discuss the topic, use the daily readings for short talks. The following questions may help your discussion.

1. What seems to you to be unchristian in the way Christmas is observed?
2. In what ways is giving of gifts often carried too far?
3. Is it right to expect to receive a gift in return for giving one? How can one overcome this feeling?
4. How does religious worship help us to have the true Christmas spirit? What does giving of gifts help us?

GOD WITH US

"I am the way,"—stupendous thought!
 Those tender feet no rock-strewn paths have trod,
 Yet here within His mother's circling arms
 Behold the Way unto the throne of God.

"The truth,"—God's Truth clothed soft in dimpled flesh,
 Truth that will sorely wound and purge, then bring
 The healing unguent; and yet He coos,
 While wise men kneel and radiant angels sing.

"And, too, the light," but the tiny rosy Babe,
 Swaddled in cotton and cradled deep in hay,
 Wonders not of orbs,—His sun, the light
 That shines in His mother's eyes this day.

"No person comes to the Father's heart
 But by Me,"—dear Master, make us see
 In laughing baby eyes and chubby form
 Thy perfect love—grown full at Calvary.

—Lois Smith.

JUNIOR SECTION

Program Suggestions for December 27, 1936

Topic 3—The Coming Again of Jesus

1. **Setting**—Verse of the month. On black-board in colored chalk the chorus: "He's coming soon, He's coming soon! Triumphant over sin and all its stain. He's coming soon, He's coming soon! Some day He's coming again."
2. **Opening service of praise**—
 - 1) Song service in charge of Junior chorister
 - 2) "The shepherds returned, glorifying and praising God for all the things that they had heard and seen." Let Junior chairman quote this verse and then add: "When the shepherds found the Christ-child on that first Christmas day, they

worshipped Him. Their hearts were so full of love, and thanksgiving, and praise that they hurried to tell everyone of that which they had heard and seen. We, too, come in a special way to Jesus at Christmas time. What has this Christmas meant to us? Have we seen or heard anything that made us feel Jesus was near? Let us tell each other about it."—Group participation.

- 3) Recitation—by a Junior speaking the following verse of "O Little Town of Bethlehem":—

"How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still
The dear Christ enters in."

(This same thought was used in the last program. It may be that by repetition this truth will sink deeper into the hearts.)

- 4) Hymn in unison — "O for a Thousand Tongues," verses 1 and 2
5) Sentence prayers of thanksgiving
6) The verse of the month in unison.

3. Announcements

4. Study Period. Aim: to teach truths concerning the second coming of Christ.

- 1) Introductory remarks by Junior chairman. "We have studied the prophecies that told us of the coming of Jesus, as a child, who should grow to become the Savior of the world through the death on the cross; we saw how God caused all these prophecies to be fulfilled. When Jesus walked upon the earth, He said much about His coming again. Today we want to study these sayings of Jesus for we must be ready when He comes."

- 2) **Did You Know?**—A Junior giving the following facts: (based on Dr. Evans' Doctrines of the Bible).

- That about one out of every thirty verses in the Bible mentions the second coming of Christ?
- That to every mention of the first coming the second coming is mentioned eight times?
- 318 references to it are made in 216 chapters?

- Whole books and chapters are devoted to it?
- Old Testament prophets prophesied it?
- Jesus often mentioned it?
- The apostles taught this truth often?

- 3) What Jesus said about His coming again—Minute talks by Juniors

- Matt. 24:36-42, 44 (time)
- Matt. 24:4-8, 13 (suffering)
- Matt. 24:14 (the task of the church)
- Matt. 24:23-27 (a sudden coming)
- Matt. 24:29-31 (on clouds of heaven with power and great glory)
- Matt. 24:31-46 (the Judge of human hearts)

- 4) Recitation—a Junior

"Jesus is coming to earth again," what if it were today?

Coming in power and love to reign, what if it were today.

Coming to claim His chosen Bride,
All the redeemed and purified,
Over this whole earth scattered wide,
What if it were today?"

- 5) What Jesus said about those who are not ready when He comes—a Junior telling the parable of the ten virgins. Matt. 25: 1-13

- 6) What Jesus said about making use of our talents while we wait for Him—a Junior using Matt. 25:14-30

- 7) Song in unison — Will Jesus Find Us Watching? (Should this song not be at hand, these words would be spoken.)

"When Jesus comes to reward His servants,

Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?
If at the dawn of the early morning,
He shall call us one by one,
When to the Lord we restore our talents,
Will He answer us—"Well done?"

- 8) Heart-talk—by leader or guest speaker using the thought: "Two Doors"; the door of our heart at which Jesus knocks now, and the door of heaven which we must be ready to enter. Teach the Juniors the steps that make us ready for the coming of Jesus.

- 9) Sing in unison verses 1, 3 and 4 of "I Gave My Life for Thee"

- 10) Closing prayer by leader

✂ | JOTTINGS | ✂

Rev. Olin Krehbiel of Wichita, Kansas, was a visitor in the Eastern District last week, preaching in the Lansdale, Pa., church. During his stay east, he was able to attend some of the meetings of the Preaching Mission in progress in Chicago.

"Die Brücke," the paper published by the Mennonites settled in Brazil, South America, gives an interesting account of Mennonites having been in Brazil more than 300 years ago. At the time a portion of that vast country was being held by the Dutch under the Stadtholder Maurice. Holland was at war with Spain at the time, and Portugal was under control of Spain because it was a part of the dominion of the Spanish king.

The Christian Endeavor Society of the Second church, Philadelphia, celebrated its fourth anniversary last month with special exercises. The Society also held a banquet in honor of the occasion, when the speaker was Walter Temple.

The Upper Milford, Pa., congregation was the only one of the churches that went entirely over with the Oberholtzer faction at the time of the division in 1847. A bronze marker set in a native stone before the meeting house contains the information that it was in this place that the early Mennonites established their place of worship. It is said of this, as of several other localities where Mennonites located, that the early pioneers seeking lands upon which to settle sought out the places where the brush was the thickest and the trees grew the tallest, reasoning that if the country could produce such vegetation it could also produce excellent crops, and in this they were not mistaken. Not only is the country about highly productive, but its hills and dales make one of the prettiest pictures in the eastern part of the state.

Looking over an old picture of former Wadsworth students, the institution having closed its doors in 1876, we note the pictures of men who were active in the church during the following decades, but we also note that the sons of a number of these are, or have been, ministers. Among these sons we observe were Prof. Hirschler of Bluffton College, Rev. Dr. J. H. Langenwaller of Reedley, Calif., Jacob Fretz of Pennsylvania, and the editor of the Mennonite. Perhaps there were others. It would welcome information were someone familiar with the school and its history to give us an account of the men who received instruction in the institution and concerning members of their families who in some ways or other were servants of the Mennonite church.

The Mennonite Brethren Conference, which recently closed its sessions at Reedley, Calif., has churches in twelve states of the Union and Canada, 114 churches in all. Tabor College, Hillsboro, Kansas, is sponsored by the churches of this conference.

Rev. David Toews of Rosthern, Sask., has been making an extensive visit to the churches in the States. After visiting the Eastern and Middle Districts, he is now located in the Western District, making the round of the churches in the interest of the 22,000 Mennonite refugees in Canada. One of the great needs of the Canadian Mennonites is a book depository. The Canadian brethren are accustomed to the use of the German language and need literature as well as hymn books in this language. The Men's Brotherhood of the Eastern District has already pledged a sum of money for this purpose.

Moody Bible Institute of Chicago is preparing to celebrate the D. L. Moody Centenary next year. The Centenary affords a unique opportunity to honor D. L. Moody and sound forth the things for which he stood: (1) Soul winning; (2) Bible teaching; (3) Spirit filled life; (4) The enlisting of laymen in Christian activity. In the providence of God this may be the occasion that God will use to quicken His work and bring about the long-prayed-for revival.

The new pipe organ presented to the West Swamp, Pa., church was dedicated on Sunday, November 29. The instrument was designed and installed by Paul Fritzische. A recital was presented by Henry Hensinger, organist of the Salem Lutheran church of Bethlehem, Pa. A second service in recognition of the new organ was given in the form of a community night, in which several organists and choirs from the community participated on December 2. The organ is the gift of the Menno Rosenberger family. Rev. A. J. Neuenschwander is the pastor of the West Swamp church.

DEATH

Henry D. Detwiler, one of the few remaining older Soudertonians, died suddenly at his home, Monday morning, at 6:30 o'clock. Aged, 82 years and 22 days. Mr. Detwiler was active in church and civic affairs, and also held school and borough offices. He was a charter member of Zion Mennonite church, which was organized in 1892, serving as secretary from its inception until 1902, when he became the treasurer which office he filled until January of this year, resigning because of his advanced age. He also served as sexton from the time the church was built until the time of his death, although in later years he had been relieved of the duties of cleaning. He was also active in the Sunday school, being a teacher until about fifteen years ago, and serving as assistant superintendent in the early days of the school for a period of about ten years. He was twice married, his first wife, Mary Moyer, dying in 1892. Four children were born to this union, two surviving—Harry M. Detwiler, cashier of Union National Bank & Trust Company, and Katie, wife of Oliver Hedrick, Souderton. A son, Wallace, died in 1918, and a daughter, Miriam, died at the age

of six months. His second wife, whose maiden name was Emeline Fretz, survives, also a sister and nine grandchildren and three great-grandchildren. Two brothers and a sister preceded in death. Funeral services were held Saturday afternoon at two o'clock with interment in Hillside cemetery.

Miss Barbara Luginbuhl, daughter of Christian and Barbara (Hilty) Luginbuhl, was born April 19, 1850, on the old Luginbuhl homestead 2½ miles east of Pandora, Ohio. She passed away November 1, 1936, at the age of 86 years, 6 months, and 12 days. Miss Luginbuhl was next to the youngest of nine children in this, one of the old pioneer families of this settlement. When Barbara was but very young, both her father and mother died, and the children were taken in by close relatives. Barbara herself was taken into the home of her paternal aunt and husband, Mr. and Mrs. John Geiger, east of Columbus Grove, on the farm now occupied by their grandson. At an early age Miss Luginbuhl accepted the Lord Jesus Christ as her own Savior and Master, and joined the old Swiss Mennonite Church. To this confession she remained faithful and loyal to the very end, holding her membership with the Grace Mennonite Church of Pandora, at the time of her death. Of all the various church activities that of Missions was nearest and dearest to her heart. She was president of the very first Women's Missionary Society to be organized in the Swiss Mennonite congregation, and during the last decade of the past century she labored for a term of four years on the Oklahoma mission field among the Indians. Her interest in Christian missions increased with the passing of the years. She eagerly read, and listened to, any reports from the various mission fields and never ceased to pray for the furtherance of any and all true missionary endeavor. Miss Luginbuhl was also a diligent student of the Bible, and up until this last spring when her eyesight partially failed her, she could be seen at almost any hour of the day with her Bible in her hands. That Aunt Barbara anticipated, and calmly awaited her departure from this life is evidenced by the fact that she gave minute and explicit instructions regarding every detail of her funeral service. She realized that her work here below was finished, and looked forward to the summons to come up higher. Brief funeral services were held at the home of her niece at two o'clock, and the funeral proper at the Grace Mennonite church at 2:30, in charge of her pastor, Rev. Paul E. Whitmer.

REPORT OF THE GENERAL TREASURY OF THE GENERAL CONFERENCE

From September 1, 1936, to November 16, 1936

Balance September 1, 1936.....	\$877.63
Receipts for General Treasury:	
Emmaus Church, Whitewater, Kans.....\$	8.00
Rev. P. R. Schroeder, Refund.....	122.50
First Menn. Church, Philadelphia, Pa.	1.08
Bethel College Church, Newton, Kans.	14.09
Rev. P. R. Schroeder, Ocean Fare Ref.	27.00
Menno. Menn. Church, Odessa, Wash.....	12.31

Salem Church, Freeman, So. Dak.....	11.57	
First Men. Church, Philadelphia, Pa.	3.03	
T. S. Friesen for Home Miss. Treas.....	5.00	204.58

Receipts for General Conference Minutes:

Garden Twp. Ch., Moundridge, Kans.	6.10	
First Menn. Church, Bluffton, Ohio.....	5.50	
First Menn. Church, Philadelphia, Pa.	2.50	
Springfield Menn. Ch., Coopersburg, Pa.	5.00	19.10

Receipts for General Conference Field Secretary:

Young People's Committee (Part).....	45.00	
Board of Education.....	150.00	
Board of Foreign Mission (Part).....	100.00	
Board of Home Mission (Part).....	100.00	
Board of Publication.....	150.00	545.00

Total Receipts.....\$1,646.31

Paid Out:

Home Mission Board Treasurer.....	5.00	
F. A. Fast, Field Secretary.....	40.14	
Mennonite Book Concern.....	200.00	245.14

Balance in hands of Treasurer,

November 16, 1936.....\$1,401.17

Respectfully submitted,

K. A. Richert, Treasurer.

NOTICE

The leaflet combining our "Statement of Position," "Our Concept of Patriotism," and the "Scriptural Basis for Peace Convictions," is just off the press and ready to be sent out.

In order to insure economical distribution, the Western District Conference Peace Committee is asking that requests, stating the number of leaflets wanted, be sent to the secretary immediately.

Although the material comes to our district churches free of charge, they are asked to remember the Peace Committee with a free will offering. The committee will also be glad to share this publication with other churches on the basis of cost plus transportation. Samples on request.

Prof. E. L. Harshberger, Bethel College, Kansas, is the treasurer of our committee.

Walter H. Dyck, Secretary,
Burrton, Kansas.

FAITH, HOPE, AND CHARITY

There still is faith, and hope, and charity.

These three

Are yet sublime above the angry scorn
Of unbelief, despair, and selfishness;

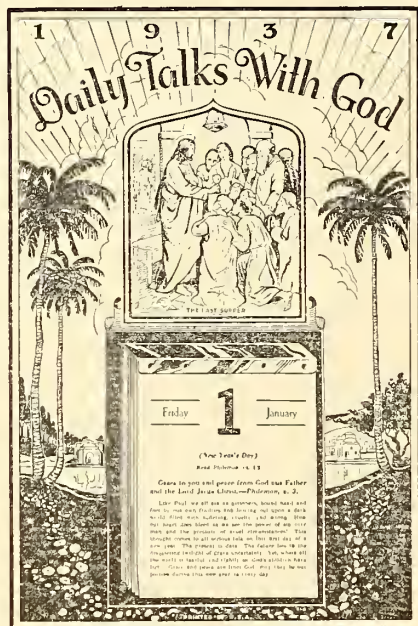
For I did see

An aged man awaiting eagerly
His twilight; and, in love new-born,
Two lovers heart-to-heart against the morn;
And, too, I saw a mother's long caress
Upon a wayward brow that fell upon her knee.

O. W. S.

Religious Calendars for 1937

Daily Talks With God for 1937



WALL STYLE

8 1/2 x 12 3/4 inches. Printed in three colors, with beautiful, embossed Biblical picture.



EASEL STYLE

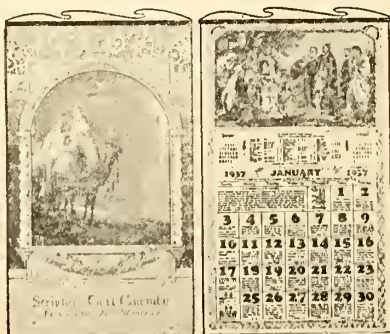
Size, 6 1/2 x 8 inches. Printed in colors. Easel cut-out form designed for standing or hanging. Packed firmly in a very attractive gift box.

UNIQUE CALENDARS

both "Wall and Easel" styles, with easily removable sheets that feature a Scripture Passage, Devotional Reading, Prayer and suggested Scripture Reading, for every day in the year.

PRICES: Either "Wall" or "Easel" Style, 60c Per Dozen \$5.76, postage extra

Scripture Text Calendar for 1937



WORTHWHILE FEATURES

1. Front cover picture of surpassing beauty and charm on fancy pebbled stock which gives effect of oil painting.
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8. Church and national holidays noted.
9. C. E. Topics for 1937.
10. Flowers and Birthstones of the months.
11. Phases of the moon illustrated.
12. The most complete, most beautiful, and most helpful calendar made.

The value and beauty of the Scripture Text Calendar for 1937 have never been quite equalled and certainly never surpassed.

PRICES

Single copy, 30c; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00. Postage extra on all quantities above 25 copies.

Prices on larger quantities gladly supplied upon request.

SEND CASH WITH YOUR ORDER TO

The MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LI

HILLSBORO, KANSAS, DECEMBER 15, 1936

No. 49

THE PULASKI, IOWA, MENNONITE CHURCH CELEBRATES

Seventy-five years ago, so the fragmentary accounts of history tell us, the Pulaski Mennonite church was founded and started on its life, dedicated to the upholding and protecting of the eternal truth of God's Kingdom. It was in 1861 that the first organization was affected there, and continuously since that time has a spiritual program been carried on at "The Church Among the Maple Trees."

An observance of this anniversary year was held at the church in connection with the regular Sunday service, November 29, 1936. It was considered that the Thanksgiving time was the proper season to pause a bit as a congregation in special recognition of the three quarters of a century completed as a religious group, and a short program had been arranged and was presented under the direction of Warren W. Baughman, superintendent of the Mennonite Sunday School.

In the observance a Thanksgiving poem by Mrs. P. R. Aeschliman was read. This poem had been taken from the current issue of *The Mennonite*. A special duet, "The Church Among the Maple Trees" was presented, and therein lies special interest. Both the poem and the song are the work of Mrs. Aeschliman of Almota, Washington, who spent her girlhood days in the Pulaski community as Phoebe Dieffenbach. Several weeks ago she composed the song, with words and music, and presented it as a dedicated number to friends in the old home church. A copy has been framed and hung in the vestibule of the building, and much the same interest attaches thereto as to some of the other hymns which have aroused wide interest in their special tribute to an old landmark or to an old church site. The song was presented here at the anniversary program by Nora and Edith Dieffenbach, nieces of Mrs.

Aeschliman, and the piano accompaniment was played by Edward Dieffenbach, young son of a nephew of Mrs. Aeschliman.

It may be mentioned here, in connection with the name of one of the pioneer pastors, Father Philip Roulet, who is mentioned in the church history herewith included, that Father Roulet passed away some thirty years ago, but his widow, Mrs. Fannie Roulet, lived in this community at the home of her son, John, until last week, when on Thanksgiving day she was stricken, passing away on Saturday morning. She was in her ninetieth year, and was buried on Monday, November 30, with services at the church which she had long attended and at which her husband served so long and so well.

At the Sunday observance, the superintendent read the following sketch:

The historical record is meager, and the story of the Pulaski Mennonite church has come down to the present generations largely through bits of writing in old letters, and through personal recollections of pioneer members who, now gone, recalled vividly their own participation in the organizing plan of the present church. These accounts of the beginnings of the local church when combined seem to weave themselves into the story substantially as follows:

The pioneers had come, the caravans of the first settlers had passed, the open prairie had been broken, and we open this sketch with a community in this section in the process of settling during the middle of the last century. This was made up for the most part, at first, of emigrants from Canada and Ohio, with some from Indiana and Illinois. These early families felt the need of divine guidance and of group meetings in the interest of the great brotherhood which they recognized. This was the start of the first church.

From time to time, when a preacher could be called, services were held for a week or ten

days in the private homes, day time and evenings. It was in 1861, about eight years after the community was settled, two brothers from Indiana, Smucker and Troyer, traveled through this section and helped to start an organized group. An election was held and Christ Kropf and Christ Sharp were named the first ministers. This was in November of that year. For the next several years meetings were held every two weeks in private homes and in school buildings of which Union, Star, and Pleasant View were remembered by the pioneers as affording places of worship and even for purposes of funerals and marriages. Nearly all the people were German speaking and all services were conducted in that language. Christ Brenne- man, the first deacon, served faithfully until called to preach in 1865 to succeed Sharp and Kropf, who had withdrawn. The first building was erected where the present structure stands, on a plot of ground originally donated by Jeph- thah Plank. This was during the summer of 1866.

The religious faith and practice of those early days was simple and wholehearted, while the dress of the people was very plain. At the time of organization, a decision was accepted, far reaching in its effect, that there was to be no quibbling about dress, but considering that each one was Christian, let the individual dress as his conscience dictated. This spirit of free- dom, of simplicity, yet of unity of the spirit has continued rather notably in the original form even to this day, and the wholehearted support of the work of the church and the liv- ing of consecrated lives — these things have continued prominent through these many years.

Father Brenneman served the congregation from 1865 until Bro. Philip Roulet of Butler county, Ohio, assumed charge as pastor of the group, in 1869. He preached for 28 years. Not as a master did Father Roulet leave the im- print of his personality, but rather as a father filled with brotherly love, and it was under his wise, kindly leadership that the first building was outgrown and the present structure, less the addition of the east wing and basement in 1914, constructed on the original site. The Sun- day School was commenced in 1874, and the church affiliated itself with the Middle District Conference in 1890, and with the General Con- ference of the Mennonite Church in 1892.

More and more came the desire for preach- ing services in the English language, and Fa-

ther Roulet asked to be relieved from the work in order that suitable arrangements for another pastor could be made. Bro. Garber of Indiana was called, but after a year passed away at a sanitarium, and Bro. Roulet again took up the work until Bro. W. W. Miller of Millersburg, Indiana, came in answer to a call and was or- dained June 28, 1897. In 1913, feeling a call to assist in other fields, he resigned and for several years did effective mission work in the city of Chicago. During this period the church was served by several pastors, including M. A. Niswander of Idaho, from 1914 to 1919; S. T. Moyer, now a missionary in India; H. Shragg, and A. S. Bechtel.

Bro. Miller returned to the Pulaski church in 1924, and next May completes thirty years of active ministry in this church. He has faith- fully served not only his congregation, but his kindly ministrations have extended to the whole community among the people of other per- suasions. His pastorate has been a happy, help- ful experience, and with him, for all these years, the Pulaski Mennonite church has learned to praise the Lord for His wonderful works to the children of men, and to feel not only a gratitude and an appreciation for the past, but a trust in the future prospect of hearts and lives banded together for the com- mon good under His mercy and in His will.

Victor E. Swartzendruber, Correspondent.
Pulaski, Iowa, November 30, 1936.

THE BELMONT COVENANT SOLVES THE FINANCIAL PROBLEM

Chas. Haddon Nabers

(Continued from last issue)

In this case, the prophet was not without honor in his own home. Twelve churches of various denominations in and around Roanoke tried the plan with surprising results. The of- ferings of these churches during the thirteen weeks of its use jumped to more than \$17,000 over and above their usual offerings. So gigan- tic was the interest in the plan throughout the whole South that all pastors who had tried the plan were begged to visit other churches and give their testimony to its efficiency.

It has been accepted by every congregation where it has been presented by the pastor and officers after careful study. Of course, not all members of the congregation have signed cov- enants to give a tenth to the church for a def-

inite period agreed upon, but in every congregation there have been secured many more men who have agreed to tithe than was ever the case before in the history of the congregation.

Results throughout the church indicate the splendid results secured in the small Belmont Presbyterian church at Roanoke have been duplicated in churches of every size and character.

The First Presbyterian Church of Greensboro, N. C., has a membership of about 2000. The pastor of that congregation, Dr. Chas. F. Myers, writes as follows as to his experiences with the Covenant:

"We got about 400 heads of families to agree to tithe for twelve weeks—that is, that they would actually tithe their income, giving directly through the church envelopes for that period of time. We got our officers to sign up first. Results:

October 7, Tithe \$2,215.00; October 14, Tithe \$2,154.00; October 28, Tithe \$1,274.00; November 4, Tithe \$1,672.00; November 11, Tithe \$1,780.00.

"The reason the last three Sundays have not reached the \$2000 mark is that we had on two separate Sundays a gift of \$500 by men who were not members of the church. We are trying this for twelve weeks, and we think we will have about \$25,000. This is just about ten times as much as we would have had.

"The greatest blessing comes not so much in getting the money which we need, but in the good it has done our people to learn to tithe. And thereby hangs many an interesting tale of young people who were giving fifty cents a week and are now giving five or ten dollars. It has been the biggest boost we have ever tried, and it is very simple to work. If you ask people to tithe for a whole year, they are afraid to try it, but they will tackle it for a limited period."

In the Second Presbyterian Church of Memphis, the offering increased 50% during 13 weeks the Belmont Plan was operated. The current expense gifts through the regular envelopes amounted to \$6,587.10 and the amount additional which came through the Belmont tithing cards was \$3,362.21. Dr. Robert H. McCaslin, pastor of the church, writes: "Our people have taken to it in a very fine way. Many of them report rich experiences and increased delight in the plan."

The Westminster Presbyterian Church in Miami is having some unusual experiences with the Covenant. The pastor, Dr. James V. John-

son, is very enthusiastic in regard to its results. He says, "We are very happy over the Covenant. Our offerings have increased 75%. We cleaned up all of our overdue debts. At the bottom of the report, the treasurer makes this notation: 'Outstanding bills, December 31, 1934, None.'"

"At the beginning a person wrote a note to the church signed with initials which are neither upon the church roll nor upon our visitor's book, and each Sunday since a plan envelope comes with a \$10.00 banknote in it and the initials. Nothing else. Sunday, there was a white envelope in the plate with no name or means of identification whatever. Guess what was inside? Forty smackers!

"I got a letter this morning from a gentleman in Indianapolis who was here two weeks ago. He sent a draft for \$50 to be applied on the Covenant. It is all very interesting. Very. You find that visitors and strangers get fired by the thing and will help. A number of visitors and strangers whose imagination caught fire, signed the covenant. And is it a blessing? I'm telling you, it is! I hesitate to tell some of the tales that come to me from the saints of the experiences they are having."

The Westminster Church at Bluefields, W. Va., was one of the city congregations which tried this plan soon after its inception at Roanoke. Of the success of it the pastor, Dr. C. Groschen Gunn, says, "We received more money from our members than ever before, but the money received is the smallest part of the result. The influence of the campaign upon the deepening spiritual life of the congregation and the increased interest in the work of God at home and abroad was outstanding. What is more important, that interest and consecration has continued after the three months' period came to an end."

The most remarkable evidence is furnished all over the southeast as to the wholehearted and almost unanimous way by which church officers, many of whom had not been giving systematically to the church, agreed to participate in the plan. In the First Presbyterian Church at Greenville, S. C., 37 out of 40 officers enrolled as tithers.

In addition to the gifts which come into the church treasury from the tithe, many other things happen. On the Monday morning after the plan was presented in one of the larger churches, one of the members who had made

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

no pledge whatever to the church for the past few years, made a special trip to the pastor's study to inform the pastor he was not tithing and that he did not intend to tithe for three months or for any other period of time. "But," he concluded his visit, "I want to tell you that for the period in which you have this plan in operation I expect to put a five dollar bill in the offering plate each Sunday morning." During the period he came to the church to do so, even on Sundays when every member of his family was in bed with the flu.

A member of the congregation, who neither gives nor attends, became interested in the Covenant and said that he would not tithe, but would help by giving \$50 to the church for the period.

One woman reported to the officers that she was unable to figure what her tithe would be, having no definite income, and could not therefore sign a card, but wanted to give \$25 to the treasurer, and she did so on the first Sunday of the period.

One of the tithing cards was dropped into the collection plate with a white typewritten slip of paper pasted over the entire pledge portion. Its message said, "In lieu of the pledge stipulations of this card, I am taking the liberty of making a straight additional donation of \$100, as per my check enclosed herewith." Clipped to the card was the check for this amount.

Mr. Whiteley is sure that the success of the plan depends upon prayer, upon the thorough working of it by those who are in charge, upon a definite goal before the congregation and in

the community before and while it is being operated. Hundreds of congregations of all denominations are today receiving benefit from its adoption.

The Belmont Covenant Plan

Having taken Jesus Christ as my Lord and Savior, I realize that by that decision I became His subject, and being His servant, I am to be faithful in service in every way I can. Therefore:

1. In gratitude to Him for what He has done for me in the past, and for what He has promised to do in the future; and

2. Feeling my dependence upon Him for the needs of body, mind, soul and family; and

3. Recognizing the many blessings that come to me in being a part of the congregation of the church; and

4. Grateful for a beautiful church building He has enabled me to have; and

5. Feeling that I do not want others to carry their own part of the work and mine also; and

6. Since there is a crisis and emergency in the needs of my church—

I join my fellow members in doing my part by giving one tenth of my income weekly for _____ weeks, beginning Sunday, _____, and ending Sunday _____, inclusive. I feel that this is my part of the work and that in doing this I do my part.

I will attend church each Sunday and bring my offering, unless providentially hindered, and if I do not get to church to bring my offering, I expect a deacon to call at my home or place of business and receive it for my church.

Signature.....

Address.....

Date.....

FIRST PRESBYTERIAN CHURCH

Greenville, South Carolina

The Belmont Covenant Plan

Trusting in God and accepting His challenge (Mal. 3:10), I hereby pledge through my church one tenth of my income for a period of thirteen weeks, January 1—March 31, 1935, for the Lord's causes.

Unless providentially hindered I will attend church each Sunday and bring my offering.

Signed.....

Address.....

Date.....

MISSIONS

THIRD QUARTER REPORT

Oraibi, Arizona, October 6, 1936.

Dear Brethren: Greetings with Psalm 28:7, "Jehovah is my strength and shield; my heart hath trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him."

During the last months we have not been without worries and anxious feelings. The powers of darkness have not let down in their attempts of destroying the work which God hath wrought in the souls of a goodly number of Hopis. Nevertheless we can praise God for all He has done and for the prayers He has answered. Early in the spring we had a religious campaign on the Hopi reservation which lasted four weeks. The president of the Southwestern Missionary Conference, Mr. James R. Smith, was holding meetings at the Baptist mission stations. He desired also to come to Oraibi and so we opened the doors to him and his wife. Two backsliders, whose names were on the prayer list of many people, took a stand for the Lord. These two souls need further prayer to be willing to stand the ridicule which some of their near relatives and others are pouring upon them.

It is our plan again to have another campaign some time in November. These campaigns are of great blessing to the Hopi Christians, for they are then strengthened in their Christian life and they will be of a greater testimony unto the unbelievers.

The work in the church has continued throughout the summer as we had it last winter, with the exception that the students from the non-reservation schools were at home and we tried to offer them something special. We had a special song service during the week for them. Now they are back in school again. This phase of our work will change more or less in the future, for the government is now completing the construction of a new high school here at Oraibi. This will mean more work and more problems even for us. This is the first high schools on the Hopi reservation and is one of the finest school buildings in the Indian service. The regular church work consists of Sunday School and preaching service, afternoon street meeting, and English preaching service in the

evening. On Wednesday night we have Bible study and prayer meeting. During the week we have two sewing classes for the women when the Gospel is preached to them. House visitation is also on our fall and winter program.

Once each month the missionaries on the reservation gather for an all day prayer meeting. We pray for the problems which confront the work of the various missions. In keeping records of the requests made and the prayers answered, we are amazed of how the Lord answers prayers. Mission work does not only consist of going in the homes of the heathen to preach to them; for a great deal of the work needs to be done on our knees.

Since September 1, Amy Talas has been with us in the work. She has finished a course in the Los Angeles Bible Institute and has come back to work among her people. She does not receive any support from any mission board, but rather is on faith, depending upon God to use friends to send her support.

The health of Mrs. Suderman is not very good at this time. Will you pray that God will strengthen her for the work here? She has not fully regained her strength from her operation a year and a half ago, and so the strain of the work keeps her from making proper improvement in her health.

During the summer months we have done considerable repair work in the house. It was necessary to lay a new floor as well as putting in a new ceiling. The money used was taken from rent money received by renting part of the mission buildings to others.

Yours for Christ,

Mr. and Mrs. J. P. Suderman.

BIRRA VIA BARADUAR, C. P. INDIA

April 24, 1936.

To the Members of the Foreign Mission Board, United States. Dear Brethren: We would like to greet you with Nahum 1:7. God is good and He knoweth them that take refuge in Him. So often refuge is thought of and sought when something spectacular happens. But refuge is a very great need also when daily work and grind sometimes wears on a person.

(Continued on page 7)

THE SUNDAY SCHOOL LESSON

December 20, 1936

The Supreme Gift of Love (Christmas Lesson)

John 4:7-19

Golden Text—Glory to God in the highest and on earth peace among men in whom he is well pleased. Luke 2:14.

There are many attributes of God and many of them may exist in man in a limited sense. God may be to some the God of beauty. That is true. Things made by Him and all things of which He is the author are things of beauty. Sometimes we fail to notice the things of beauty coming from Him, but the more we think of Him and the closer we come to Him, the more beautiful are the things that are His. Nature is a thing of beauty coming from His lavish hand. His word contains the most beautiful things that tongue may utter or pen may write. God is power. Nothing could exist without His exercise to control and provide for it. We see His power expressed in all that comes from His hands and all that has existence. Because He is a God of power He can and will give to His people all that He has assured them. God is law. Everything that exists obeys the law of which He is the author. This is a governed world. Were it not so confusion would hasten its destruction. God's special law is written in His Word, in Providence and in the hearts of His people. The Greeks admired beauty, the Romans exemplified power, and the Jews were for law. All these three things help to make this world a worth-while place in which to live. But that which Greek, Roman or Jew and those of other nationalities can best appreciate is love—the love of God. Paul brings his great chapter of love to a climax (I Cor. 1:13), "Now abideth faith, hope, and love, but the greatest of these is love." The reason for its being the greatest is that man and God both can love. God needs neither faith nor hope, but He delights in love—the greatest thing in the world. Pure love is shown by something more substantial than mere words. If we tell our friends and dear ones that we love them we must have something to back up our confession. Love implies affection shown in acts as well as in words. Indeed, words are not specially important. They may be the mere form or hollow conventions of society. Besides affec-

tions, love implies sacrifice, forgiveness, restoration, and a host of other virtues.

Although no man hath seen God at any time, yet, if we love one another, God dwelleth in us. The great example of Jesus was His love, even for His enemies for whom He could pray while the cruel nails were piercing His hands and His feet. Love is not just returning affection to those who show affection toward us. Our Lord reminds us that even the publicans do that. Love is disinterested. It shows itself when there is no earthly reason why we should feel that way. It is as ready to show itself to those who have done nothing for us as it is to those who have done much for us. Because the hearts of men are filled with the love of Christ, they have been ready to give themselves to the mission of bringing salvation to those who know not God and these people may be poor, they may be suffering, they may be ignorant, they may be selfish and hardhearted. Were it not for the fact that Christian men and women were ready to risk all and endure hardships for Christ's sake we, who call ourselves Christians, might be no better off than were our ancestors in Europe who lived as beasts, devoured one another with no regard for any law that might direct them into better ways.

Jesus was the expression of the love of the Father He Himself said that God so loved the world that He gave His only begotten Son. It should be the most natural thing in the world for brothers to love brothers. If God is our Father then we are all brethren. We owe to one another the brother's part that expresses itself in charity, helpfulness, and consideration — in fact all that it implies in the word love.

If God loved us we also should love one another. Can anything be more reasonable than that? We look to God as the Giver of every good thing. He gives the material and spiritual things. Having received them we should bear in mind that all we have we hold as stewards and must give an accounting for. He has given us His love expressed in the Christ. To Him we owe an answering as to how we use the benefit of that love. Love is a noble passion because it is a godly one. We may be short in a great many things that we should have, but every being, because God has implanted it in him, is capable of loving. What a terrible abuse it would be if we neglected to use the gift of love that God would have us use to our hap-

piness and to His glory? Jesus came to earth that He might give us an example in many things, but behind and under all that He did for us and all men was love. He wore Himself out during His ministry in doing deeds of love and in His sacrifice on the cross He gave His all for no other reason than that He loved us. We must ever keep in mind the injunction that since He loved us we ought to love one another.

The coming of the Christmas season always emphasizes to us that God gave His only begotten Son. He gave Him for our salvation and there is no other salvation possible than that which comes to us through faith in the Christ—the Christ who lived that we might know how to live, and the Christ who died that we might not need to die eternally.

MISSIONS

(Continued from page 5)

Thank God that in such moments when one feels the "wear" of things one can go to Him for refuge.

We have not sent in a report for a while because one is so apt to think that in a report one must be able to state something that has flash or at least some excitement in it. We have nothing so very exciting to report, because just like in a Christian home, the process of character building does not often have great excitements and flashes in it. That is the way it is with Mrs. Thiessen's and my work here in India. It is like a big home, with nearly a hundred children in it, and in these children and youths we try to help God build character. This character building process involves the patient staying with it, day in and day out. It means the regular teaching, admonishing, and correcting, but usually not much takes place that is fit for a written report in that connection. If one builds a house one can tell quite exactly how far one has arrived. But if one builds character one cannot always tell just how far one has arrived. However, we believe that we see progress in our Indian children. They have as a whole a will to follow Christ, and that means very much.

The daily activity is very much like I have reported before. The hand work now connected with our regular school work has rooted itself in as a definite part of our whole enterprise. We also have a number of boys who take only handwork, either weaving, sewing, or

carpentry. We have matters now so arranged that every boy in our whole mission has productive activity here at our Birra station until he is ready to start his own home, which is usually at the age of 18 to 20. The farm work has also increased in efficiency during the last year. We had a fine field of sugar cane, and to chew the juice of that cane was a lot of fun for the boys, plus good taste. The cotton field, which was in charge of the eighth class, yielded well, and we are now ready to turn the raw cotton into yarn. In all this work we have found one very great advantage, in that no boy ever needs to be idle. We have seen in past years that idleness was the beginning of evil. Now the boys have a great variety of work all through the day and through the year, and the boys are really happier than they were formerly.

I am enclosing two short articles about the religious instruction in our school. Maybe some of our friends at home would like to read what all of our Indian children work out and memorize through the year. Memory work usually is not hard for Oriental children, but it is hard to learn how to think.

In the family we are reasonably well so that we can carry on our work. We do appreciate it always when we know that mission friends in the home country back us up in their intercession before the throne of grace.

With fraternal greetings,

John Thiessen.

P. S.—It was with great regret that we heard that the Doerksen family is not coming this year. We still hope and pray that it will not take to the end of 1937 before they are here. The compound work we could carry on alone, after Wienses leave, and with the medical work Dr. Bauman is always ready to step in. But the very much needed district evangelistic work—we simply cannot do justice to that. There is a whole group of one caste who seems to turn to Christ. They need shepherding badly. Our Indian evangelists are too weak at this station to take care of that work without close supervision. So we urge and ask, please send Doerksens shortly. By the grace of God it may be possible to send them early in 1937 at the latest.

John Thiessen.

The saddest thing in the world is that while salvation is free to all yet so very many will not accept it.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Borgen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

SENIOR DEPARTMENT

Do We Want Peace?

An Armistice Day Speech, by Dr. Hugo Wall
Wichita, Kansas

For eighteen years we have met in commemoration of the men and women who gave their lives for an ideal — the ideal of a world of democracies living at peace with each other. Eighteen years is about the age of the average high school senior, and many of the men and women who gave their lives for that ideal were very little older.

If I were to ask, "Did they die in vain?" I would be asking a rhetorical question, because we so obviously have achieved neither world democracy nor world peace. So it is fair to ask, "Why have we not achieved peace?"

One school of thought suggests that this is because man is by nature a warlike animal. It is said that the ideal of peace is beautiful, but that it can never be realized because man is by nature pugnacious, that he is warlike. Now, if man is instinctively warlike, the primitive man should show more evidence of this than a modern civilized man, because presumably, at least, his instinctive responses are less restrained by culture. So we turn to the anthropologist and women who gave their lives for that ideal were warlike by nature?" The anthropologist's answer is something like this: Some primitive tribes, including the Eskimo, have never heard of war. They do not know what it is. They

do not even have the word "war" in their language. Other tribes, however, do carry on war and they may be roughly divided into two groups, those who carry on war without combat, and those who carry on war with combat. Taking up the first of these, the anthropologist tells us that when such a tribe declares war a council of the tribe is called. Everyone attends and elaborate preparations of the coming battle are made. These preparations include war paint and the donning of appropriate costumes. On the morning set for the battle the

entire tribe marches onto the battlefield and lines up. The opposing tribe also lines up on the battle field in a single line opposite the other tribe. They then stand and shout imprecations at each other. They remind me somewhat of a modern football crowd. Each side seems convinced that victory will go to the side that out-yells the other. After both sides have yelled at each other for a specified period of time, they march off the field, and the war is at an end.

"Some primitive tribes, including the Eskimo, have never heard of war. They do not know what it is. They do not even have the word WAR in their language."

The accompanying article by Dr. Hugo Wall, of the University of Wichita, Wichita, Kansas, gives a slant on the question of war which, unfortunately, is a little too rare among us Mennonites. It is the viewpoint of the student of government, from the point of view of social control.

It is our opinion that our whole Mennonite attitude toward war would be strengthened, and incidentally be made more palatable to many, by a liberal sprinkling of some common-sense ideas which Dr. Wall presents.

—The Editor.

The second group of tribes that carry on war does resort to combat. How do they prepare for war? They prepare for war by using war paint, the tom-tom and the war dance. Do they do this to enable them to be natural? Not at all? They use the war dance to excite themselves to the point where, for the time being, at least, they can forget to be natural. At best, we must conclude that those who contend war is an instinct have not proved their case.

Furthermore, granting for the moment that man is by nature pugnacious, we must remember that nature does not prescribe the form that pugnacity shall take. For example, is it any more natural to settle differences of opinion by use of the sword in a duel than by settling them as American boys sometimes do, by use of the fist? Yet the apostles of Nazism contend that it is.

In Spain the people are facing a question of who shall be the next political leaders of Spain. They are proceeding to settle this question by use of the bullet. We faced the same question in this country. We settled it in one day by use of the ballot. Does this mean that the Spaniard is no more natural than the American?

One other school of thought holds that wars are the result of the schemings of a few unsocial individuals who seek only their own glory and profit. Now there is some merit in this contention, but the problem is not as simple as that. The nations who went to war in 1914 were not driven to do so. The soldiers who went to war during the World war were not driven to the front by force. They went willingly. Now does this mean that these countries desired war? Not at all. They wanted peace, but they were caught in a situation where the price of peace was greater than they were prepared to pay. Hating war, they found themselves victims of war.

In this, modern man is much like the Roman in his fight on malaria. The Roman hated malaria, he feared malaria, he orated and wrote against malaria, and if they resolved in those days, I have no doubt he resolved against malaria, but he remained a victim of malaria. The Roman orator who delivered an eloquent plea against malaria in the open air one night, and who exposed himself to the bite of the mosquito in doing so probably would have had a long time in which to think up another oration while convalescing from a case of malaria.

It was not until the lowly mosquito was discovered to be the villain in the plot, and the necessary measures taken for his "liquidation" that man's fight against malaria was won. In short, it was not until the rise of preventive medicine enabled man to apply a physical prophylaxis to the cause of malaria that man ceased to be its victim. And so it is with war. Until we study the causes of war, until we discover and recognize the measures necessary to prevent war that we can escape war. To pre-

vent war we must apply social prophylaxis to the causes of war just as the scientist applied physical prophylaxis to the causes of malaria.

What then must we do? So long as we preach against war without stopping to discover the causes of war we are shadowboxing. We are not coming to grips with the problem. A person who renders lip service to the ideal of peace, and who, at the same time, favors policies leading to war is either deluding himself, or trying to delude others.

Does this mean, then, that we must all become experts on the question of war and peace? If so, we face a task of stupendous size. More than ten years ago a well known librarian reported that over 10,000 books had been written on war and its causes, and that was before production went into high. Now, if we are to master this mountain of information, we will all reach the age of retirement before we can form an opinion. Fortunately, that is not necessary. Then what must we do?

We must do exactly as we have done in other fields, turn to the expert for advice. When I have a pain in my side, do I diagnose and treat myself? No, I go to a doctor for this. If I have a toothache, do I get out some pliers and commit dental surgery upon myself? No, I go to a dentist and have him do it. If I am concerned about a point in law, do I decide what I think ought to be? No, I go to a lawyer for advice. Then why not go to the social scientist for advice. But it is objected that we want no brain-trusters deciding our course of action for us. Now, what is a lawyer, a dentist, a minister, or any professional man, but a brain-truster in his particular field? Yet we do not reject their advice on the ground that they are brain-trusters.

Nevertheless, the objection persists, and the objector has a case, because fundamentally there is a difference. That difference, it seems to me, is that in these special fields we have learned to use the expert; in the social science field we have not. For example, when I go to the doctor, I do not go to him and say, "Please deliver to me a moral lecture on the beauty of health." I go to him about a particular ailment, and I ask him how I can again regain health and retain health. When I go to a lawyer, I don't say to him, "Please give me a history of the development of law." I ask him, "Can I collect on this insurance policy, or can't I?" When I go to an engineer, I don't say

to him, "Now, I have a plot of land here, what shall I build, a skyscraper or a bungalow?" Instead I say to him, "Now, here is the general idea of the building I want to construct. Will you work out the details and give me an estimate of the cost?" I even know what to ask him, "Can you make that thing run?" In other words, in these fields we use the expert for one or two purposes. Either we know what we want, and we ask the expert for advice on how to obtain this end; or we go to the expert for facts, so that we may determine for ourselves what course of action to take.

Now, what do we do in the social sciences? What do we do to the question of war and peace? Well, we go to the social science expert and we say, "Mr. Social Scientist, are we for peace?" And he politely answers, "Yes, we are for peace." And then we say, "Yes, we are for peace." But are we? How do we know we are for peace until we know the price of peace? May I illustrate. Suppose I am suffering from hay fever. I go to a doctor and ask him for relief. He diagnoses my case and says, "Yes, you have hay fever, and to obtain relief you must go on a diet. Here is a list of foods which you may eat. Here is a list of foods you must not eat." I look at the "must not" list, and on it I see among the foods prohibited to me, potatoes. Now I like potatoes. I can then decide whether I will suffer foregoing potatoes and enjoy relief from hay fever, or whether I will enjoy potatoes and continue to suffer from hay fever. So it is with the question of war and peace. Why don't we consult the social scientist. He can give us the causes of war; he can outline the policies needed to avert war; and he can estimate for us the costs of those policies. Then we can decide whether we want peace, and if so, how much of a price we are willing to pay for it.

I hope that you as citizens will have the courage and clearness of thought to go to the expert and say to him, "What is the price of peace? What must we do? What must we forego to achieve peace?" And then, having these facts before you, decide which price and how much of a price you are willing to pay, not merely for peace, but for war. Are you prepared to accept thirty cent wheat and unemployment as a price of peace; if you know that if you are willing to forego peace, you can, for the time being, at least, enjoy two dollar wheat and em-

ployment in munitions factories? I hope you will face this question. My own generation has failed to do this. We have been too romantic, too easily satisfied, not realistic enough.

I am encouraged by the increasing extent to which this day, set aside for the commemoration of the heroes of our history, has come to mean, not a blind, unthinking idealization and worship of the past, but a time for realistic taking-stock of the problems that face us. I am encouraged by the increasing amount of clear thinking on these problems, by your realistic approach to them. In short, I am encouraged because plain, hard thinking is coming to take the place of mere sentimentalism.

To the Presidents of the Christian Endeavor Societies

As announced previously, the General Conference Executive Committee has completed arrangements for a field secretary. Dr. H. A. Fast has been secured for this work, and is now beginning his tour among the churches of the conference. The arrangement of the executive committee includes that Mr. Fast will also represent the young people's committee. Of course, such a project entails an expense. The Foreign Mission Board will carry the largest share of this expense. Our share of it will be \$150. This is due before the end of this year. May we encourage all societies of the conference to make one offering for this cause and send the same to our treasurer, Miss Helen Lichti, 407-10 Ave., Upland, California.

A good share of this amount has already been sent in. Societies from the Eastern District Conference have responded liberally. It has been reported that the young people's organization of the Eastern District Conference has resolved to ask the individual Christian Endeavorer of their district to contribute 5c apiece for this special cause. The Pacific District Conference also had a number of societies who have already sent in their offerings.

INTERMEDIATE DEPARTMENT

December 27, 1936

Topic: Best Happenings in 1936.

Psalm 106:1-14

For Your Quiet Hour

Dec. 21 Paul's best happenings. Acts 9:1-20

Dec. 22 Stirring events. Acts 2:1-4

- Dec. 23 Making friends with Jesus. John 1: 29-42
- Dec. 24 Great event for Nicodemus. John 3: 1-15
- Dec. 25 An unforgettable happening. John 4: 1-26
- Dec. 26 A happening that moved the world. I Cor. 15:1-11
- Dec. 27 Best happenings in 1936. Ps. 106: 1-14

Pre-Prayer Circle

Let those who come early meet with the superintendent for a short pre-prayer service. With the topic pointing back to the past year the thought can well be centered on I John 1: 9, so that we can begin with a clean sheet in the new year.

A Backwards Meeting

If you want to try a novel idea, the topic suggests a backwards meeting. This can be carried out in two ways. Either have the chairs turned in the opposite direction from what you are accustomed, or begin with the benediction verse and end with the praise service.

Praise in Song

1. All the Way My Savior Leads Me. 1, 3.
 2. Sweeter as the Years Go By.
- Announcements. President in charge

Worship Continued

Instrumental: Now Thank We All Our God.
(Pianist remains at the piano)

Leader: "So teach us to number our days,
that we may apply our hearts to wisdom"

Hymn: "The King of Love My Shepherd Is."
1, 2, 3

Scripture Reading: Ps. 106:1-14. (Ask someone to practice reading this passage at home, then come to the front to read it.)

Special Song: "If I Have Wounded Anyone."
Solo or duet

Sentence prayers. (A few suggestions for prayer given to the more timid members will help a great deal. Write them on slips of paper and give them out before the meeting starts.) While the heads are still bowed, let the pianist play through "Spirit of the Living God." Sing it the second time.

Roll Call of Months

After the leader has made some introductory remarks, speaking of what makes an event worth remembering, let him call the

roll of months. One person should be appointed for each month, each one bringing a report of the best event of that month. In deciding what to report let them ask if Jesus would consider it an important event. If this is too difficult, you can call the roll of events by topics: Science, transportation, engineering, religion, missions, our community, our church, our society, etc.

Have a general participation on "What was the best thing that happened to you in 1936." Other splendid suggestions are given in the C. E. World Quarterly.

Closing Moments

Poem:

"Sunshine and shadow have mingled,
In the year that has passed away;
Sunshine and shadow will mingle,
In the year that I meet today.
But hand in hand with the Master
I fear not what it will bring.
He knows, He cares, and He loves me,
And God is in everything."

Song: My Jesus, I Love Thee.

Benediction: Ps. 19:14

Some Significant Events in 1936

1. Christian Youth Conference of North America, Lakeside, 1936. Inter. Jour. of Rel. Educ., September 1; Editorial in C. E. World Quarterly — October-December, 1936.
2. The Mennonite World Conference in Holland. — The Mennonite, September 29 and October 27, 1936.
3. Preaching Mission. Ask your pastor for reference material.
4. World's Sunday School convention in Oslo, Norway, July 1936. See religious journals for material.
5. Eight missionaries return to the foreign field. Missionary News and Notes, November 1936 and The Mennonite.
6. Olympics at Berlin, Germany. Ask your High School coach for material.
7. Regular passenger service by plane to the Philippines established.
8. Construction of the largest bridge in the world, San Francisco and Oakland.
For these and other significant event secure information from your High School instructors and the library.
9. Peace Conference in South America.

JOTTINGS

The Sugar Creek, Ohio, church, Rev. William H. Stauffer, pastor, has recently given out an attractive Mennonite Messenger in the shape of an eight-page pamphlet. The Sugar Creek Sunday School is planning a White Gift Christmas service. The program includes a Christmas play, "The Wise Men at the Well." A Watch Night service is also planned for New Year's Eve.

The Women's Missionary Society of the Deer Creek, Okla., congregation rendered a fine program in a well filled church on the evening of November 25. The program included a Missionary Story, a Missionary Dream, a Missionary Playlet, readings, special music, and remarks by the pastor, Rev. A. S. Bechtel.

Amanda Fretz, wife of Rev. Allen M. Fretz, after a six week's stay in the Jeans Hospital, Fox Chase, Pa., where she submitted to an operation, returned to her home much relieved. A pleasant and impressive church wedding was held in the Deep Run, Pa., church with a large audience present, when two young people of the church were joined in wedlock, Rev. Fretz officiating. Church weddings are becoming popular in this congregation. At the recent Fall Communion services held in the Deep Run church the following new members were received: George D. Smith, Willard Myers, Richard Wasser, and John E. Landis.

Through a recent amendment to the National Housing Act, churches may now obtain insured modernization credit at private financial institutions in amounts up to \$50,000 for additions, alterations, or repairs to church buildings or for the purchase and installation of equipment and machinery. Prior to this amendment churches were not included in the types of structures eligible for such insured credit. The Federal Housing Administration itself does not lend money; it is private capital extended by private institutions under terms of the National Housing Act. Under this arrangement lending institutions are insured by the Housing Administration against losses up to ten percent of the total amount of modernization credit extended by any single institution.

Following the Preaching Mission held in Philadelphia, the ministers of the Eastern District Conference have exchanged pulpits during the week following the Mission, each one preaching in a church other than his own one night during the week.

The Annual Week of Prayer will be observed by the churches throughout the country next January 4-10. The program for the Week of Prayer is made up of seven Orders of Service for the seven days beginning Monday and concluding the following Sunday. The subjects for daily prayer are: "The Reality of God," "The Wisdom of God," "The Love of God," "The Sufficiency of God," "The Comradeship of God," and "The Kingdom of God."

A recent wireless dispatch to the New York Times by its Berlin, Germany, correspondent says that civil servants in that land have been ordered to abandon the terms Christian, Protestant, and Catholic in documents indicating a citizen's religion. The new categories will be "Members of a religious society or ideological society," "unbelievers in God" and "without religious faith." The same dispatch reports that, in an official government church book, soon to be distributed, the following religious statistics will appear: 41,000,000 Protestants, 20,700,000 Catholics, 500,000 other Christians, 400,000 Jews, 2,000,000 unbelievers—belonging to no church — and 700,000 without any faith.

The donation to Bethel College of a ten-passenger bus complete with equipment for making educational tours and field trips was announced by Dr. E. G. Kaufman, president of Bethel College, as having been made by the Thorne-Loomis Foundation, Inc., of New York City. The bus will be completely furnished with sleeping, cooking, and traveling accommodations for ten students and will provide a "classroom on wheels" for biology and agricultural students going on research expeditions. The gift was made to Bethel College by the Thorne-Loomis Foundation so that mid-western students could have cooperative educational tours similar to those offered by this foundation in the East.

One new member was elected and three re-elected to the Bethel College Board of Directors at the 49th annual meeting of the Bethel College Corporation, November 27. Mr. Adam Ratzlaff of Fairview, Oklahoma, was the new member elected for a three-year term. Those re-elected to the Bethel College Board of Directors were: Jonas W. Graber of Topeka, Kansas, for a six-year term; J. C. Regier of Buhler, Kansas, for a three-year term; and Rev. M. M. Horsch of Beatrice, Nebraska, for a six-year term. The annual reports of the president and other officials of the college were given at the Corporation meeting. Prof. J. F. Moyer, treasurer, reported the financial growth of Bethel over a period of ten years and showed that the school's endowment fund had increased from \$166,077 in 1926 to \$316,216 in 1936. Likewise the treasurer revealed the value of the college plant, including the administration and campus buildings, grounds and equipment, had risen from \$258,703 in 1926 to a combined worth of \$386,715 in 1936. The college debt reduction program has resulted in a decrease in Bethel's indebtedness from \$141,329 in 1932 to \$99,004 in 1936. The combined net worth of the college assets have nearly doubled in the past ten years from \$338,515 in 1926 to \$623,536 in 1936, the treasurer's report pointed out.

The United States government statistics indicate that at the present rate of production more than 500,000,000 gallons of distilled liquors will be in storage on January 1, 1938. This represents about four gallons

for every man, woman and child in the country. During the past year brewers and distillers spent \$25,000,000 in a sensational advertising campaign designed to dispose of this tremendous overproduction. A great insurance company reports that the number of men and women under thirty refused insurance because of excessive indulgence in alcohol has increased 181% and moderate drinkers 178% since 1932.

DEATH

Fudmer.—William K. Fulmer, son of William H. and his wife, Emma Jane Kratz Fulmer, died in the Norristown State Hospital, Pa., on October 11, 1936, aged 43 years, 3 months, and 15 days. Funeral services were held October 14th in the Perkasio church by the pastor, A. M. Fretz. Interment in Kellers Church cemetery.

Barbara Hegerly, the daughter of John and Elizabeth Hegerly, was born in Wayne County, Ohio, on January 5, 1867, and died in the Salem Deaconess Hospital on Tuesday, June 30, 1936, at the age of 69 years, 5 months, and 25 days. She came to Oregon with her parents and lived in the Pratum community until her parents died, then lived at Albany till the last two years, which she spent in the home of her sister, Mrs. Elizabeth Savage, near Salem. She accepted the Christian faith and was baptized and united with the Swiss Mennonite church, then located east of Pratum, and later united with the Immanuel Mennonite Church at Pratum. She leaves to mourn her departure: One brother, John Hegerly of Albany, Oregon; one sister, Mrs. Elizabeth Savage of Salem, Oregon; and a number of nephews and nieces, all living in Oregon, and many other friends. Funeral services were conducted by J. M. Franz at the Immanuel Mennonite Church near Pratum, Oregon. Burial took place in the Pratum cemetery.

MARRIAGE

Derstine-Derstine.—On September 9, 1936, by Pastor A. M. Fretz, Mr. Isaac T. Derstine of Deep Run and Miss Kathryn S. Derstine of Blooming Glen.

Moyer-Hunsberger.—On Thanksgiving morning, November 26, 1936, in the Deep Run church by Pastor A. M. Fretz, Mr. Theodore W. Moyer of Dublin, Pa., and Miss Esther M. Hunsberger of Plumsteadville, Pa.

FOREIGN MISSION RECEIPTS

For November, 1936

Bethel S. S., Mountain Lake, Minn.	\$100.00
Orphanage Society of Eastern Dist. Conference	50.00
First Mennonite S. S., Halstead, Kans.	42.30
Johannestal S. S., Hillsboro, Kans.	32.82
A. R. Duerksen, Hillsboro, Kansas.	25.00
P. L. Schmidt, Goessel, Kansas	25.00
S. O. S. Class, Grace Church, Lansdale, Pa.	18.00
I. I. Penner, Laird, Sask.	17.50
Mission S. S. Class, Bergtal Church, Pawnee Rock, Kansas.	10.00

Mennonite Group, Manitou, Man.	8.76
Mennonite Church, Boyertown, Pa.	4.00
Deep Run Church, Bedminster, Pa.	50.00
Bergfeld Church, Mountain Lake, Minn.	35.53
Bethesda Church, Marion, So. Dak.	13.00
Bethel Church, Hydro, Oklahoma.	12.50
G. J. Duerksen, Hillsboro, Kansas.	15.00
Brudertal S. S., Hillsboro, Kans.	79.07
Hebron Church, Buhler, Kansas.	21.01
Bethel Church, Inman, Kansas.	10.00
Aganetha Duerksen, Hillsboro, Kansas.	20.00
Mrs. Henry J. Duerksen, Hillsboro, Kansas.	3.00
Mrs. G. J. Duerksen, Hillsboro, Kansas.	1.00
Mrs. Henry Duerksen, Hillsboro, Kansas.	5.00
Bethel College Church, Newton, Kansas.	5.00
Mr. and Mrs. Albert Schmidt, Hillsboro, Kansas.	5.00
Bethel College Church, Newton, Kansas.	41.32
Hoffnungsau C. E. Society, Buhler, Kans.	17.00
Salem C. E. Society, Freeman, So. Dak.	35.00
C. E. Soc., First Menn. Church, Newton, Kans.	17.36
Mennonite Church, Deer Creek, Okla.	45.11
Bethel S. S., Alsen, No. Dak.	5.24
John and Henrietta Roth, Salem, Oregon.	15.00
Zion Church, Belmont, Kansas.	11.90
Emmaus Church, Whitewater, Kans.	647.10
San Marcos Church, Paso Robles, Cal.	13.53
Leonhard Wiebe, Los Angeles, Calif.	10.00
Goessel Church, Goessel, Kansas.	216.00
Goessel S. S., Goessel, Kans.	30.00
Gnadenberg Church, Whitewater, Kans.	29.33
J. T. Thiessen, Madrid, Nebr.	14.54
Swiss Church, Whitewater, Kans.	39.31
First Menn. S. S., Reedley, Calif.	30.00
Ebenezer S. S., Bluffton, Ohio.	100.00
Upper Milford Congr., Zionsville, Pa.	60.00
First Menn. Ch., Mountain Lake, Minn.	41.94
Marie Pauls, Pt. Legacy.	100.00
West Zion Church, Moundridge, Kans.	60.00
First Menn. Ch., Pretty Prairie, Kans.	223.50
Bethel S. S., Inman, Kans.	32.39
First Menn. Ch., Reedley, Calif.	256.60
West Swamp C. E. Society, Quakertown, Pa.	30.00
Bethany Church, Kingman, Kans.	25.63
H. D. Voth, Escondido, Calif.	25.00
Swiss Church, Alsen, No. Dak.	10.00
Rabbit Lake Group, Hoffnungsau Ch., Sask.	8.00
Christian Church, Moundridge, Kans.	100.35
First Menn. S. S., Mountain Lake, Minn.	90.00
Tabor Church, Goessel, Kansas.	35.28
C. E. Society, Hanton, Kans.	30.00
C. E. Society, Lostwood, No. Dak.	40.00
Elizabeth Voran, Phoenix, Arizona	12.00
Second Mennonite Church, Philadelphia, Pa.	20.00
First Menn. Church, Upland, Calif.	51.56
Two Friends, Upland, Calif.	10.00
Bethesda Church Henderson, Nebr.	65.42
Mennonite Church, Inman, Kansas.	14.17
Bethel College Church Newton, Kans.	30.00
Bethel S. S., Hydro, Okla.	12.00
Immanuel Congr., Barnes Crossing, Sask.	13.65
Mrs. Marv Weiss, Jarrettown, Pa.	50.00
Herman Janzen, Elbing, Kansas.	50.00
First Menn. Ch., Halstead, Kans.	40.87
Rev. H. D. Schmidt, Cordell, Okla.	2.00
Friedrich Peters Hillsboro, Kans.	2.00
Mennonite Church, Pulaski, Iowa.	8.00
First Mennonite Church, Lima, Ohio.	3.13
Mennonite Church, Pratum, Oregon.	37.20
First Mennonite Church, Geary, Okla.	9.00
Immanuel S. S., Los Angeles, Calif.	18.57
Jungfrauenverein, Leamington, Ontario.	16.67
Mennonite S. S., Lehigh, Kansas.	6.41
A. M. Church, Milford, Nebraska.	25.00
Johannestal S. S., Hillsboro Kansas.	35.12
Ursula Shelly's S. S. Class, Richfield, Pa.	6.00
Christian S. S., Moundridge, Kansas.	34.00
P. G. Kliever, Mountain View, Okla.	6.00
Anna P. Krehbiel, Moundridge, Kansas.	25.00
Grace Church, Pandora, Ohio.	50.00

N. Hildenau S. S., Schoenwiese Ch., Winnipeg	1.25
Eastern District S. S. Union	450.00
Tabor Church, Mission Sale, Goessel, Kansas	103.87
West Zion S. S., Moundridge, Kans.	112.68
Garden Twp. Church, Moundridge, Kans.	68.00
First Mennonite Church, Monroe, Wash.	7.83
Pine Grove Church, Bowmansville, Pa.	27.00
Mr. and Mrs. Herm. Claassen, Paso Robles, Cal.	30.00
Mission Friend, Fort Cobb, Okla.	5.78
Bergtal Church, Pawnee Rock, Kansas	35.60
Mennonite Church, Butterfield, Minn.	96.58
Eden C. E. Society, Moundridge, Kansas	26.71
Bethel Church, Perkasié, Pa.	12.50
Owen O. Schimmel Legacy (Pt.)	38.73
Henry P. Isaac, Bournemouth, Sask.	2.50
Abe Thiessen, Brookline, Sask.	2.14
A. T. Wiens, Seesor, Ontario	3.50
Blumenort Church, Reinland, Man.	40.00
Sued End Herschell S. S., Herschell, Sask.	17.00
Mennonite Church, Herbert, Sask.	27.00
Bergtal Church, Winkler, Manitoba	14.52
Mission Friend, Winkler, Man.	5.00
Bloomfield Sewing Society, Plum Coulee, Man.	25.00
Morden Sewing Society, Winkler, Manitoba	20.00
Rosefarm Sewing Society, Winkler, Man.	10.00
Bergtal Church, Winkler, Man.	91.12
Plum Coulee Sewing Society, Winkler, Man.	5.00
John P. Janzen, Spring Ridge, Alta.	8.10
J. J. Friesen, Eyebrow, Sask.	7.85
Nordheim Church, Dundurn, Sask.	23.80
Schoenwiese Church, Winnipeg, Man.	23.80
Bethesda Church, Langham, Sask.	13.00
Ebenfeld Church, Hershel, Sask.	14.50
Peter G. Duerksen, Mayfair, Sask.	3.00
Rev. Jacob A. Klaassen, Watrous, Sask.	21.67
Nordheim Church, Winnipegosis, Man.	7.40
Zoar Church, Langham, Sask.	25.00
Zoar Sewing Society, Langham, Sask.	26.50
Whitewater Church, Lena, Sask.	5.00
Group near Truax, Sask.	9.60
Gerhard Schmidt, Tofield, Alta.	10.50
Eigenheim Church, Rosthern, Sask.	33.00
Nordheim Church, Dundurn, Sask.	6.50
Nordheim Mission Society, Dundurn, Sask.	37.00
Nordstern Church, Drake, Sask.	120.00
Groups near Glidden, Madison and Kindersley, Saskatchewan	20.00
Mennonite Church, Jansen, Sask.	14.50
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treasurer	589.09
Interest and Rents	589.02
	\$6,637.83

Balance, November 1, 1936	\$ 455.67
Gifts for General	\$5,397.29
Gifts for Special Support	610.00
Gifts for Dester Bungalow	27.00
Interest and Rents	589.02
Sundries	14.52
	6,637.83

	\$7,093.50
Paid out on Orders	\$6,243.47
Paid out Direct	693.50
	6,936.97

Balance in Bank, December 1, 1936	\$156.53
Respectfully submitted,	
J. E. Regier, Treasurer.	

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For November, 1936

Foreign Mission, General Treasury:

Dorcas Society, Wayland, Iowa	\$ 40.00
Bergtal Sewing Society, Corn, Oklahoma	25.00
Immanuel Ladies Aid, Loon Forks, Sask.	20.00
Eden Miss. and Aid Soc., Moundridge, Kans.	300.00

Ladies Aid, North of Butterfield, Minn.	31.70
Longdale and Fonda Mission Churches, per Mission Sale, Canton, Okla.	24.25
Salem Sewing Society, Munich, N. D.	24.56
Total	\$465.51

Home Mission, General Treasury:

women's S. S. Class, Upland, Calif.	\$ 7.00
Bergtal Sewing Society, Corn, Okla.	15.00
Eden Miss. and Aid Soc., Moundridge, Kans.	300.00
Ladies Aid, north of Butterfield, Minn.	25.00
Total	\$347.00

Christmas Fund:

Tabitha Sew. Soc., Second Ch., Beatrice, Nebr.	\$ 10.00
Sr. Bethesda Sew. Soc., Henderson, Nebr.	3.00
Sew. Soc., First Ch., Newton, Kans.	15.00
Tabeta Sewing Society, Tampa, Kans.	5.00
Missionary Society, Allentown, Pa.	10.00
Bethel Sew. Soc., Mountain Lake, Minn.	20.00
Bethel S. S., Mountain Lake, Minn.	50.00
Sewing Society, Berne, Indiana	155.00
Salem Sewing Society, Munich, N. D.	10.00
Bergtal Sew. Soc., Pawnee Rock, Kansas	15.00
Missionary Society, Trenton, Ohio	3.00
Dorcas Society, Wayland, Iowa	40.00
West Zion Sew. Soc., Moundridge, Kans.	10.00
First Church Miss. Soc., Bluffton, Ohio	10.00
Onecho Miss. Soc., Colfax, Wash.	10.00
Mr. and Mrs. O. D. Becker, Dubois, Idaho	10.00
Miss. Soc., First Church, Nappanee, Ind.	3.00
Ladies Aid, First Church, Paso Robles, Cal.	5.00
Mission Society, Upland, Calif.	5.00
Eden Miss. and Aid Soc., Moundridge, Kans.	25.00
Ladies Aid, North of Butterfield, Minn.	25.00
Miss. Soc., Reedley, Calif.	10.00
Sewing Society, Pratum, Oregon	5.00
Hoffnungsaus Sew. Soc., Buhler, Kans.	10.00
Bethany Sew. Soc., Lost River, Sask.	5.00
Bergtal Sew. Soc., Corn, Okla.	10.00
Total	\$479.00

For India:

Sew. Soc., Lowe Farm, Man., Child	\$ 25.00
Ebenezer Miss. Soc., Bluffton, O., Bible woman	30.00
Brudertal Jr. C. E. Soc., Hillsboro, Kans., Child	35.00
"On We Go" Class, Calvary S. S., Quarryville, Pa., Boy	25.00
Miss. Soc., Lansdale, Pa., Orphan	25.00
Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist	45.00
Miss. Soc., Donnellson, Iowa, Native Worker	28.15
Bergtal Sew. Soc., Winkler, Man., Janjgir Sta.	10.00
Do., Champa Station	10.00
Sewing Soc., Pratum Oregon, Champa Hospital	25.00
Sewing Soc., Superb, Sask., Champa Hospital	10.00
Bethany Sewing Soc., Lost River Sask., Hospital	9.00
Sew. Soc., Menn. Ch., Hillsboro, Kans., Leper Work, Champa Station	6.63
Ladies Aid, Second Church, Philadelphia, Pa., Korba Station, for Clothes	5.00
Total	\$288.78

For China:

Ebenezer Miss. Soc., Bluffton, O., Bible woman	25.00
Bergtal Sew. Soc., Winkler, Man., Rev. H. J. Brown, Work where needed	10.00
Do., Rev. E. Kuhlman, work where needed	5.00
Do., Widow	5.00
Scw. Soc., Superb, Sask., Hospital, Kai Chow	10.00
Total	\$55.00

Expenses of Ex. Com. and "Miss. News and Notes":

Ebenezer Miss. Soc., Bluffton, Ohio	.20
Miss. Sos., First Ch., Allentown, Pa.	2.60
Bergtal Sew. Soc., Pawnee Rock, Kans.	1.00
Miss Elise Holly, Hamilton, Ohio	.25
Mrs. Mary A. Ehresman, Trenton, Ohio	.25

Eigenheim Sew. Soc., Rosthern, Sask.....	1.50
Total.....	\$5.80
Miscellaneous	
Bergtal Sew. Soc., Pawnee Rock, Kans., Pension Fund	\$ 3.20
Ladies Aid, Hanston, Kans., Pension Fund	15.25
Mary-Martha Circle, Sardis, B. C., return of J. R. Duerksen to India.....	10.00
Sr. Miss. Soc., Halstead, Kans., Do.....	25.00
Menn. Sew. Societies, Hillsboro, Kans., Do.....	13.30
Happy Hour Club, Hoffnungsau Ch., Buhler, Kans., Amy Talass, Oraibi, Arizona.....	15.00
Ladies Aid, Hanston, Kans., Do.....	5.00
Onecho Miss. Soc., Colfax, Wash., Do.....	10.00
Salem Sew. Soc., Munich, N. D., Do.....	5.00
Mr. and Mrs. O. D. Becker, Dubois, Idaho, Miss Mary Schirmer, Arizona.....	5.00
J. A. Schowalter, Newton, Kansas, Do.....	12.80
Miss. Sew. Soc., Pretty Prairie, Kans., Busby, Mont., for Clothes.....	10.00
Sr. Bethesda Sew. Soc., Henderson, Nebr., Lane Deer St., Montana, for Clothes.....	5.00
First Ch., Miss. Soc., Bluffton, Ohio, Rev. R. Petter, Montana.....	5.00
Dorcas Soc., Aberdeen, Idaho, Foreign Miss. Children.....	20.00
Tabitha Sew. Soc., Second Ch., Beatrice, Nebr., Mission, Enid, Oklahoma.....	1.00
Total.....	\$160.55
Grand Total.....	\$1,801.64

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treasurer.

HOME MISSION BOARD REPORT

For November, 1936

Income Direct into Canadian Treasury,
Rev. David Toews, Treasurer

Through J. J. Klassen, Dundurn, Sask.....	\$ 12.00
From Ladies Miss. Society, Dundurn, Sask.....	20.00
Through P. J. Dick, New Hamburg, Ontario.....	8.10
From Eigenheim Church, through J. J. Epp.....	23.00
From Truax Group, through Is. Thiessen.....	9.60
Through A. T. Wiens, Reesor, Ont.....	3.50
Through A. Thiessen, Brookings, Sask.....	2.14
Through John Buhr, Hepburn, Sask.....	6.30
Through H. P. Isaak, Bournemouth, Sask.....	2.25
Through C. I. Wall, Herbert, Sask.....	13.50
Through C. J. Reimer, Glidden, Sask.....	8.00

Income Church Building Loan Fund
From a Friend.....\$500.00

General Treasury

Whitewater, Lena, Manitoba.....	\$ 5.00
S. S., First, Halstead, Kansas.....	39.08
Bergtal, Pawnee Rock, Kans.....	13.64
Grace, Lansdale, Pa.....	33.55
Bethel, Inman, Kansas.....	108.00
Hutterdorf, Freeman, S. Dak.....	62.32
Hopedale, Meno, Oklahoma.....	27.88
Women's Missionary Societies.....	27.50
Bethel, Hydro, Oklahoma.....	12.50
Transportation.....	6.15
Goessel, Kans., Mennonite Church.....	32.25
First, Mountain Lake, Minn.....	38.51
S. S., First, Reedley, California.....	30.00
First, Pretty Prairie, Kans.....	115.00
Interest, Home Mission Trust Fund.....	75.83
Upper Milford, Zionsville, Pa.....	40.00
C. E. Johannestal, Hillsboro, Kans.....	5.00
Two Mission Friends.....	10.00
First, Upland, California.....	26.25
West Zion, Moundridge, Kansas.....	45.00

Pulaski Iowa, Mennonite Church.....	8.78
Bethel, Mountain Lake, Minn.....	50.00
Friedensberg, Avon, S. Dakota.....	10.00
S. S., Johannestal, Hillsboro, Kansas.....	18.06
Grace, Pandora, Ohio.....	50.00
A Mission Friend, Kansas.....	500.00
Second, Philadelphia, Pa.....	20.00
Essex County United, Kingsville, Ontario.....	210.00
First, Monroe, Washington.....	4.00
Bethel, Perkasio, Pa.....	11.76
Bethesda, Henderson, Nebraska.....	62.03
S. S. West Zion, Moundridge, Kansas.....	56.34
Mennonite Church of Butterfield, Minn.....	28.84
A Mission Friend.....	60.00
Bergtal, Pawnee Rock, Kansas.....	28.81
Second, Beatrice, Nebraska.....	30.75
Christian, Moundridge, Kansas.....	73.25
Bethesda, Marion, S. Dakota.....	74.00
Men's Chorus, Berne, Indiana.....	13.87
First, Berne, Indiana.....	434.10

Total Income in General Treasury.....\$2498.05

Expenditures:

Paid out on Orders.....	\$2511.90
Tax on checks.....	.32

Note: In the above expenditure \$1,000.00 is included that was sent to the Swift Current District to buy school houses and churches for places of worship.

Every gift is hereby acknowledged and thankfully received.
A. J. Neuenschwander, Treasurer.

Quakertown, Pa.

CONTRIBUTIONS FOR THE PUBLICATION BOARD

for the months of July, August, September,
October and November

Zion Mennonite Church, Souderton, Pa.....	\$50.00
St. John's Church, Pandora, Ohio.....	9.86
First Mennonite Church, Philadelphia, Pa.....	2.84
First Mennonite Church, Upland, Calif.....	8.70
Gnadenberg Church, Whitewater, Kans.....	13.81
Mennonite S. S., Ransom, Kans.....	4.00
J. J. Friesen, Lena, Montana.....	.80
First Mennonite S. S., Wadsworth, Ohio.....	8.00
First Mennonite Church, Reedley, Calif.....	64.25
First Mennonite Church, Newton, Kans.....	5.52
First Mennonite Church, Upland, Calif.....	2.35
Emmaus Church, Whitewater, Kans.....	8.60
Menno Mennonite Church, Odessa, Wash.....	12.38
First Mennonite Church, Upland, Calif.....	2.72
First Mennonite Church, Philadelphia, Pa.....	1.08
Sichar Mennonite Church, Cordell, Okla.....	1.81
Christian Church, Moundridge, Kans.....	22.00
P. P. Dirks, Ruff, Wash.....	5.00
Rev. J. W. Regier, Los Angeles, Calif.....	25.00
First Mennonite Church, Philadelphia, Pa.....	3.02
Bethel College Church, Bethel College, Kans.....	13.39
Elbing Zion Church, Elbing, Kans.....	31.95
Goessel Mennonite Church, Goessel, Kans.....	13.75
Katie E. Krebbel, Donnellson, Iowa.....	3.00
Rev. Benj. Ewert.....	1.00
Two Friends.....	10.00
First Mennonite Church, Upland, Calif.....	5.06
Lehigh Mennonite Church, Lehigh, Kans.....	3.16
West Zion Church, Moundridge, Kans.....	27.00

Total, General Fund.....\$360.05

For Canadian Book Depository Fund

Wayland, Mennonite Church, Wayland, Iowa.....	\$25.00
St. John's Church, Pandora, Ohio.....	7.77
H. Mueller, Halstead, Kans.....	70.00

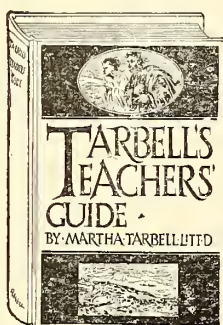
Total.....\$102.77

Sincerely yours,

E. W. Baumgartner, Treasurer.

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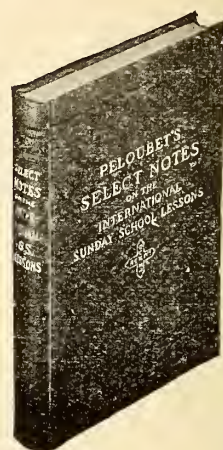
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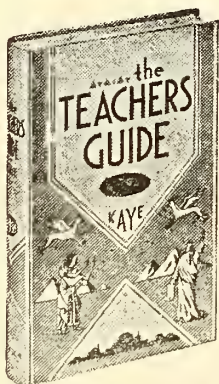


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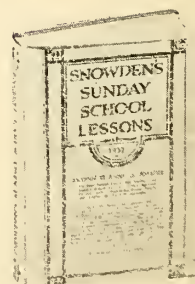


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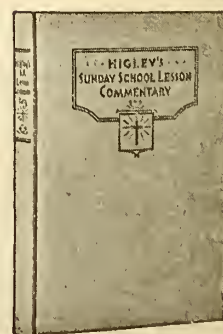
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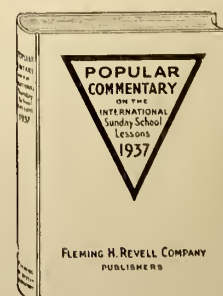
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VOL. LI

HILLSBORO, KANSAS, DECEMBER 22, 1936

No. 50

THE WATCH NIGHT SERVICE

In these critical days "God has placed the key of victory in the hands of His people. This key is the call for united prayer or revival."

It is highly befitting that the new year which begins on the Lord's day should be ushered in by a preparatory night of prayer and intercession for the world-wide out-pouring of the grace of the Holy Spirit upon the people of God, of every kindred, tongue and people.

During the past year the lamentable conditions in the Church and the world have been set before us by pulpit, press, radio, and other means. We are aware that conditions have not noticeably improved. These conditions constitute a compelling challenge to all Christian leaders to gather God's people to pray more effectually than at other times. In every Christian community there is a felt need of special divine blessing. Left to ourselves, conditions moral and spiritual, economic and social, industrial and political, will not improve. The forces surrounding us today are more cunning, daring, and determined than ever before. It is obvious, that, if there is to be any change for the better help must be obtained from God. Has not He encouraged us to draw nigh to Him? Has not God given us exceeding great and precious promises to encourage prayer? But has He not said also, "I will yet for this be inquired of . . . to do it for them? (Ezekiel 36:37).

In a time of similar distress Samuel called the people of Israel to Mizpah for prayer. God heard them and saved them with a great salvation. Will not God do the same again if there is a general manifestation of penitence and the spirit of prayer? What better night in the near future than Watch Night could be selected for a special gathering for intercession? Let every Christian minister, missionary and Christian worker throughout the world join in the call to the people of God to assemble for

penitence and prayer. Let the needed reappearance of God's mighty work in the Church be the supreme objective on that occasion. Will you join with thousands of your fellow Christians, praying with renewed faith in God, and anticipation of blessing for the revival of the Church universal, and the salvation of the lost throughout the world?

"It is time for Thee, Lord, to work; for they have made void Thy law." (Psalm 119:126).

CORRESPONDENCE

Salem Church, Dalton, Ohio. Having failed to give any report of our church activities for this year, we shall endeavor to mention the high points of our church calendar in short.

We began the year of 1936 with a week of prayer. There was a week of pre-Easter services at which time the Revs. J. E. Amstutz of Trenton, P. E. Whitmer of Pandora, Wilmer S. Shelly of Wadsworth, and William Stauffer of Sugar Creek brought messages of the resurrected Lord. The latter two also brought the Bread of Life to us during Passion week.

On Good Friday seven young people were added to the church through baptism and several others through letter.

There was a large attendance at Communion services on Easter Sunday. The Ladies' Chorus of Dalton gave a sacred concert that evening.

April 19, the Sugar Creek C. E. presented a good Christian and missionary play in our church, entitled "Unto Half of My Goods."

Sunday evening, May 3, the Boys' and Girls' Glee Clubs of Dalton, directed by Rev. Victor Gerber, presented the cantata "The Holy City" for our services.

May 10, Rev. Arthur Rosenberger of Milford Square, Pa., conducted morning services. In the evening of that day the Bluffton College Deputation Group gave an interesting program.

May 17, Sister Frieda Sprunger, missionary

on furlough from China, brought an interesting and instructive message.

The Vacation Bible School students gave a program in the evening of June 14.

Members of an accordion band of young ladies from Berne, Indiana, assisted with the morning services on June 21, by giving us a sacred concert. In the evening our Christian Endeavorers gave a program for the C. E. of the Lutheran church at Orrville, dealing with the subject of "How to use our means," led by Miss Martha Moser.

During the time of rebuilding and redecorating our church our Sunday morning services took place in the schoolhouse at Kidron. At one evening service held in the open, Rev. William Geiger of Honolulu related some incidents of his work and gave us a picture of the beauty of nature where his work is situated.

On June 28, our C. E. gave a program for the Christian Endeavorers at Sugar Creek, with the topic "The Problem of Reading" under discussion, and on July 5, "Conscience, the Divine Voice in Man" was discussed by our Christian Endeavorers at the sister church at Wadsworth.

The fiftieth anniversary and dedication of our remodeled church took place on July 26. Rev. J. E. Amstutz of Trenton was the main speaker at the morning service, while the pastor, Rev. A. R. Keiser, conducted dedicatory services. A fellowship dinner was enjoyed at noon and a program of music and addresses of former church members from a distance were interesting features in the afternoon.

The Singleton Jubilee Singers gave us a concert at the church on August 2. On the 23rd there were Children's Day Exercises in the evening.

Sister Loretta Lehman, missionary on furlough from India, gave us an inspiring message on Sunday morning, September 6. On the 27th, there were Child Consecration services.

Rev. P. H. Richert of Goessel, Kansas, gave us a gospel message on Tuesday evening, September 15.

Communion services were observed on October 11, with a large percentage of members present.

Leadership Training classes took place this fall every Friday evening for a number of weeks. They were taught by Rev. A. R. Keiser, Miss Mabel Studer, Paul Badertscher, and Adrian Amstutz.

Christian Endeavor candle light installation services took place for the new officers of that organization on Sunday evening, November 1.

Members of the C. E. gave a dramatic Peace Play on Sunday evening, November 15. On November 22, the evening was spent in singing hymns, old and new, in the German and American language.

On the evening of December 6, the Men's and Ladies' Community Chorus, directed by Victor Gerber, gave a sacred concert.

The Women's Missionary Sewing Society of the church met in different homes once a month during this year for its regular meeting. A number of times the ladies also met for all day quiltings, the proceeds of the work paid being used for mission purposes.

Sunday evening, December 13, the Christian Endeavorers of the Wadsworth church will favor our C. E. with a program.

During this year young women of our church and community brought a Y. W. C. A. organization into life. On November 21, they met at Dalton for a Mother-Daughter Banquet.

The Community Chorus under the direction of Victor Gerber, has been meeting for weekly rehearsals for several months in preparation of the rendition of Handel's Messiah, to take place at Salem church in the evening of December 20.

The Sunday School will present the Christmas program on Christmas evening.

Soon we are on the threshold of another year. The past year seemed short, but it was studded with bright stars of manifold blessings for which we offer praise and thanksgiving to the King of kings and Lord of lords. Corr.

Before me is a future all unknown,
A path untrod;
Beside me is Friend well-loved and known,
That Friend is GOD.

Before me lies a new and untried way,
Midst shadows dim;
Beside me is my Guide, and day by day,
I walk with Him.

—Ruth Thomas.

Sarcasm is a convenient weapon for fools. Truth and righteousness are the most effective weapons for the consecrated soldier of the cross.

MISSIONS

IMPRESSIONS OF INDIA AND NEW YORK CITY

Whenever a person goes to a new community or country he finds certain things which impress him. About eight years ago when we came to India, certain conditions there made an indelible impression on our minds. For several months now I have been living in the heart of New York City and I find myself impressed as much in other ways. To share these impressions with you may help us to see the needs of the world anew.

India

1. The countless herds of starved and skinny cattle which are driven out of the villages every morning.
2. The great number of lousy, skinny, diseased village dogs.
3. The great many naked, dirty little children who are in evidence everywhere in the villages.
4. The great poverty of the people.
5. The painting on the foreheads of Hindus as a sign of allegiance to certain gods and as a sign of worship performed.
6. The feeling of an approaching bankruptcy of Hinduism which prevails among the Hindus, of which the great Untouchable Uprising is an outgrowth.
7. The great change in life which comes to a Hindu who accepts Jesus Christ as Lord and Savior.
8. The open door for the Gospel of Jesus Christ.

New York City

1. The great number of women who drag dogs along with them and the small number of women who have children.
2. The way women paint their faces and fingers, which appears often more grotesque than the pagans ordinarily indulge in.
3. The unwarranted extravagance in dress and jewelry and cars.
4. The many saloons and bars. It is almost impossible to find an eating house where beers and liquors are not served.
5. The fear which is so often expressed of an impending bankruptcy of our present civilization.
6. The great crowds of people who stream into the picture theaters daily and especially

on Sundays; and the conspicuously small groups of worshippers which are found in many large church auditoriums Sunday mornings.

7. The spirit of expectancy, that is, a feeling of the approach of a great spiritual revival. Many people have the confident expectation that America will experience a mighty revival of interest in religion very shortly.

W. F. Unruh.

K'ai Chow, Hopei, China, November 9, 1936.

Dear Friends at Home:

A Merry Christmas and a Happy New Year to you all! We are quite sure that every one of you has had a hard year. There have been many difficult problems to solve. There have been trying times of physical, intellectual, and spiritual nature. Sometimes the big waves of perplexity seemed to swallow you up. However, you have lived through all of it. Now after the storm comes the sweet calm. Christmas is here again with its message of sweet and blessed peace. Forget all sorrow, banish all woe, let the Prince of Peace enter and have full possession of your heart and all.

How we praise Him again for the blessed salvation and life eternal. Joy and peace comes anew to us and our Chinese Christians. We have all worked hard, and some of us too hard. We had a full program to begin with, but a special letter had to be written to a bereaved friend far away, a sick man needed a visit badly, a committee meeting had to be held, there was some trouble on one of the outstations which required an extra call, our fellow missionaries were returning from their summer vacation and could not reach the station in one day overland unless the auto could go and meet them, a funeral was to be held and we were to officiate, the magistrate asked to have us come in and have a consultation with him, a new and again an old missionary, both away from the field, wanted to visit the work so the Ford offered to meet them and also bring them back after the visit, at the door stands a young man who wants to get married and would be glad for advice and service, the mail brings a letter informing us that Mr. and Mrs. H. E. Suderman from Bethel College are coming to visit our mission and again the service of the auto is desired. How happy we are to receive them, show

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

them around and then take them back again to a suitable train! To sandwich this all in is quite a job, when one's load is of full capacity to begin with; but we are very happy to do it, even though the size of the sandwich betrays that it is a home made one.

We are here for the work and for these people, so let them come and pile in on us. We have come in His name and in His strength we will gladly serve them. May Christ be praised in it all! As to the visit of Miss Talitha Neufeld, she used to be with us and a part of us. She has been under the burden herself, so she knows the work and us too, for that matter, better than most of the rest. With her we can freely discuss the work with very little needed explanation. She, too, knows us and our circumstances, so our talks can be easy and without the least restraint. Miss Wilhelmina Kuyf, the new missionary, too, is much interested in us, the work and everything else. Since she has come for the purpose of becoming a missionary, we hide nothing from her. Our joys and our sorrows she must see and realize. The hard part of a missionary's life must be boldly painted before her, so that no disillusionment will afterwards be necessary. But we also show her some of the precious fruit of our labor, not so much in brick and mortar as in living souls, new creatures in Christ Jesus. She remains prone to commit herself, but we feel the battle is won and we shall find in her a splendid co-worker.

Sudermans, who has not met some Sudermans? But who may these H. E.'s be? Finally we meet them. But what a disappointment! In-

stead of a short, stout man there stands a rather slim person before us. The gray hair of both of them tell us that they have lived a long and busy life and are now honorable, retired business people. The more we converse with them the more their fine Christian traits of character stands forth. As the business interests have slowly retarded, the sympathy with and the interest in missions has increased. Now they have sliced off a great deal of sightseeing on this tour in the Orient in order to meet their missionary representatives, and see the wonderful and blessed work with their own eyes. How good it feels to have such a friendly and sympathetic visit from the home base, and how easy it is to explain the work on the mission field to such experienced and loving people. The days of their stay with us are few, but still we learn to know and love them dearly. We are really sorry that we have only such peer and cumbersome traveling facilities for them. How we would like to have better accommodations for such elderly people. But we are giving them the best that we have, for we cannot expect them to rough it as we missionaries generally do. We thank them again for their kind visit. God bless them and bring them safely home again!

With a Merry Christmas to them and to you all, we remain as ever, your loving friends,

H. J. and Maria Brown.

Champa, C. P., India, June 23, 1936.

Dear Brother Richert:

The accompanying pamphlet, I am sure, will be interesting to you. It is a well written and accurate account of a great movement in India today. All church workers will want to keep in touch with it. Things are happening these days in Asia, i. e. India, China, and Japan.

I just returned on the 17th from a stay in the hills with the family. We all had a fine spiritual feast together there. During the first week in June the Mussoorie Convention was held. The Rev. J. L. Gray gave the four main messages. His topics were: 1. "The Crisis of Failure," based on Peter's Denial. 2. "The Crisis of Doubt," based on John the Baptist's question. 3. "The Possibility of Renewal," Jer. 18: 6. 4. "The Supreme Enrichment, showing that the Holy Spirit was given in order that God might be abiding in His believers always instead of only at times like Christ with His disciples when on earth.

The following week we had the Landour Conference. The general topic was evangelism. The first two days were given to general evangelism. Very good papers were given on 1. The Five Year Plan in China. 2. The Kingdom of God Movement in Japan under Kagawa. 3. The Oxford Group Movement. The second day the work in India was reviewed. The third day we had a full day discussing Rural Reconstruction. The last day and a half was medical. Kagawa seems to be criticized a great deal in America. The critics would do well to study their Bibles a little more before doing so. The fault that they find is the Social Gospel. He believes in the individual gospel, but also in the social gospel. The individual gospel which does not reach to his fellow-man is not worth anything and is certainly not the Gospel of Jesus Christ. Both are needed. We need and want a gospel which can and will regenerate human society as well as the individual. The writer of the paper on Kagawa made this strong statement: "He who does not believe in the social gospel is the priest and Levite passing by on the other side."

For our Sunday services we had a very fine preacher, a Rev. Drummond. One morning he preached on the text: "How much owest thou?" During the course of the sermon he made this quotation: "Foreign missions is not charity; it is justice." It is a part of the debt we owe to the peoples of the world. We owe them Christ." We sing, "Christ has paid it all. All to Him we owe." Some sing "None to Him we owe," which is wrong. They are the ones to say, "Yes, I am saved, Christ did it all, now I can do as I please." This is not Biblical.

H. R. Bauman, M. D.

1935 COMPOSITE OF THE MISSION FIELD IN INDIA OF GENERAL CONFERENCE MENNONITES

Opening of the six stations occurred from....1901—1924
The Mission Field:—

Closest approximate area in square miles.....	4,235
Number of villages.....	2,490
Approximate population.....	718,064
The area is located in Mid-India.	
Christian Community and Activity	
Organized Churches.....	8
Christians living in scattered villages.....	64
Members of our churches.....	1,059
Christians not our members as yet.....	35
Unbaptized children.....	878
Baptized in 1935.....	126
Regular outstation preaching places.....	6
Villages (different) touched.....	478
Zenana visits reported.....	3,117
Bibles sold and given free.....	52
New Testaments sold and given free.....	147
Bible Portions sold and given free.....	1,143
Tracts, leaflets sold and given free.....	3,669

Sunday Schools operating.....	17
Their officers and teachers.....	98
Their enrollment.....	1,078
Christian Endeavors.....	195
Women's Societies.....	58
W. C. T. U.....	25
Girls' Guides.....	63
Boy Scouts.....	75
Weavers' Association.....	65
Cooperative Bank.....	80
Annual Bible Course for six weeks, 90% attendance	
Workers:	
Missionaries: Males.....	9
Females.....	11
Indian Workers: Evangelists.....	22
Bible Women.....	17
Educational: Males.....	16
Females.....	12
Medical: Males.....	12
Females.....	7
Institutional: Males.....	5
Females.....	5
Industrial: Males.....	3
Females.....	1
Schools—Supported by Mission:	
Village School (Primary).....	1
Station Schools (Primary).....	6
Bible Schools.....	2
Enrollment: Primary.....	477
Middle.....	132
Students:	
Other Missions: Mission Support.....	6
Self Support.....	14
Government (Vocational) Mission Support.....	4
Self Support.....	7
(Medical) Mission Support.....	1
Self Support.....	3
Orphans, Boarders, and Widows:	
Orphans Supported—Boys.....	3
Girls.....	10
Boarders—Boys.....	88
Girls.....	100
Untainted (Fr. Lepers)—Boys.....	32
Girls.....	31
Widows—Supported.....	15
Supported by Church.....	25
Medical:	
Dispensaries.....	7
Hospitals.....	2
Patients treated by both institutions (Dispensaries and Hospitals).....	16,679
Inpatients in Hospitals.....	807
Leper Work:	
Non-Christians in Leper Home.....	175
Christians in Leper Home.....	385
Taking special treatment.....	360
Declared relatively cured in 1935.....	5
Declared cured relatively in all.....	81
Financial:	
Coll. through monthly church fees.....	Rs. 1,894 14-6
Collected by special offerings.....	957 3-6
Sunday morning offerings.....	732 6-0
Sunday School offerings.....	301 8-0
Total Receipts of above.....	Rs. 3,886 000-0

Amount in dollars at 265 rate.....\$1,466.42
Quite a goodly number have taken up tithing, others are giving liberally from their petty income. Mostly all live in great poverty indeed, hardly knowing where to get the coming day's sustenance from. The Lord be praised much! Volunteer evangelistic work gains considerable momentum.

Sale of Christian Literature.....188 7-9
Dispensaries and Hospitals for service and medicine sale.....3,669 3-3
These incomes, of course, cut down the medical outlay from mission funds considerably.

P. W. Penner, Secretary-Treasurer.

Janjgir, C. P., India, January 18, 1936.

THE SUNDAY SCHOOL LESSON

December 27, 1936

Review: The Spread of Christianity in Europe

Golden Text.—The kingdom of the world become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever. Rev. 11:15.

The Macedonian Call. Directed and led by the Spirit, Paul brings the good news of salvation to Europe. He was not disobedient to the direction that God gave him and had the blessing of establishing the worship of the Christ on the continent of our ancestry. We sometimes wonder what now would be the difference in the state of the world and in the church of Christ had Paul been called to go East instead of going west. We might now be having missionaries from India, China and Japan coming to us instead of our sending them to their countries.

Becoming a Christian. The picture of the conversion of the Philippian jailer is one of the miracles of conversion. He who had been a harsh and perhaps cruel man, given to a calling that had little room for sympathy, becomes a gentle disciple of the Lord. His despair in calling out, "What must I do to be saved?" is an illustration of the state in which any one realizing his lost condition falls. The answer to the greatest question any one may ask is direct, simple, sufficient. "Believe on the Lord Jesus Christ" means, take Him at His word and obey Him.

The Spoken and the Written Word. There is shown a difference of attitude toward the Word on the part of those who were of Thessalonica and Berea. Envy, uproar, violence and false charges were the measures that those who did not believe took against the truth, and those who stood for it. Men have changed very little since then. Persecution and unbelief are common with those who do not accept the truth. On the other hand, the Bereans took no one's word for the truth but God's. They searched the Scriptures. The revealed word of God is the only safe guide for our lives and we can only be guided as we learn to know Scripture by careful and persistent study.

Christianity as Love. It is unfortunate that words change so that we sometimes miss their full significance. The word charity as it appears in I Cor. 13 has the sense of the word love

as we now use it. The great love classic which forms a greater portion of this lesson tells us in terms easily understood what love does and what love does not. To get the gist of the whole Bible teaching all we need to do is to turn to the word love. Love is a characteristic to both man and God. God always shows His love. Often men do not love as they should and miss its blessing. If God is love, we should also love one another.

Love, Law, and Temperance. The Christian owes a duty to civil authorities and should respect and obey the laws given for the better regulation of society. One who is not law-abiding shows that he has no love for his neighbor in his heart. In no matter what kind of a country one might find himself, if he respects and keeps there the ten commandments he will not get into trouble and he will do nothing that might be injurious to others. If there is a sense of justice in us we will recognize that the principle, "Love thy neighbor as thyself" is one of the most reasonable regulations that can be applied to our lives.

The Christian Warfare. The life of the Christian is often described as one of continued warfare. True, all of our lives we must be battling with something. Often the things that we must fight are external, but more frequently they are internal. Within us there are temptations, doubts, fears, spites, and other base passions that are not becoming to any Christian. We must fight them to the bitter end. The weapons we have available are truth, righteousness, peace, faith, salvation, the Word of God, and prayer. The soldier who does not use his weapons loses the battle. The Christian armed as he is, needs not lose. He is fighting under the great captain of our salvation and obedience to Him spells victory.

The Heroism of Christian Faith. Here we have a picture of one of the world's greatest heroes. Paul might not have appreciated being called a hero. He speaks of himself as the chief of sinners. Nevertheless he is outstanding for what he accomplished, what he had to suffer, what his life meant to every Christian since his time, and what the sacrifice of his life meant to the ages. Carrying the Gospel to lands and places where it has not been known, and reaching men and women for Christ tends to make greater heroes than all the military celebrities.

An Ambassador in Chains. "Stone walls do

not a prison make nor iron bars a chain." Paul could not go to men, but men could come to him to hear the truth. It was in his own hired house that Paul could reveal his message to the Jews and the believers who came to him. From there he could write the letters to the churches in far off lands and his very guards, upon hearing his message, became messengers to carry it out and distribute it among their comrades.

Christian Brotherhood. Paul's letter to Philémon is one of what may have been many private communications to friends. Here we see portrayed a friendship so intimate that Paul could ask certain specific favors. Not the least of these was the favor of receiving the thieving, runaway slave as a brother beloved and forgiving him of whatever wrong he had done. But in the whole incident we find portrayed to us the church of Christ, in which high and low, rich and poor, powerful and weak, are all one in Christ—they are brethren, owing to one another a brother's part.

Paul's Parting Counsel. Many of Paul's friends are mentioned by name, but none with such endearment as that of Timothy, whom he regards as a son and in whom he takes a fatherly interest. Last words of great men are always impressive and so with Paul to Timothy. His advice was that he fight the good fight of faith. Nothing could be more noble. Nothing could be surer of victory than the fight against the powers of evil which persist in opposing the truth. All Christians have a fight on their hands. The devil goes about like a roaring lion. But the danger of defeat is impossible if the fight is the good fight of faith.

John's Vision on Patmos. It was he who was spared to behold a glorified Lord. Long after the other disciples had gone John remained as one who had walked with the Lord and had spoken with the risen Lord. The message of the text is that Christ is in the midst of His church and His glory remains undiminished. There is to be a final triumph and an eternal glory with Him.

CORRESPONDENCE

Saron Mennonite Church, Orienta, Oklahoma, December 12, 1936. Christmas greetings to the editor and readers of the Mennonite! In gazing about and seeing everything trim and

prim in seasonal array one can almost hear the whispers on either hand "Christmas is here!" Would that our hearts were so cautiously and thoroughly prepared in spirit to meet this festival of great joy.

The first part of the year found our congregation without a pastor. During this time various brethren living near served from time to time. Rev. H. L. Janzen, Enid, Oklahoma, was called upon to serve perhaps most frequently. Rev. Fry and Rev. H. U. Schmidt from Meno, Rev. J. B. Epp, and Rev. Theo. Epp shared with us the blessings of their services. The pastors filling the pulpit in our church from the Mennonite Brethren church are: Rev. A. Epp, Rev. A. W. Epp, and Rev. Henry Bartel. The latter served on Thanksgiving morning. Recently, however, a change was made whereby two brethren from our midst, namely August Schmidt and P. Kroeker, were commissioned with the duties of evangelistic work in this congregation.

We were also visited by missionaries Dr. and Mrs. Dester, and are appreciative of their messages that vividly portrayed their efforts in the service of the Lord.

On Good Friday, instead of having regular church services, we were favored by a program rendered by three Penner young folks from Kansas. Easter evening we had the privilege of hearing the Bethel College A Cappella Choir.

Two deaths have occurred in our church circle. Mrs. Robert Mitchel was laid away to rest, leaving nine children that needed a mother's care. In October we paid last tribute to Zach. Bartel, who was fatally injured in a runaway while drilling wheat with horses.

A pleasant family reunion was arranged by Mr. and Mrs. J. H. Frantz. A program was rendered by the Frantz children and a sermon delivered by Rev. P. E. Frantz of Geary, Okla., who is a brother to J. H. Frantz. The reception was in the church basement.

Tuesday evening before Thanksgiving the annual mission sale was held. We brought well filled baskets for a six o'clock dinner in the church basement. Rev. Linscheid from Cantonment gave a short opening address before the sale.

On November 29, Dorothy Gaede became the bride of Simon Warkentin in a festive church ceremony. Rev. P. E. Frantz, Geary, Okla., officiated. Supper was served to many guests in the church basement.

Corr.

The Mennonite Young People's Department

By the Young People's Committee of the General Conference

A United Mennonite Youth In Christ

Senior Department
Bernhard Bargen
Bethel College, Kansas

Intermediate Department
Emma Ruth, Reedley, Calif.

Junior Department
Mrs. H. J. Andres
700 East 5th, Newton, Kansas

Thine is the Glory

Consider a moment, this matter of Christmas!

Throughout the world Christendom pauses—not only a day but a fortnight, a month—to pay homage to a birthday of a Personality which, beyond all power of words to describe, has ever since moved mankind upward. The thoughtful child of God will meditate of this mighty day, its meaning, and its significance in his own life, and in the life of mankind.

He must surely be struck by the peculiar setting in which this day finds itself, especially now. One sometimes wonders how Christmas must look from the other side—from the side of heaven. As God looks down upon mankind, in his celebrations; as the angels contemplate the activities of man—good and bad—smiles of gladness and sadness intermittently must pass over their faces. Glad that in a world so beset with sin, hate, fear, poverty, crime, filth, and sloth, millions of hearts look up in simple, child-like and filial love and gratitude, and worship of their child King. Sad, that mankind so gifted with intelligence, experience, history, and innately good and great capacities can be so slow in coming to an effectual knowledge and loyalty of Him who has demonstrated that He has “overcome the world.”

Christmas is upon us. What will we make of it? What will it make of us? Are you celebrating a day? a custom? a tradition? Giving gifts, are you, because at Christmas everyone gives gifts, great or small? Or are you one of those spiritually enlightened souls that finds Christmas not a day, not a custom, not a tradition, not a season of the year when merchandise flows more freely—but an experience of the heart, when love flows more freely, and when the spirit urges out to enfold one's fellowman in kindness, in goodwill, in charity and

love? When the greatest of all joys of life is discovered, not for a day, but for all time to come—the joy of sharing oneself with others.

We celebrate at this season not the birth of Jesus in the manger of Bethlehem quite as much as the birth of Christ in our own soul—this birth of Christ in our own soul which reveals to us our divinity—the fact of our being which reveals to us that our Elder Brother was a glorious exemplar . . . that He was what He said He was, the Son of God. This Christ is being born in our heart today, and so we are realizing our own divinity. And until this birth takes place, all the celebrations of the birth of Jesus are merely ephemeral, superficial.—W. John Murray.

Daily the great facts of life are becoming more and more apparent to all of us. The good becomes better; the evil becomes more damnable. More and more this world is aligning itself into two great camps betwixt which there is a vast chasm. In the one camp are the children of the Light; in the other, the children of the Darkness. Surely, irresistably truth leads to Christ, the fullest, the most perfect expression of God. In the hearts of thousands of followers there will glow, this year, that inner light of worship which did not glow there last year.

“Blessed is he that cometh in the name of the Lord.”

All my heart this night rejoices,
As I hear, far and near,

Sweetest angel voices:

“Christ is born,” their choirs are singing,
Till the air everywhere
Now with joy is ringing.

The Journey

By Theodosia Smith

And Joseph went up from Galilee to the city of David, which is called Bethlehem."

My patient donkey plods on under the weight of my pain-wracked, weary body. The road stretches before me, winding, dusty. The wind is bitter.

Joseph's face is tender, solicitous. His hand grips mine. I feel new strength—I lean against his broad shoulder.

"And there were shepherds . . . abiding in the field, and keeping watch by night over their flock."

The road struggles on toward a hill-top, trees bend and blow in the cold night breeze.

I see below us the bleak white plain of Bethlehem, the huddled sheep, the patient shepherds.

Watching—waiting.

How much longer, dear God? And does the way grow smoother? The beast is no less weary than my heart.

Ah, at last, lights, blessed lights, blurring mistily before me in the distance.

Dust, cold, hunger, and pain. God of all, bear me up a little longer. I am almost spent.

"And . . . there was no room for them in the inn."

Bewildered, numb with cold, I hear Joseph's anxious voice, "Is there no shelter—no shelter?"

Somehow, dimly, I sense warmth. I hear the lowing of cattle. A stable, humble, but a haven of refuge among the friendly kine.

"And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger."

My journey is ended. Peace, blessed peace, and rest. How tender is Joseph. How sweet the hay! My babe—my son! His tiny face is like a flower.

A great star, a flowing silver beacon, shines above His bed. Dear God, can it be true that this little one is destined to bring glad tidings to a waiting world?

"And the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

His tiny feet destined to lead the way for all to follow? His tiny hands destined to bless and heal humanity! His eyes! Such sweet eyes! Oh, Father, be merciful. I cradle in my arms my baby son.

"And the angel said . . . Be not afraid."

—December PROGRESS.

INTERMEDIATE CHRISTIAN ENDEAVOR

January 3, 1937

Topic: New Year, New Paths

Josh 3:1-4

For Quiet Hour Meditation

- Dec. 28 God leads His people. Ps. 23:1-3
 Dec. 29 Untraveled paths. Josh. 3:4
 Dec. 30 A year of God's goodness. Rom. 8:28
 Dec. 31 How to face the new year. Heb. 12:1, 2
 Jan. 1 The end of the road. Rev. 22:1-7
 Jan. 2 Tasks for the year. Phil. 4:6-8
 Jan. 3 New year, new paths. Josh. 3:1-4

Keeping the Quiet Hour

Often young people do not keep the Quiet Hour because they are at a loss to know what to read. The booklet "A Year of Intermediate Meetings" is very helpful as a basis for the daily devotions and each Intermediate should have a personal copy for that purpose. They begin with January 1, 1937, and run through the year. They can be secured directly from the International Society of C. E. or the Mennonite Book Concern for 10c each.

Pre-Prayer Circle

Prov. 3:6. Lead the Intermediates to see the need for guidance as we enter the new year and help them to understand how we may have this guidance. Have your pre-prayer service even if only two or three are present.

A Suggested Plan for Your Meeting

Song: "All Hail the Power," 1 and 3 (Stand)
 Opening prayer by the leader

Announcements. (The prayer meeting chairman should make some interesting announcements about the meeting next Sunday)

Song: "All the Way My Saviour"

Leader:

"The year is closed—the record made,
 The last deed done, the last word said;
 The memory alone remains
 Of all its joys, its griefs, its gains;
 And now with purpose full and clear,
 I turn to meet another year."

Response: "Behold I have set before thee an open door." Rev. 3:8

Leader:

"Not for one single day
 Can I discern the way:

But this I know—
 Who gives the day
 Will show the way,
 So I securely go."

Response: "The Lord Thy God is with thee whithersoever thou goest."

Song: "He leadeth me"

Sentence prayers with the leader closing

Special song: "Open My Eyes That I May See" (Sung unannounced as solo or duet)

Topic Discussion

1. Leader's remarks: You might compare the new year to a journey that we all will take. The one who prepares for a journey gets the most out of it. We need to think of what we may expect and what will be required of us. The purpose of the meeting is to help us make that preparation.

2. Short talks on the Bible readings
 Material in the C. E. World Quarterly

New Year's Consecration Service

(To be a success this part must have much prayer and careful preparation. The superintendent should be in charge of this part of the meeting.) Have one large white candle on the leader's table. Dim the lights as the superintendent begins to speak. Everything depends on the spirit with which the group enters into this part service. A number in the group should be made familiar with the plan beforehand.

Superintendent (Lead in a meditation somewhat as follows): Tonight we stand on the threshold of a new year. We have no choice—we have entered and we must travel in it. Speak of the certainty of the new paths we must walk. No two years are ever alike. Choices must also be made, for often there is more than one path we can take. There will be paths we have walked before and new paths. The choice of new paths will determine the direction we are going. Suggest some of these paths to them. More kindness at home; better work at school; more preparation on C. E. topics; more prayer and Bible study; accepting Christ as Savior and Lord; surrendering our lives to Him. Let each one search his own heart and ask God to show him in what new paths He would have him walk this year.

(At this point explain the procedure for the rest of the meeting.)

Poem: (Read by the president or some other

consecrated member)

"I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked and paused; He answered, soft and low:
God's will to know.

Will knowledge then suffice, New Year? I cried,
And e're the question into silence died,
The answer came: Nay, but remember, too,
God's will to do.

Once more I asked: Is there more to tell?
And once again the answer sweetly fell:
Yes, this one thing all other things above,
God's will to love."

Superintendent: Now as you bow your heads,
will each of you ask God to show you some
new paths in which He would have you
walk. Ps. 32:8, "I will instruct thee and
teach thee in the way which thou shalt go:
I will guide thee with mine eye."

Silent prayer (After a few moments the
piano begins to play softly "I can hear my
Savior calling")

President (Lighting the large candle at the
table): "We shall let this candle be a sym-
bol of Christ, the light of the world and
our Guide. As we follow Him we will pass
the light on to others. So tonight when
the candle is passed to you, hold it an in-
stant as you make your pledge to follow
Him, then pass it on to the one next to you
as you quietly leave the room."

As the president finishes, the piano plays
again and all join in singing "I can hear my
Savior" calling." When the refrain "Where
He leads me I will follow" is reached the
president passes down the aisle and all turn
facing the back of the room. The president
leaves the candle in the hands of the one on
the aisle in the back row and passes quietly
out of the room. Each one passes the candle
on to the next one to him. The last one in
the row carries it to the aisle and hands it to
the first one in the next row. This continues
until the pianist is the last to leave the room.

JUNIOR SECTION

A Thought for Thought

"I am the first and the last, and the Living
one; and I was dead, and behold, I am alive for
evermore, and I have the keys of death and of
Hades." Rev. 1:17, 18.

The shepherds left the lowly manger "glori-
fying and praising God." They had worshipped
at this manger that cradled a helpless babe,
but they saw in Him their Redeemer and their
King. The wise men had journeyed far to find
their search ended in this tiny babe, but they,
too, fell down and worshipped and offered un-
to Him all they had. We, who have the heri-
tage of history,—history of centuries in which
the Babe, born in a manger, has proven to the
world that He IS the Redeemer and the King,
have we so worshipped Him in the days just
past, that we, too, return to our duties glori-
fying and praising God because of that which
heaven has revealed to us of Him? We, who
have seen in Him our Hope, our All, have we
also brought to Him ourselves, our gifts? Is
there any greater task than to lead Youth to
see in the babe of Bethlehem the Christ of the
Cross and the King Eternal; to guide their
steps by the light of the Star until, one by one,
they, too, fall down to worship, receiving the
Savior of their life in the lowly manger of the
heart; to see the unfolding to a life more
abundant in the service of their King. Is there
a greater task than this? May the dawn of the
new year, with its promise of light and strength
and guidance, break into day as you experience
the fulfillment of the promise and find it
blessed.

Program Suggestions for January 3, 1937

The Mission of Jesus

1. New Year's Service of Worship

- 1) Song service using hymns of promise
- 2) Scripture reading, Psalm 121—a junior
- 3) Prayer using the hymn: "Savior, Like a
Shepherd Lead Us," verses 1 and 2
- 4) My promise for this year—These prom-
ises could be endorsed in a walnut shell
each junior receiving one. At this time
they are opened and each one reads in
turn
- 5) Poem—by a junior

"Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's
voice,

Tender, strong, and faithful, making us rejoice.
For the year before us, O what rich supplies!
For the poor and needy living streams shall rise,
For the sad and sinful shall His grace abound,

(Continued on page 15)

JOTTINGS

Statistics collected by the Congregational-Christian church show that on the average only 30 per cent of the seats of the churches are being used and perhaps only 25 per cent of those shown as members are supporting the church with their personal attendance and active encouragement. Attendance is much lower in churches with memberships of from 100-190. For 27 states the average percentage of membership attending ranges from 40 to 56.9 percent.

The death of Fred Rohrer, of Berne, Indiana, is a great loss to his church, his community, and his numerous friends. Brother Rohrer was the founder of The Berne Witness and the head of a large publishing business. He always took an active interest in the cause of temperance and his fight against the saloon in Berne marked one of the outstanding efforts to get rid of the saloon in the days when such a thing was hardly thought possible. His book on the saloon fight, in which he described not only the difficulties but also the hardships through which he had to go before the town was cleared of the saloon, is a thriller and though what is described took place many years ago it still remains an interesting contribution to temperance literature.

The Christmas Oratorio, "The Messiah," by Handel, was presented in the Bethel College chapel on the evenings of December 13 and 14, Prof. W. H. Hohmann directing. Over 100 voices participated. The soloists were: Frances Goerz, Mrs. John England, Prof. David Suderman, and Albert Ewert.

Dr. J. E. Hartzler, former president of Witmarsum Seminary, was taken with a sudden attack of appendicitis and was taken to Bethel Hospital, Newton, Kansas. His condition is said to give promise of a complete recovery in the near future.

After a number of years of excellent and efficient service to hundreds of young people, the Hillsboro, Kansas, Bible Academy is preparing to liquidate. Increased competition from neighboring high schools made it impracticable to continue the school.

A large and complete account of the twenty-fifth anniversary of the Landis reunion has been prepared and is just off the press. Among the things contained are an account of previous reunions, an account of Jacob and Susanna (Detweiler) Landis and their children, also an account of Jacob Landes, who settled at the Indian Creek, Pa., in 1727. This is followed by an account of Abraham D. and Elizabeth (Reiff) Landes, their children and children's children. There is also an account of John Landes, the last of the Swiss martyrs beheaded in 1614. It is a stirring account of a good, brave man who suffered for religious freedom, written by Fritz Landis and translated by Henry Landis. John Landis, the martyr, is the ancestor of many of the Landises in America.

More than forty years ago the brethren of the Eastern Conference were looking about for a place to take care of some of their dependent aged brothers and sisters. Hitherto when there was a need for such help a place was found where they could board but, as time went on and the number of such needy ones increased, the arrangement proved unsatisfactory. It happened that a building, formerly used as a normal school, but unsuited for hardly anything else, was for sale. This was the old Frederick Institute at Frederick, Pa. Improvements were made in the building and additions arranged for until a building comfortable and perfectly suitable for an Old Folks Home was the result. Since the beginning many aged people have passed their declining years as guests in this institution, but the singular thing about it all has been that at all times there have been more guests coming from other denominations than from Mennonite churches, the reason being that Mennonites generally are so well cared for by their own relatives and friends that only in unusual cases is there really a need for the Home.

The Third Annual Concert of the Upland, Calif., Mennonite church presented Handel's Messiah on December 6, and repeated it in the M. E. church of Ontario. A series of meetings, directed by Dr. J. H. Langenwelter, is planned for the first week in February. The annual meeting of the congregation will be held on January 13.

In many sections of the country the young people and others delight to make their Christmas happy by contributing clothing and food to the needy. This is a work that appeals to young people very strongly. Some young people's organizations make it an annual feature. The Young People's C. E. Society of the Second Church, Philadelphia, has been celebrating both Thanksgiving and Christmas this way and it is one of the happiest, if not the happiest, activities into which they enter.

The Ladies' Mission Society of the Mennonite church, Aberdeen, Idaho, recently held a three-day quilting session. — The King's Daughters met at the home of Mrs. John Hunsinger, preparing for the fancy work and cooked food sale to be held December 12. — The True Blue Girls spent their entire session making flowers for the bride of Miss Mary Schirmer's adapted son, whose marriage occurred recently.

The First Mennonite Church of Colfax, Wash., which has been in charge of Rev. P. R. Aeschliman for the last 43 years and who some time ago asked for his release, now has a new pastor in the person of Rev. Harley King of Ashland, Oregon. He took charge of his new field of endeavor November 1. In view of his long term of devoted service for the church, the office of "Pastor Emeritus" was conferred upon Rev. Aeschliman who, it is hoped, will find this enjoyable and beneficial in his declining years.

The earliest of the Season's Greetings coming to the editor is from Dr. and Mrs. P. A. Penner of Champa, India. It is printed on paper of native manufacture and with it came a pamphlet describing the process. It might be interesting to note that the first Mennonite minister in America, William Rittenhouse, was also the first paper maker. The house built by him and the shop in which he worked still remains in the banks of the Wissahickon Creek in what is now Fairmount Park.

Two of the earlier wards of the Home Mission Board, one in Los Angeles, Cal., another in Hutchinson, are now independent and flourishing congregations. There are other congregations under the care of this Board, while active and doing excellent work, will probably be under its care for some time to come. If, however, it is possible to build up strong congregations where none existed, it is worth while all the money and effort we may be able to put into the work.

(Old) Menonites of Eastern Pennsylvania have asked for exemption from the benefits of the Social Security Act but not from the taxes involved. Their statement in regard to social security is as follows: "This law directly affects thousands of our people who work in the various industries affected. As a people we have no objection in the least to giving the State an account as provided by law, but we have conscientious scruples in regard to receiving the benefits. It has always been customary for each congregation to take care of its own poor which is also Scriptural, according to Matthew 26:11. What we specially plead for at this time is that some provision be made to allow us to pay our dues in regular order as provided for by law, but to exempt us from receiving the benefits."

The strong pacifist opinion of the Disciples of Christ, according to the I. C. P. I. S. News Service, came to a head recently when its International Convention, with a membership of some 1,500 delegates, withdrew their representatives from the Chaplaincy Commission of the Federal Council of Churches. The Convention urged upon the Federal Council, as representative of the churches, that the Commission should be dissolved and a body substituted which would study and recommend a form of non-military religious ministry for men in the armed services which would be responsible to the Church and not to the Government. Urging that the armament policies of the United States should be limited to actual defense needs of continental United States only, the convention denounced "huge expenditures" and "feverish military preparations." It also voted to support "the nationalization of the munitions industry to curb the greed and avarice of profit-takers who enrich themselves in times of national emergency." The Convention almost unanimously dissociated itself from the war system and announced its refusal to support future wars or permit its church agencies to be used for such purposes. It also passed a resolution unequivocally condemning lynching as a "special type of murder."

A FINAL WORD

With this issue, after a period covering more than twenty-five years, I lay down the editorial pen and wish my successor, Dr. J. R. Thierstein of Bethel College, Kansas, every success in the venture he is taking upon himself as editor. My association with the paper began long before I had anything to do with preparing it for the reader. Some time back in 1885 a group of ministers in the Eastern Conference, including my venerable father, who is still with us, in his 87th year, felt that there was a need for an English church paper. Hitherto nearly all of the activities of the church were in the German language. The result of this sentiment was the getting out of the first number of *The Mennonite* and distributing it through the churches to feel out the sentiment and discover whether such a venture could get the support it needed. The first number was mailed from my father's study and, as a youngster, I assisted in folding the sheets and getting them ready for the mail. For some years *The Mennonite* remained the child of the Eastern Conference until it was finally adopted by the General Conference and issued from the office of the Mennonite Book Concern at Berne, Ind. The editing in the early days was done by a committee of the Eastern Conference. When General Conference took over the paper the late Rev. Harvey Alsbach became the editor. He was succeeded by the late I. A. Sommer, and then by Rev. C. H. A. van der Smitten, who still is active in conference publication work. During the two latter editorships I was called upon to conduct the editorial page and write the Sunday School Lessons and the C. E. Topics. At the conference held in Meno, Okla., in 1914 I was engaged to take full charge and have continued in this position to this moment. The work of editing the church paper has given me the privilege of knowing and corresponding with many people in many of our congregations, and I have always treasured this opportunity since it brought to me many new friends and has given me an insight into conditions that exist in the church that I could never have known without such a wide circle of acquaintances.

The efforts of any small denomination present situations that are hardly known in the larger ones. This has been true with our publications. For many years the printing was done at Berne, Indiana, while I did the work in connection with my pastoral duties in Philadelphia. This kept the editor and the printer five hundred miles apart and, if there were any disputes to be settled, they could not be done so violently and the mails had to be depended upon. Later when the printing was done at Hillsboro, Kansas, the distance between printer and editor was at least fifteen hundred miles. The editors I met at meetings of the Religious Press Association, who enjoyed better financial and other backing in their work, expressed their surprise that a paper could be brought out under such circumstances. My reply was that I had an intelligent printer at the other end to depend upon. Permit me here to express my great appreciation of the splendid co-operation given me by both the Berne Witness Company and the Mennonite Brethren Publishing House. At least the Berne Witness has a proofreader who is

able to read my writing, which is a task sometimes so difficult for myself.

During these years of association with the paper, when at the same time I endeavored to do a pastor's duty by a city parish, I have learned that it is difficult, if not altogether impossible, to hold down two jobs and do my duty by both of them. However, my people have always been in sympathy with my work on the paper, believing that the church was being served and that it was to their best interest to encourage in every way possible the publications of the church.

Distance between editor and printer has been a handicap but to work under a Board half of whose members live on the Pacific Coast and the nearest one to the editor having his home five hundred miles away, is also difficult. This makes contact with the Board depend altogether upon correspondence which is often slow and sometimes not satisfactory. However, the Board of Publications has always been considerate and, while having hard problems to solve and difficult conditions to face, it has succeeded wonderfully in maintaining the church papers and conducting a Book business now under the efficient care of our brother, W. D. Wiens, who has succeeded the late Jef. Lehman, one like of whom there has been no other for devotion to the service and business of the church.

Many of those who have read The Mennonite I have not known in the flesh, but they have been my devoted friends nevertheless. I appreciate their sympathy and helpfulness. Often they have felt that they must disagree with sentiments I have expressed, but the fact that they took up the matter with me has been a help and an encouragement. I shall no more be the weekly visitor to the homes of my readers, but I shall ever feel that they are receiving the benefit of the thought and experience of my successor. Should any of those who read these lines happen to be in Philadelphia at any time, I would be glad to greet them as old and valued acquaintances in the little Mennonite church where I hold forth at Indiana Avenue and Franklin Street.

This is not a "swan song." I have still much that depends upon me and is to be done, even though I must change my plans and methods of work. I hope to continue in the harness until the time comes when the heavenly Father calls me away. I anticipate opportunities for service in new fields, but I am grateful that for the many years I have been permitted to be a weekly visitor in so many of our Mennonite homes.

—Silas M. Grubb.

DEATH

Simon D. Moser, aged 69 years, died at his home in Orrville on Wednesday evening, June 17. Mr. Moser was born on September 23, 1866, and was the son of David and Magdalena Lehman Moser. In his youth he became a member of Salem Mennonite church near Dalton, Ohio, of which he remained a faithful member. In the year of 1892, he was united in marriage with Miss Lydia Amstutz of near Kildion, to which union nine children were born, an infant daughter preceding

him. He is survived by his widow, seven children, twelve grandchildren, one brother, and one sister. Mr. Moser was well and favorably known in this community, having lived on a farm of Sonnenberg until fifteen years ago, when they moved to Orrville. Due to the absence of the local pastor, Rev. A. R. Keiser, Rev. L. R. Akers of Orrville officiated at the funeral services at the Salem Mennonite church.

James Franklin Pointer, infant son of J. F. and Effie Zuercher Pointer, born at the home of his grandparents, Mr. and Mrs. Joel Zuercher, died September 3, three days after birth, from a heart ailment. Funeral services were conducted by the local pastor, Rev. A. R. Keiser, at Salem church.

Valentin J. Krehbiel, the son of Christian and Maria Krehbiel, was born near Donnellson, Iowa, on September 16, 1862, and passed away in his home at Pratum, Oregon, November 20, 1936, at the age of 74 years, 2 months, and 4 days. At the age of 14 years he accepted the Christian faith and was baptized by Christian Schowalter on September 24, 1876, and united with the West Zion Mennonite Church at Donnellson, Iowa, and later, when he moved to Pratum, Oregon, he united with the Emanuel Mennonite Church, where he has been a very faithful member and dependable worker until his departure. He also took a keen interest in the development of the community and was always a willing helper when called upon. He was united in marriage with Christine Hirschler on April 7, 1890, and this union was blessed with seven children. He leaves to mourn his departure, his wife, Christine Krehbiel, his children: Mrs. Della Pickens, Mrs. Ruth Humphreys, of Portland, Oregon, Mrs. Leona Taylor and Miss Bertha Krehbiel, of Salem, Oregon, Mrs. Hulda Lichty of Silverton, Oregon, Carl, of Salem, and Adolph, of Pratum, Oregon; eight grandchildren, two brothers, Jacob Krehbiel of Moundridge, Kansas, and Edward Krehbiel of Pasadena, Calif., two sisters, Mrs. Katie Vogt of Pratum, Oregon, and Mrs. Clara Krehbiel of Upland, California. — Funeral services were conducted by J. M. Franz, and burial took place in the Pratum cemetery.

Gidion Welty, the son of Christian and Mariana Welty, was born in Putman County at Bluffton, Ohio, on June 29, 1872, and died Wednesday, July 1, at the age of 64 years and 2 days. He accepted the Christian faith and was baptized by Rev. P. R. Aeschliman on June 7, 1908, and united with the Emanuel Mennonite Church at Pratum, Oregon, where he continued in fellowship until he was called home. He united in marriage with Minnie Lichty on January 8, 1901. He leaves to mourn his departure, his wife, Minnie Welty, one daughter, Inez, and four sons: Theodore, George, Raleigh, and Miles, all of Salem; five grandchildren, two sisters, Barbara Burry, Detroit, Mich., and Mary Ann Richenbach, Bluffton, Ohio., five brothers: John, Aaron, Theophilus, and Edwin, all of Bluffton, Ohio, and Enoch Welty, of Pratum, Oregon, and many relatives and friends. — Funeral services were conducted by J. M. Franz, and burial took place in the Pratum cemetery.

Elias Steiner, son of Christian and Katherine Steiner, was born in Wayne Co., Ohio, October 15, 1865, and died at Silverton on Sunday morning, July 26, 1936, at the age of 70 years, 9 months, and 11 days. He came to Oregon in 1884 and lived in the Pratum community for a number of years, but the last twenty years he made his home with his sister, Mrs. Barbara Bengli, who preceded him in death about eight weeks ago. He was a member of the Mennonite church since he accepted the Christian faith, and when he came to Oregon he united with the Emanuel Mennonite church at Pratum. He leaves to mourn his departure, one sister, Mrs. Lydia Messenger of Fort Wayne, Indiana, one brother, Manas Steiner, Dalton, Ohio, one brother-in-law, David Bengli, one sister-in-law, Martha Steiner, and many nieces, nephews and other friends. — Funeral services were held in the Emanuel Mennonite church near Pratum and conducted by J. M. Franz. Burial took place in the Pratum cemetery.

MARRIAGE

Raber-Badertscher. — Miss Bernice Badertscher, daughter of Rudolph Badertscher, of near Apple Creek, to Fred Raber, son of Sam Raber of Apple Creek, on April 12, at the parsonage, by Rev. A. R. Keiser.

Badertscher-Leaman. — On May 10, Miss Thelma Leaman of Creston and Lester Badertscher, son of Rudolph Badertscher of Apple Creek, were united in marriage by the pastor of the bride, Rev. Murray, at Creston.

Habegger-Welty.—On May 30, Miss Etea Welty of Kidron, and Clinton Habegger of Berne, Ind., were united in marriage at the home of the bride's parents, Mr. and Mrs. Daniel Welty, by Rev. A. R. Keiser.

Tschantz-Kropf.—On June 14, Miss Marie Kropf of Orrville and Clayton Tschantz of Dalton were united in marriage by Rev. A. R. Keiser at the Salem church.

Nussbaum-Gerber.—Miss Estella Gerber of Kidron and Ivan Nussbaum, west of Kidron, were united in marriage on June 27 in their new home in Kidron, by Rev. A. R. Keiser of Dalton.

Sprunger-Stockham.—Miss Helen B. Stockham of Hartford, Conn., and Silas C. Sprunger of Kidron were united in marriage at the home of the bride's parents, Rev. and Mrs. A. E. Stockham, at Creston, by the father of the bride.

Johnson-Lehmann.—On August 23, Miss Ethel Lehmann, daughter of Mr. and Mrs. Jacob J. Lehmann, of Kidron, and Harold Johnson, of Canton, were united in marriage at the Salem church by Rev. A. R. Keiser.

Kerstetter-Zuercher.—On August 29, Miss Margaret Zuercher, daughter of Mr. and Mrs. David L. Zuercher, near Dalton, and LeRoy Kerstetter, of Massilon, were united in marriage by Rev. H. B. Patterson of Dalton at the parsonage.

Hughes-Lehmann. — On October 2, Miss Carrie M. Lehmann, daughter of Mr. and Mrs. Jacob J. Lehmann, of Kidron, and Paul Hughes, of Lima, were united in marriage at the Salem church by Rev. A. R. Keiser.

Wirth-Hofstetter.—On November 14, Miss Nellie Hofstetter, daughter of Mrs. Anna Hofstetter of Dalton,

and John Wirth of Madisonburg, were united in marriage at the parsonage by Rev. A. R. Keiser at Dalton.

Hofstetter-Kropf.—On December 1, Miss Margaret Kropf of Orrville and Onan Hofstetter west of Kidron were united in marriage at the Salem church by Rev. A. R. Keiser.

JUNIOR SECTION

(Continued from page 11)

For the faint and feeble perfect strength be found.

He will never fail us, He will not forsake,
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all sufficient for the coming year.

6) Hymn of thanksgiving: "Now Thank We All Our God"

2. Announcements

3. Period of Study. Aim: To teach the reason for the coming of Jesus and the necessity of our acceptance of the Gospel.

1) Why did Jesus come into the world?—in charge of junior chairman. Minute talks by juniors

a. To bring light into a world of darkness. John 12:46; John 8:12; John 9:5

b. To bear witness of the truth (this junior will need help in his preparation). John 18:37

c. To save the world. John 12:47; John 3:17

d. To do the will of the Father. John 6:38-40

e. To fulfill the law and the prophets. Matt. 5:17

f. To heal the sick of heart. Mark 2:17

g. To preach the Kingdom of God. Mark 1:38

h. To seek and to save that which was lost. Luke 19:10

2) Special music by junior or guest voices—"The Ninety and Nine"

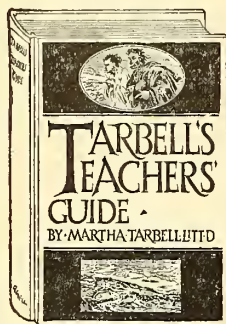
3) My Part in the Mission of Jesus—heart talk by leader showing our responsibility in making the mission of Jesus fruitful. Lead them to feel the love of the Savior who came to seek and to save and, seeing this love, can you lead their hearts to love Him more?

4) Closing prayer, using the hymn: "More Love to Thee"

5) Benediction, using Heb. 13: The first phrase of verse 20 followed by verse 21

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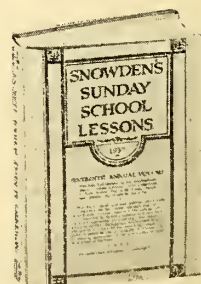
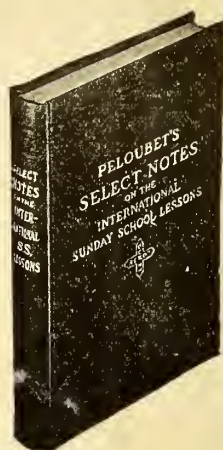
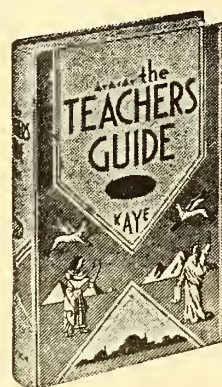
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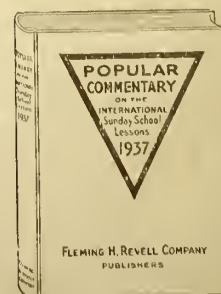
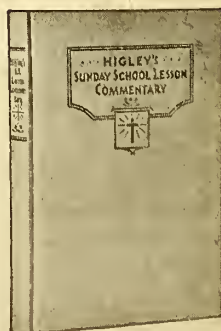
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